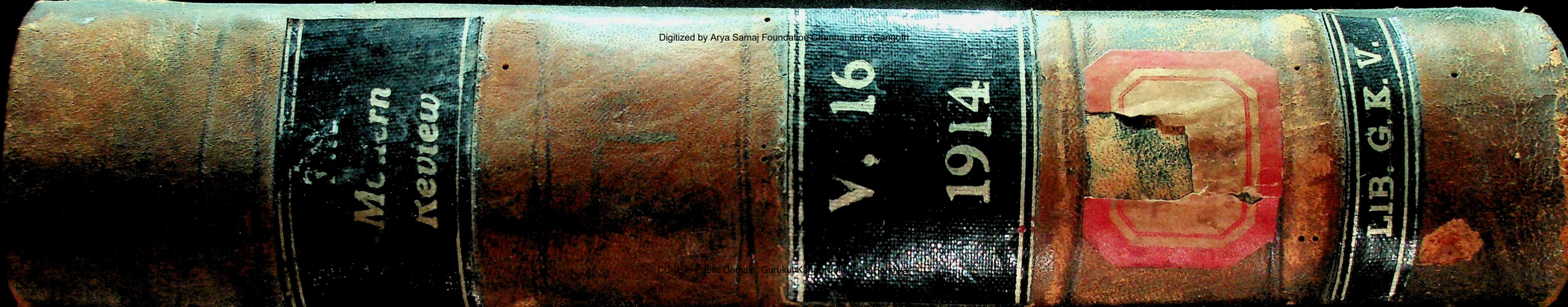
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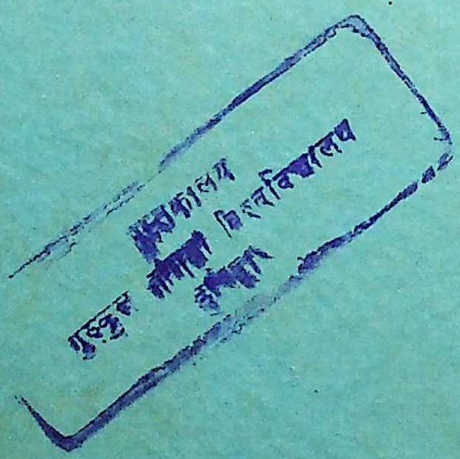
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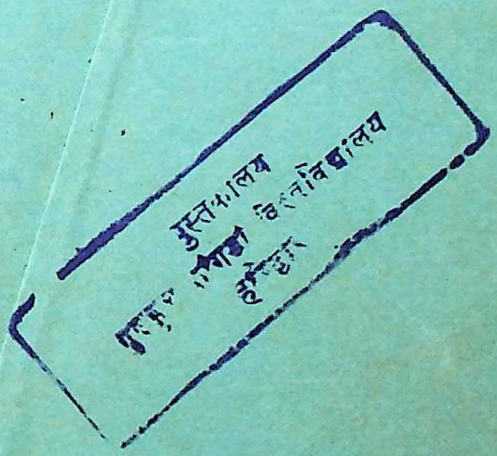


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THE MODERN REVIEW

A Monthly Review and Miscellany

Edited by Ramananda Chatterjee

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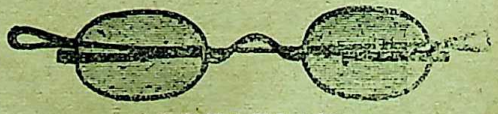
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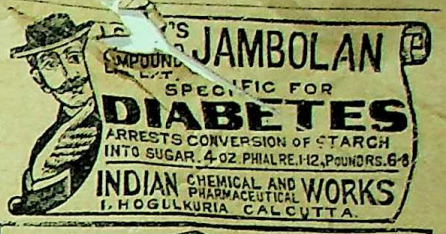
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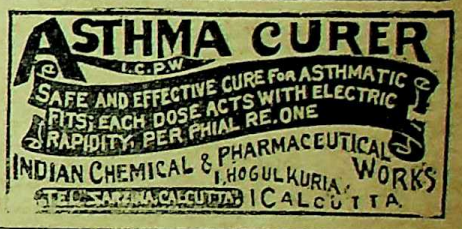
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NOTES

Freedom of Labour.

In the sonnet addressed to Thomas Clarkson, on the final passing of the bill for the abolition of the slave trade, March, 1807, Wordsworth wrote:

> The bloody writing is for ever torn,
> And thou henceforth shalt have a good man's calm,
> A great man's happiness; thy zeal shall find
> Repose at length, firm friend of human kind!

Little did the poet dream when he wrote thus that there would be such things as the horrors of the rubber trade in the Congo Free State or the atrocities in the Putumayo district, both of which class of cruelties can keep in countenance the most diabolically cruel slave-owner that ever tainted the atmosphere of the globe. Not until such things have entirely ceased to exist, can it be said that slavery has really become extinct. Nor must we forget certain other systems of forced labour which are perilously near to slavery, such as indentured labour in the British colonies, *begar* or forced labour in Kumaon and other districts in Upper India, and contract labour in some tea plantations in India. Unless these systems, too, are abolished, labour will not be free.

If it be contended that without some sort of compulsory labour, the material resources of some countries cannot be developed; in the first place, we deny that this contention has ever been proved; secondly, it is unquestionably better that these resources should lie undeveloped until they can be exploited by free labour than that laborers should be practically enslaved; thirdly, it is not for the enrichment of those who are forced to work that exploitation is carried on. If it be contended that there are certain races who will not work unless compelled to and that work is better than idleness, our reply is that, if the fact be as stated, these races ought first to be civilized up to the level of those peoples who work freely. Till then the world can do without the ill-gotten wealth produced by enslaving men. It may also be permissible to ask, if the employers of indentured or other kinds of compulsory labour be really philanthropists whose object is to cure men of idleness, why they do not try to force the hordes of idle rich people, to be found in every country, to work. Lastly, if it be contended that those who are forced to labour are materially better off than their kindred who are not forced; our reply is that men are not beasts that a sleek and welfed body is to be in their case the sole or main criterion of welfare. Man does not live by bread alone.

The free races and free workers are the most prosperous in the world. But if this world were really a topsyturvydom where freedom generally went with semi-starvation, and a lean body and enslavement with a well-nourished body, we would unhesitatingly vote for freedom with all its disadvantages. For man is a spirit and the body is its servant. The welfare of the soul ought to be the first consideration under all circumstances.

No worldly advantage can compensate for the loss of freedom.

Increase of Police Expenditure.

Expenditure on the Police Department has been increasing steadily. In 1910—11 the total expenditure for India stood at Rs. 652·42 lakhs. In the Budget for 1914—15 the sum of Rs. 780·29 lakhs has been provided. Increased expenditure on the police would not be felt as a grievance if there were a corresponding decrease in crime. But large amounts are devoted to fighting sedition and political

By the Courtesy of the Artist, Babu Asit Kumar Haldar.

opening its heart to the light.
—RABINDRANATH.

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crime, without calmly considering why there is the thing called sedition and whether what the people say and do in India would be considered seditious in a free country.

People would greatly appreciate increased safety of life and property in the Punjab and the N.-W. Frontier Province and immunity from dacoities in East Bengal, where the river police ought to be made more efficient than it is.

Education and Sanitation.

The resolution on scientific sanitation in India issued by the Government of India contains an important pronouncement of opinion on the bearing that mass education has on the promotion of public health. The resolution says :—

> The diffusion of sound education will, however, remain the most potent and penetrating instrument of sanitation among a population which still views it for the most part with hostility or unconcern. The claims of hygiene as part of their educational policy were recognised by the Government of India in their educational resolution of the 21st February 1913. It may be hoped that before many years have passed educational institutions will have become missions of sanitation in their own vicinity and beyond. Meanwhile, some simple knowledge of the more common infectious diseases may with advantage be diffused.

We do not admit that our people are hostile or indifferent to *real* sanitation. Nine-tenths of good sanitation in our villages consist in a supply of good water and good drainage. Our people are not in love with dirty water and stinking drains.

It should not, moreover, be forgotten that it is well-nourished people who have the power to resist the inroads of disease, and that, consequently, a poverty-stricken people like ours must die in large numbers in spite of the best sanitary arrangements. But as there is no sanitation worth speaking of in our villages, the mortality is appalling.

It is something that it has been admitted in theory that education is the most potent instrument of sanitation. May it, therefore, be expected that Government will try its best to open a great many more schools every year, in addition to improving those in existence ? The paragraph from which the above extract has been made does not, however, afford any definite basis for such a hope. What it says is :—

> The difficulties are considerable and systematic organisation is required. The Indian branch of the St. John Ambulance Association has offered its valuable assistance. In several provinces, pictorial leaflets are distributed and simple lantern lectures and demonstrations are given at fairs and other large gatherings while in Bombay popular lectures to teachers, students and others have been organised by Major Glen Liston. The Indian Research Fund Association has decided to establish a central bureau where lanterns and lantern slides, pictures, and skeleton lectures can be stocked for issue on loan. Much may be done by utilising the services of municipal health officers and medical subordinates attached to travelling dispensaries and by enlisting the sympathies and active help of medical women, private medical practitioners and private philanthropic agencies and persons.

It may be pointed out that pictorial leaflets are of use only to literate persons, whose number is extremely small.

The resolution recognises that "sanitation must begin at home," but fails to draw the most obvious conclusion, *viz.*, that heroic efforts must be made to promote the education of girls and women. It makes several good suggestions, omitting the most important, namely, the establishment of more girls' schools and women's colleges and the introduction of courses of hygiene in all educational institutions for girls and women. Here are the exact words of the resolution :

> Sanitation must begin at home and as the Hon'ble Sir Pardey Lukis and Colonel Firth, the former on the civil, the latter on the military side, have pointed out, there will never be any real advance in domestic or personal hygiene until the women of the country realise its advantages and necessity. The encouragement of medical women to preach the gospel of health inside the zenana and to organise pardah parties for simple lantern demonstration lectures and the employment of nurse visitors as in Delhi, Calcutta, Madras and Bombay, are to be commended.

The concluding sentence of the resolution is not incompatible with the hope that Government has in view the increase of literacy in the country. It runs as follows :—

> The Governor-General in Council appeals with confidence to all who have interest in the well-being of India to join with him and the local Governments in a sustained endeavour to give effect to His Imperial Majesty's most gracious wish that the homes of his Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health.

Vivekananda and his Messge.

We wrote in the May number that Vivekananda was not a mild Hindu, and that his religion was of a militant type. Here are some extracts to show what we meant by our remarks.

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"Yes, the older I grow, the more everything seems to me to lie in manliness. This is my new gospel. Do even evil like a man! Be wicked, if you must, on a great scale!" Quoted in 'The master as I saw Him' by Sister Nivedita, page 221.

"If you look, you will find that I have never quoted anything but the Upanishads. And of the Upanishads it is only that one idea, strength. The quintessence of the Vedas and Vedanta and all lies in that one word." Ditto.

"Strength, strength, strength, was the one quality he called for, in woman as in man. But how stern was his discrimination of what constituted strength!" Ditto, page 366.

"The longer I live," he was once heard to ejaculate, "the more I think that the whole thing is summed up in manliness." Ditto, page 296.

".....an inextinguishable passion for his country's good. He never proclaimed nationality, but he was himself the living embodiment of the idea which the word conveys." Ditto, pp. 306-10.

"The aim of his whole life was, as he had said to me in Kashmir, "to make Hinduism aggressive, like Christianity and Islam".....The same purpose spoke again in his definition of the aims of the order of Ramakrishna—"to effect an exchange of the highest ideals of the East and the West, and to realise them in practice." Ditto

"Hero, take courage, be proud that you are an Indian.....pray day and night, 'Thou Lord, Thou Mother of the Universe, Vouchsafe manliness unto me,—Thou mother of strength, Take away my unmanliness and make me man." Address.

"We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative: we must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought." Address at Madras.

"There was one thing, however, deep in the Master's nature, that he himself never knew how to adjust. This was his love of his country and resentment of her suffering. Throughout those years in which I saw him almost daily, the thought of India was to him like the air he breathed. True, he was a worker at foundations. He neither used the word 'nationality,' nor proclaimed an era of 'nation-making.' 'Man-making,' he said, was his own task. But he was born a lover, and the queen of his adoration was his mother-land. Like some delicately-poised bell, thrilled and vibrated by every sound that fell upon it, was his heart to all that concerned her. Not a sob was heard within her shores that did not find in him a responsive echo. There was no cry of fear, no tremor of weakness, no shrinking from mortification that he had not known and understood. He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness. . . . His country's religion, history, geography, ethnology poured from his lips in an inexhaustible stream. With equal delight he treated of details and of the whole. . . . Like some great spiral of emotion, its lowest circles held fast in love of soil and love of nature ; its next embracing every possible association of race, experience, history and thought ; and the whole converging and centring upon a single definite point, was thus the Swami's worship of his own land. And the point in which it was focussed was the conviction that India was not old, but young, ripe with potentiality, and standing, at the beginning of the twentieth century, on the threshold of even greater developments than she had known in the past. . . . 'I see that India is young.' But in truth this vision was implied in every word he ever spoke. It throbbed in every story he told. And when he would lose himself, in splendid scorn of apology for anything Indian, in fiery repudiation of false charge or contemptuous criticism, or in laying down for others the elements of a faith and love that could never be more than a pale reflection of his own, how often did the habit of the monk slip away from him, and the armour of the warrior stand revealed! But it was not to be supposed that he was unaware of the temptation which all this implied . . . . he would endeavour, time and again, to restrain and suppress these thoughts of country and history, and to make of self only that poor religious wanderer, to whom all races and all countries should be alike. . . . He believed that force spent in mere emotion was dissipated, only force restrained being conserved for expression in work. Yet again the impulse to give all he had would overtake him, and before he knew it, he would once more be scattering those thoughts of hope and love for his race and for his country, which apparently without his knowledge, fell in so many cases like seed upon soil prepared for it, and have sprung up already in widely distant parts of India, into hearts and lives of devotion to the mother-land." The Master as I saw Him, Chapter III.

"What a land is India! Whosoever stands on this sacred land, alien or a child of the soil, feels, unless his soul is degraded to the level of brute animals, himself surrounded by the living thoughts of the earth's best and purest sons, working to raise the animal to the divine, through centuries whose beginning history fails to trace. The very air is full of the pulsation of spirituality. This land is sacred to philosophy, to ethics, to spirituality, to all that tends to give respite to man in his incessant struggle for the preservation of the animal, to all training that urges man to throw off the garment of brutality and stand revealed as the spirit immortal, the birthless, the deathless, the ever-blessed. Here in this ocean of humanity . . . in the melting rhythm of eternal peace and calmness, arose the throne of renunciation. This is the land where alone religion has been practical and real and where alone men and women have plunged boldly in to realise the goal, just as in other lands they rush madly on to realise the pleasures of life by robbing their weaker brethren. Here and here alone the human heart has expanded till it included not only man but birds, beasts and plants ; from the highest gods to grains of sand, the highest and the lowest all find a place in the heart of man grown great, infinite. Here alone the human soul has studied the universe as "one unbroken unity whose every pulse was his own pulse."

"We hear much about the degradation of India. There was a time when I also believed in it. But to-day, standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions, and above all, with the highly coloured pictures of the countries beyond the seas toned down to their proper light and shade by actual contact, I confess in all humility that I was wrong. Thou blessed land of the Aryas, thou wert never degraded. Sceptres have been broken and thrown away, the ball of power has indeed rolled from hand to hand, but in India courts and kings have always touched only a few and the vast mass of the people have been left to pursue its own inevitable course, the current of national life flowing at times slower and half-conscious, at others stronger and awakened. I stand in awe before an unbroken procession of scores of shining centuries,

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with here and there a dim link in the chain but showing added brilliance in the next. There she is, walking with her own majestic steps, my mother, to fulfil her glorious destiny, which no power on earth or heaven can check,—the regeneration of man the brute into man of God.

"Aye, a glorious destiny, my brethren, for from the days of the Upanishads we have thrown the challenge unto the world." Not by wealth, not by progeny, but by renunciation alone immortality is reached.—"Race after race has taken the challege up and tried their uttermost to solve the world riddles on the plane of worldly desires. They have all failed in the path—the elder have gone down under the weight of wickedness and misery which lust for power and gold brings in its train, and the younger are tottering to their fall. The question has yet to be decided by them whether peace will survive or war, whether patience will survive or non-forbearance, whether goodness will survive or wickedness, whether muscle will survive or brain, whether worldliness will survive or spirituality. We solved our problem ages ago, and held on to the solution through good fortune and evil, and mean to hold on to it till the end of time. Our solution is unworldliness—renunciation.

"This is the theme of India's life work, the burden of her eternal songs, the backbone of her life, the foundation of her being, the *raison d'etre* of her very existence,—*the spiritualisation of the human race.*" Preface to 'India's message to the world' (a posthumous work by Swami Vivekananda).

After this impassioned address to the motherland, we shall quote Vivekananda's ideal of the Sannyasin:

"Never forget that the Sannyasin takes two vows—one to realise the truth, and one to help the world, and the most stringent of stringent requirements is that he should renounce any thought of heaven!" The Master as I saw Him, page 245.

We shall close with a few of Sister Nivedita's own impressions of Swami Vivekananda:

"Just as Sri Ramakrishna, without knowing any books, had been a living epitome of the Vedanta, so was Vivekananda of the national life. But of the theory he was unconscious." (page 73, The Master as I saw him). "These, then, were the things I remembered and pondered over concerning the Swami..... first, the breadth of his religious culture; second, the great intellectual newness and interest of the thought he had brought to us; and thirdly, the fact that his call was sounded in the name of that which was strongest and finest, and was not in any way dependent on the meaner elements in man." "The time came, before the Swami left England, when I addressed him as 'Master' I had recognised the heroic fibre of the man, and desired to make myself the servant of his love for his own people.". (The Master as I saw Him.)

An open-widow School in America.

We have often urged that the absence of school-houses should never stand in the way of opening new elementary schools in the plains of India. For during the greater number of days throughout the year, a shady tree is all the protection that is necessary for school-children. Moreover, open-air is undoubtedly more conducive to bodily health and mental receptivity and alertness than confinement in ill-ventilated, ill-lighted and often damp and crowded rooms.

Even in countries where the climate would seem to stand in the way of schools approximating open-air conditions, experiments are being made which show how we are throwing away our naturally superior opportunities. An experiment made by Dr. Walter W. Roach, one of the medical inspectors of the Philadelphia Schools, seems to show that pupils are better off, physically and mentally, when the school-room windows are wide open, even in cold weather. He has described the experiment in a pamphet entitled "Revitalizing Devitalized children—an open-window experiment." At first Dr. Roach sent the following letter to the parents of the pupils:—

"*To the Parents*:

"Your attention is called to an open-window classroom at the Bache School. Its purpose is to give Nature a greater opportunity to help our children to learn rapidly and to grow strong. The cold, fresh air of our new classroom will be soothing to the nerves and stimulating to mind and body.

"The occupants of this room will be protected in extremely cold weather with extra wraps and sufficient heat. They will not be subjected to drafts. They will be given exercise and freedom that is not possible in the ordinary classroom. Their physical welfare will be looked after constantly and noted regularly by the Medical Inspector. If you desire your child to be considered with others, as an applicant, please fill out and return enclosed blank.

"Yours very truly,

"WALTER C. BISHOP,

"*Principal.*"

Appended to the circular was the following quotation from a report on open-air work:—

"Fresh air increases the vitality of pupils and teachers, and makes them more alert mentally. Children taught in fresh air learn with avidity. They do not require perpetual reviews so common in hot-air rooms. They are happier and grow more rapidly in cold air. The discipline of a class is reduced to its simplest problem. A cool, humid air is soothing to the nervous system and removes the sources of ordinary friction among pupils, and between them and their teachers."

Dr. Roach says:—

"Woolen blankets, sweaters, woolen caps and hoods, and knitted woolen gloves were also provided for use in exceptionally cold weather, to guard against disturbing the equilibrium of the circulation which might follow from the children sitting with their upper extremities in a stratum of air warmer than that to which their lower extremities were exposed.

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"The pupils were not fed at the school. None of them were tubercular children, and we were not conducting an open-air sanatorium for sick children. In all respects the room was equipped as the ordinary school-room except that it was shut off from the regular heating-plant of the building, save on those rare occasions when it was found necessary to bring the temperature up to 50. Fahr. The regular school program was followed during the term with some modified physical exercise. We were using that which Nature furnished from day to day in the matter of fresh air and humidity, and setting an example to the children in ventilation which they carried to their parents at home. At the same time we were driving home the idea that this group of normal and subnormal children could be taught better in fresh, cool air than in warm, vitiated air, and that by simply throwing open the school-room windows we could secure ideal conditions."

Dr. Roach's tables show that the open-air children were in better physical condition and did their work better than those in the room where ordinary conditions prevailed. In the twelve weeks during which the experiment lasted the scholars in the open-air school gained an average of two pounds each, while in the other room the average gain was only one pound. The class-work of the fresh-air children showed improvement in the same marked degree. They enjoyed studying in the cool air and learned rapidly. In tests made by the principal, the percentage of correct answers was always notably larger in the fresh air school.

Financial Results of Industrial Research.

In his Presidential address before the American Chemical Society A. D. Little cited some extraordinary figures to show the first fruits of the systematic industrial research that has only just begun in America. Here are a few of them.

Machinery has reduced the labor cost of seven crops $681,000,000 as measured by the methods of only fifty years ago.

The boot and shoe trade has been revolutionised by the improvement of machinery. The entire automobile industry is the result of such research.

It has reduced the price of aluminium from $12 a pound in 1886 to 22 cents.

In less than twenty years it has given rise to absolutely new industries, such as the making of carborundum, of artificial graphite and calcium carbide and the industrial applications of acetylene.

One company engaged in the manufacture of high explosives maintains a research laboratory employing 250 highly paid chemists, which yields $1, 000,000 a year profit.

The Cayley invention of the dry air blast in the manufacture of iron is saving the American people from $15,000,000 to $20,000,000 annually.

The Frasch device of melting sulphur in its beds, one thousand feet below the surface of the earth, and then pumping it up, opened up the vast sulphur mines of Louisiana, and the substitution of compressed air further simplified the work.

Another invention of Frasch's solved the long baffling problem of how to utilise the crude sulphur-bearing Canadian and Ohio oils.

Rice-eating a crime.

That "coloured" people are "coloured" has been a crime in the eyes of many white races for a long time. To this has been added the crime of rice-eating.

Speaking at a civic reception given in his honour, at Wellington in New Zealand, General Sir Ian Hamilton said that he attributed the preparations for war of Australia and New Zealand to the shortening of distances owing to the advent of electricity, aeroplanes, and high explosives. The Pacific Ocean was the meeting place of continents. Here might be decided whether Asiatics or Europeans would guide the destinies of the world. He pointed out that the fine people of the Malay States were going down before cheap cooly labour, and that China showed signs of breaking up. These were illustrations of fundamental changes. Foreigners were invading British countries; they lived on rice and monopolised business. This was the real danger.

The rice-eating Japanese beat the Russians in war, and now they are driving out European and Amerian goods and workers from many markets. For instance, Reuter has cabled from Victoria, British Columbia, that owing to the Japanese dominating salmon fisheries in the Fraser river, a White Fishermen's Protective Association has been formed to endeavour to prevent the issuing of licenses to Asiatics. The Japanese have been underselling the Whites and making a profit of £200,000 sterling per annum in the Fraser fisheries.

It was all right so long as the eaters of wheat, oat-meal, potato and meat conquered other people and monopolised their markets and fields of labour. The oatmeal-

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porridge-eating Scotchman and the potato-eating Irishman were tolerated, though disliked, because they were white. But to be beaten both in war and business by rice-eaters, that is intolerable. The calamity, though great, must, however, be borne with as good grace as white men can command. For all rice-eating races are not luckless and unorganised. Already, if the "Daily Mail's" Tokyo correspondent is to be believed,

> Sir Ian Hamilton's speech has created uneasiness in Japan. The "Nichi" states, the Japanese must prepare to fight the white races and must inform the other Asiatics of the fearful consequences of the prejudice and the unrighteous attitude of white men."

It is sheer arrogance and foolishness to think that the destinies of the world are in the hands of the people of any particular continent.

Liberal and Vocational Education.

Mr. H. B. Garrod was secretary of the "Teachers' Guild" in England from 1886 till his death in 1912. He was an idealist in education, and his work was inspired by a high ideal of the teacher's task. His educational ideal is worth summarizing.

A clear distinction must be made between the technical preparation that makes a man fit to take his place in the commercial and industrial world and earn his living by performing some defined service for others, and the human preparation which, on the one hand, shall so train his faculties as to enable him to face the situations he meets and, develop the specialised powers he needs, whatever they may chance to be, and, on the other hand, shall so form his ideals, mould his affections, establish his principles and quicken his insight as to make his own life worth living to himself, and a source of worthy life to others. Both these preparations are education, the one technical and the other liberal, and the liberal education is not only the most ultimately and humanly significant—for some one must be an engineer or teacher, but everyone must be a man, and some one else can do our engineering and our teaching for us, but each must do his manhood for himself—but it is also the only true basis for the technical education itself. Hence the greatest misfortune that can befall education is premature specialising, with a view to the scholar's future career. Testimony is singularly uniform to the effect that the mentally and morally best equipped boy or man (here and always including girl and woman), not the one in possession of the largest store of immediately applicable information or experience, makes the best technical student or the most useful subordinate in any practical position.

As for the means of liberal education, in Garrod's opinion, the study of language (though not necessarily of Greek and Latin) is the best single instrument for training the mind, and literature (even if in translations) is the best instrument of culture. But however widened and reformed the study of language and literature may be, it is not in itself enough. Mathematics and natural science must be added, as well as history and geography, drawing (as a means of expression rather than as an art) and, where possible, music. And in none of these subjects must there be any differentiating, even of stress, between the boys and girls that are to follow this or that line of study or to practise this or that profession in after life. Then, say at from fifteen to nineteen, according to circumstances, should begin the specialised and advanced study, whether of the humanities or the sciences, or whatever it may be, the strictly technical studies always following the "liberal" studies, and never being hurried on.

Opium and Ganja in Assam.

The Assam Government appointed a committee to enquire into certain aspects of opium and ganja consumption in that province with a view to suppress the excessive consumption of these drugs. With regard to opium the committee report :

> Opium "dens" are unknown but gatherings for the purpose of smoking are common and are largely responsible for the spread of the contagion. The Committee consider that whilst a moderate limit of consumption is rarely exceeded amongst those who eat or drink opium, there is a strong tendency to excess amongst those who smoke. They are satisfied that unduly severe restrictions on opium would divert consumption to ganja or more deleterious stimulants.

The proposals of the Administration of Assam based on the recommendations of the Committee, for the introduction of legislation with the object of suppressing gatherings for the purpose of opium smoking, are under the consideration of the Government of India.

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The Chief Commissioner has accepted the recommendation of the Committee that the treasury price of opium should be enhanced in districts of heaviest consumption.

Sir Archdale Earle agrees with the Committee that the minimum age for purchase should be raised from 14 to 20 years, and orders giving effect to this suggestion have already been issued.

With regard to ganja, the Committee record the opinion that excess in ganja-taking is the exception. And they report that there is abundant evidence of the consumption of wild bhang and think there is a very real danger of severe restrictions on ganja leading to the substitution of wild bhang.

The Chief Commissioner has accepted the following recommendations of the Committee to check the increase of ganja smoking—(1) That the duty on ganja should be enhanced to a level which would raise the retail price to 8 annas a tola. (2) That the limit of private possession and the minimum age for purchase should be raised from 16 to 20. (3) That village authorities, when these are constituted, should be utilised in restricting the growth of wild bhang.

The provisions of the draft Local Self-Government Bill, which the Chief Commissioner hopes to introduce at the next session of the Legisiative Council, will enable Local Boards to utilise village authorities, in eradicating the growth of wild bhang. The Chief Commissioner will consider in connection with the legislation contemplated with respect to the restriction of opium smoking in company, the desirability of penalising the supply of either opium or ganja to persons under 20 years of age.

Why some School children are bad.

All school-masters have had occasion to pronounce some boy or other incorrigibly bad. The boy may have been warned, admonished and punished, without any improvement being perceptible. But one thing perhaps has not been attended to. What are the home-conditions of the boy? What are his environments outside school-hours?

Eleanor Hope Johnson tells in *The Survey* of New York the story of an undersized eleven-year-old Italian boy named Nello which will illustrate what we mean. Nello was a pupil in one of New York's public schools and was considered utterly bad and incorrigible. A "visiting teacher" was sent to his home to investigate conditions there. He found that Nello's mother was dying of cancer, and that he was her only nurse. He had also practically to take entire care of his mother's three younger children. What was worse, his father, a heavy drinker and often out of work, instead of getting him proper food, shared his beer with Nello. So the "visiting teacher" had no difficulty in coming to the conclusion that Nello's shortcomings were due to exhaustion, malnutrition and alcohol-poisoning. The proper remedies were applied and Nello became a better boy.

Now home-conditions are not the same here as in New York, nor are the sources of moral corruption in the neighbourhoods where the homes of school children are situated the same in India as in the West. But Nello's case shows that, the world over, the problem of keeping the bodies and souls of children healthy must be attacked both at school and home. We in India also must have our "visiting teachers" and our schools should have sufficient resources to do or help in social service work of this description, *viz.*, ensuring healthy home-conditions and neighbourhood-conditions for school children.

Decrease of Schools and Pupils.

Mr. Beatson-Bell, then Commissioner of the Dacca Division, wrote in a report dated August 4, 1913 :—

"In Mymensing the number of Upper Primary Schools aided by the Board fell from 146 with 7,875 pupils to 103 schools with 5,798 pupils. The number of Lower Primary Schools fell from 2059 to 1,451 with a corresponding decrease in the number of pupils from 68,002 to 40,177."

Of all countries under a civilized government, India is the most conspicuously illiterate. Spread of education, not contraction, is, therefore, what one would expect to find in this country. But we are told by Mr. Beatson-Bell, "The decrease is attributed to the policy of concentration as also the conversion of Aided Schools to Board Lower Primary Schools." *The Bengalee* says

The policy of concentration means the establishment of one Board Lower Primary School in each Panchayet Union within an area of 10 to 12 square miles; and we further learn that the number of pupils in each such school is limited to forty. The conversion of aided schools to Board Lower Primary Schools means the extinction of all aided primary

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schools within the area of the Union. Thus we have only one primary school in a Union instead of several such aided schools. This is concentration with a vengeance; but it is extinction in disguise. Let it be noted that this policy of concentration has evoked official protest. The Magistrate of Backergunge protested against it. He wrote to the Commissioner of the Division :—

"The peculiar local conditions and the difficulties of communication in this district render it impossible to reduce the number of aided Primary Schools by concentration as conveniently as in other districts, and it is necessary to help them substantially if Primary education is to be improved and expanded."

The least one can expect is that on no plea of improvement of any kind whatsoever should there be any decrease in the number of schools or pupils. If Board Schools are wanted, why could not they be established as models, whilst the Aided schools were maintained and encouraged to attain the level of efficiency of the former? The financial difficulty may be brought forward in reply. But seeing that Government has never found the least difficulty in meeting the expenses of the most extravagant and unnecessary schemes that it may have set its heart upon, the plea of want of funds is one of the most unconvincing that can be thought of.

In the cold countries of the West, open-air schools and open-window classes are coming into vogue. In Bengal and in the plains of India generally primary schools may meet under a tree, if necessary, for the greater part of the year. The pupils may squat on a mat spread on the ground instead of sitting on benches. Black boards manufactured in England are not indispensably necessary. We appreciate fine school-houses and school furniture; but obviously they do not necessarily mean either *more* education or *better* education. We want plain wholesome food for all our children, even if it were served on plantain leaves, rather than that only a few of them should have delicacies served on silver dishes. Nor can it be said that the doubling or tripling of the district inspecting staff is educationally justifiable. This increase may have been politicaly necessary. But in that case the salaries of the additional inspecting staff should not be paid from the inadequate educational allotment, but from some other grant. The increased educational expenditure is to a great extent misleading. The horse in Æsop's fable who complained of inadequate nourishment coupled with excessive grooming was no mean prophet.

Where are the schoolless children to go?

Every village pays taxes, and therefore it is the bounden duty of the State to provide educational facilities for the children of every village. We are told that each Board Lower Primary School may not admit more than forty pupils. In Mymensing the population per square mile is 724. So that per square mile that district contains, according to the official estimate of 15 per cent. of the total population, 108 children of school-going age. Hence per square mile Mymensing ought to have at least two schools. But it is stated that there is to be established "one Board Lower Primary School in each Panchayet Union within an area of 10 or 12 square miles." It is obvious how utterly inadequate this provision is to the needs of the district. Mymensing contains a population of 4,526,422. Children of school-going age, therefore, number 678,-963. For these, at the officially prescribed limit of 40 pupils per school, 16,974 elementary schools are required. But there are only 1554, or less than one-tenth of the number necessary.

If the education department had rested content with simply providing inadequate educational facilities for the district, we should have had cause to congratulate ourselves on the educational enthusiasm of the department. But the authorities have, on the plea of improvement, actually reduced the number of schools and deprived twenty-nine thousand nine hundred and two children of the blessings of education which they formerly enjoyed. What justification is there for such injustice and unkindness to these children? Granted that other children who are still in the enjoyment of the right of attending a school, do now have better schools to attend than before; what consolation does that afford to the parents of the pupils who have been deprived of education? If Ram's children are well-fed, that does not appease the hunger of the starving children of Hari.

Improvement is an endless process, and educational theories, methods and ideals are ever changing. One may say that village schools must be taught by brilliant Oxford graduates, and advocate keeping only one elementary school in each province to excite the wonder of educational idealists. But this sort of quixotic

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educational enthusiasm will never do. Half a loaf is better than no bread. Improve the diet of the children as much as you like, but pray do not starve the majority in order that a small minority may have sumptuous dinners.

Is it a right policy to drive away pupils from Schools?

We have seen above how in one district alone thirty thousand children have been deprived of the benefit of elementary education. But this original method of improving education is not confined to elementary schools. Mr. Stapleton, Inspector of Schools, Dacca division, has ordered the managing committees of several unaided schools to reduce the number of students to 500 in each school. Some of them contain more than 700 students. The Inspector could have asked for the opening of more sections of classes, the appointment of more teachers, the provision of a larger number of more commodious class-rooms, &c., if necessary. But why should hundreds of boys be driven away from school? Has Mr. Stapleton provided new schools for them to attend? If not, is he paid to reduce the number of students? But perhaps we are unjust to him. Probably he is acting under orders. But whoever may be ultimately responsible for this policy of spreading darkness instead of light, is guilty not only of a wrong done to students and their guardians and therefore to the country, but also of an act of far-reaching political unwisdom. For, if some of the boys that may be deprived of education, go astray, if for lack of something useful to do, they fall a prey to the seductive wiles of "political" or other dacoits or of the bomb-throwing enemies of the Government, it would no doubt be easy to throw all the blame on agitators and journalists, but would it be possible to blind the all-seeing eyes of Nemesis in that way? Would it be possible to undo the mischief by simply blaming somebody?

Theoretically one may question the power of Mr. Stapleton to order any unaided high school to reduce the number of its students; for these schools are controlled only by the University. But practically it is idle to raise such a question. For there are many ways in which the education department may make the position of schools insecure and intolerable. As for the University, it is bound in the long run to carry out the behests of the Government; if it does not, the University Act is sure to be amended in the direction required.

Before Mr. Stapleton or anybody else orders school managers to drive away students in excess of 500 per school, it is absolutely necessary to provide new schools for the students to be so driven away. They must have education. They cannot sit idle at home. To have education is a valued right. Nobody has any moral or legal right to deprive boys of the enjoyment of this right. If on account of Mr. Stapleton's order even a few students who are at present attending school be deprived of that advantage, somebody who is responsible ought to be sued and made liable to pay damages to their guardians.

Why 500?

We do not know why Mr. Stapleton has fixed the maximun numerical strength of schools at 500. Harrow and Rugby contain more than 500 boys each. "The average number of pupils of Eton exceeds 1000." Are these far-famed schools inefficient? In "The Educational System of Japan" by Mr. W. H. Sharp, M.A., published by the Government of India, we read: "Some of these primary schools are very large; several of those visited reckoned over 1,000 pupils, whilst the largest had 2,300 children in the ordinary course, and 1,270 in the higher, with 49 teachers." (P. 82.). In another place we read of "an ordinary and higher school at Yokohama, with 2,100 children," "another, with 1,250 children." Of secondary schools it is said: "Many of the schools visited had six, seven, or even eight hundred boys."

No one will have the hardihood to say that Japanese schools are inefficient.

What has happened in the whole of Bengal.

From the Government Resolution on the Report on Public Instruction in Bengal for the year 1912-13 we learn with great pain and dissatisfaction that

> The number of primary schools for boys fell by 513, viz., 148 upper and 365 lower primary; and the number of pupils by 11,690.
>
> The loss in upper primary schools occurred in East Bengal and is attributed to the reduction in status of some schools and the growing unpopularity

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of a purely vernacular education. The loss in lower primary schools occurred in West Bengal, where some such institutions were converted into 'maktabs' while others which had previously struggled for existence, disappeared for want of aid from public funds. The main reasons assigned for the decrease in numbers, however, are the rise in the price of food, which compelled many teachers to leave their schools in search of other work, and the insistence upon improved methods of teaching with no corresponding pecuniary advantage to the teachers.

While we do not call in question the correctness of the reasons assigned for the decrease in the number of primary schools and pupils, we firmly believe that Government could have easily prevented the decrease by applying the proper remedy. While the population increases year by year, it does not speak well for the educational enthusiasm of Government that pupils at any stage should be actually decreasing.

It is satisfactory to learn that "the stipend of untrained teachers has now been raised by Re. 1 a month and that of trained teachers by Rs. 3 a month." But the observation that "the introduction of a general scheme of reform has, however, been delayed for want of funds" will not cause any rejoicing. When shall we hear the last of this utterly unconvincing plea of "want of funds" for education?

The decline in the number of pupils was shared by both Hindus and Mahomedans; but among the former it amounted to 3·5 per cent., while among the latter it was only 1·5 per cent. Moreover, the decrease in the number of Mahomedan boys in primary schools was counterbalanced by the increase in the number of "maktabs." Among boys of school-going age 33·8 per cent. Hindus and 24·1 per cent. Mahomedans are now reading in primary schools; the corresponding figures for the preceding year being 34·8 and 24·4 respectively.

It cannot be that Hindu boys and their parents are less eager for education than before. Why then is there a greater decrease among Hindu pupils than among Mussalman pupils?

The following paragraph tells us how the Imperial grant assigned for primary education was expended :—

Out of the Imperial grants assigned for primary education Rs. 2,30,000 was allotted to East Bengal and Rs. 2,31,168 to West Bengal. In East Bengal, the grant was expended mainly on the construction of board primary school buildings, the supply of apparatus to primary schools and the deputation of teachers to training schools. In West Bengal the objects to which the grant was devoted were the equipment of "guru" training schools, the re-construction and repairs of "guru"-training schools and primary school buildings, furniture and equipment for primary schools and the erection of a cheaper type of primary school buildings.

Provision was made for the construction of 589 board schools in Eastern Bengal and 400 primary school buildings of a cheap type in West Bengal. During the current year it is hoped to construct many more board school buildings in both Eastern and Western Bengal.

As the power to build houses is one of the things which distinguish man, particularly civilized man, from other mammals, we are anxious to assert that we understand and appreciate the uses of all sorts of houses. Nevertheless, we could wish less money had been expended on the construction of buildings in order that more might be spent for preventing the decrease in the number of schools and pupils, if not also for increasing their number.

Buildings and Education.

Architecture is one of the fine arts. We know we have little knowledge of Art. But we love the fine arts, though, it may be, not wisely. For in the opinion of some level-headed persons, the money that we spend on illustrations and in publishing articles on painting, music and architecture is sheer waste. Whether that be true or not, we hope nobody will accuse us of hostility or indifference to any of the fine arts, if we assert that the location of educational institutions in fine buildings does not necessarily mean that the education imparted there is of higher quality than what is given in institutions less splendidly housed. Nor can it be said that the province which possesses the finest school and college buildings is necessarily the most educationally advanced in the country. We believe we have no partiality for mean habitations. We also think that to live and move and have one's education in the midst of impressive surroundings may do one good. But the essentials of teachers, libraries, museums, apparatus, the provision by scholarships and other means of the wherewithal to live while studying, and above all, arrangements to educate all who want to be educated, irrespective of the length of their purses,—these essentials, we say, must come first. Fine architecture may be thought of when these have been satisfactorily attended to.

The Japanese have not cared much to have fine buildings for their schools and colleges* and yet in the course of the last

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* "If the Japanese seem to have plenty of money

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half century illiteracy has been almost banished from Japan. On the other hand, no province in India, we believe, possesses such fine educational buildings as the United Provinces of Agra and Oudh. Yet among the major provinces educationally it is the least advanced. Considered architecturally the Bengal schools and colleges are surpassed by those in most Provinces of India. Yet "in respect of literacy Bengal is superior to the other Provinces. Not only can it boast of a larger number of persons able to read and write, but the proportion of the latter to the whole population is higher than elsewhere." (Bengal Census Report, 1911, p. 365.)

What the King-Emperor wished.

His Most Gracious Imperial Majesty the King-Emperor, in replying to the address of the Calcutta University on the 6th January 1912, said :—

"It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

The King-Emperor's servants are not doing much to give effect to his wishes. Instead of spreading over the land a network of schools and colleges, some of them seem determined, in the name of improvement and efficiency, to reduce the number of schools and pupils. In the Government of India Resolution on Educational Policy, dated the 21st February 1913, it has no doubt been said that "it is the desire and hope of the Government of India to see in the not distant future some 91,000 primary public schools added to the 100,000 which already exist for boys and to double the 4¼ millions of pupils who now receive instruction in them." Mr. Montagu also in the course of the Budget Debate in the House of Commons in 1912, promised an addition of 75 per cent. in the number of schools. But the question is, when are these 91,000 new schools to come into existence? Within this century, we hope. "The not distant future" is a beautifully vague expression. When the late Japanese Emperor desired that illiteracy should cease to exist in all Japanese towns, villages and homes,* his servants carried out his wishes so earnestly and loyally that before half a century had passed his desires had been well-nigh fulfilled. That was because his servants were one with his people and felt that they were one.

When His Majesty King George V. wished that the homes of his subjects "may be brightened" by the spread of knowledge there can be no question that he meant that the homes of *all* his Indian subjects might be so brightened. But some of his servants, instead of lighting lamps of knowledge in homes that are now dark, are putting out the earthen lamps burning in many a humble home, in order, as they say, kerosene or electric lamps may be lighted in a few.

The Government Policy.

The policy of the Government regarding increasing the number of educational institutions is laid down thus :—

"The steady raising of the standard of existing institutions should not be postponed to increasing their number when the new institutions cannot be efficient without a better-trained and better-paid teaching staff."

It is also said that "subject to the principle stated" in the above paragraph, "there should be a large expansion of lower primary schools teaching the three R's" &c.

We may at once say that the policy laid down by Government is a wrong policy. But supposing that were the right policy to be pursued in an illiterate and educationally backward country like India, what can it mean at the worst? Simply, that the first thing to be attended to is the steady raising of the standard of the existing institutions, and the next, the starting of new efficient institutions with an adequately paid and adequately trained

to spend on education, the explanation lies partly in the economy they practise in the matter of salaries and of buildings.—*The Educational System of Japan*, p. 83.

* "It is designed henceforth that education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member."—*Educational Rescript*, 1872.

With regard to this sentence, the Government of India publication entitled "The Educational system of Japan" says :—"Ambitious words, which nevertheless have come as near to fulfilling as any nation could have done in 30 years."

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teaching staff. It does not and cannot mean that some existing schools are to be wiped out in order that the standard of the others may be raised. If it meant that, it would be unworthy of any civilized and solvent Government.

As for trained teachers, seeing that even in such an advanced country as Great Britain untrained teachers are employed in large numbers and new schools are opened in spite of the inadequate supply of trained teachers, it cannot be said that in India the increase in the number of schools should depend on the supply of trained men. According to the report of the Board of Education in Great Britain the school staff in 1912-13 included 164,124 adult teachers, of whom 106,013 were certificated. This means that more than 35 per cent. of the teachers were untrained. Yet the number of schools and pupils has neither been reduced nor remained stationary, but has gone on steadily increasing. If in a country like Great Britain where illiteracy is rarely met with, it be necessary to start new schools inspite of the dearth of trained teachers, should it not be ten times more desirable to start a large number of new schools in this country, though trained teachers be not available in sufficient numbers? Great Britain could not all at once make arrangements for training a sufficient number of teachers. In 1890 arrangements existed for training only 1615 teachers a year. In 1912-13 the number per annum that could be trained was 5650.

Bill for the protection of minor girls.

Mr. Dadabhoy's Bill has taken a practical shape and the Government of India have now before them a measure which has already passed through the committee stage. In view, however, of certain radical changes proposed by the Select Committee the Bill has been republished for public criticism. The crux of the whole question now is, will a magistrate have power to send a girl to the custody of guardians or societies whose religious persuasion are different from her own? Certain members of the committee have, it is stated, demurred to confer such power on the magistracy, and the Government of India in accordance with their well known attitude in such matters are unwilling to interfere. It is for the enlightened public now to decide whether the 'rescue' clause in the original Bill shall be allowed to be thus whittled down. It is the most important part of the Bill and should be allowed to stand. Everybody who walks with his eyes open through the streets of Calcutta or any other city, must have noticed the huge proportions the evil has assumed. Every brothel has several minor girls in it awaiting initiation into the vile trade. If they are allowed to remain in the custody of their mothers, as they are called, or in the custody of anybody even remotely connected with the trade, you may compel the guardians to execute a bond but cannot protect the girls from 'moral and physical contamination.' Complete segregation must be insisted upon even if it be necessary at times to send a Hindu or Mahomedan girl to a Christian Home. The claims of humanity stand superior to the claims of a community and if a community fails to take care of its unfortunates it has no business to say that any other community shall not do it. The Government of India must rouse itself from the torpor of its Delhi surroundings and try to feel the pulse of living humanity.

Hindu-Muslim Feast.

We read in the *Empire*:—

Some Hindu and Muslim merchants of Pollachi, Coimbatore district, had a common feast at Ambasampalayam. It was effected on a co-operative basis. There were about 100 people present. There was a gramophone after breakfast and music after dinner. In the evening a photograph of the party was taken. As this step towards society-building proceeds from a class of people who greatly lack Western culture and education, the same is highly admirable and commendable. It is said that the same merchants are going to collect funds for such feasts to be held every year and to induce as many people as possible to join them in their mission.

Progress and Tradition.

We consider ourselves among those who are called reformers in this country. But we do not think that reform necessarily means the destruction of all ancient institutions. Reform is quite consistent with the best elements of conservatism and cannot be successfully carried out without conservation. Mr. Balfour, speaking at the annual banquet of the Grocers' Company at Grocers' Hall, said, the commemoration feast of the Company recalled the universal enthusiasm which welcomed back Charles II. after his exile and restored the ancient traditions of the country.

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"Why was it, he asked, that at that time there was this almost unbroken feeling of satisfaction that those traditions were resumed? It was not because Oliver Cromwell was a statesman indifferent to tradition. If he failed—and with all his genius it is manifest that he did fail—it was not because he was indifferent to the traditions of his country, it was not because he had some cut-and-dried theory as to how Englishmen should be governed.

"It was because he broke firmly and absolutely with the traditions of the past, to which the English people were profoundly and deeply attached, that the whole country turned back to the old position.

"The lesson to be learned is that if men are really to make the best of the future they must never ignore the past. It is the task of the men who love their country to turn their ancient institutions to modern uses, but not to break the continuity.

"I really believe that the days of those who think they can remodel heaven and earth under a new pattern invented in some professor's study are over. We now realise that one generation is not merely the physical but the spiritual child of preceding generations."

It is true, as the *Christian Register* of Boston says, that

Institutions grow up out of the soil of social and political life. It is better to reform them than to destroy them, for once lost they never come again. All our fruits and flowers have been developed by human care and foresight out of wild stock. The wild stock being preserved, all the rest might be restored if they were destroyed, but, the wild stock being extirpated, nothing like it will ever come again. It is easy to destroy the passenger pigeons and buffaloes, but by no human power can a passenger pigeon or a buffalo be created. Nobody knows the origin of the seedless banana. Its production antedates the history of civilization. It would be as easy to put an end to many of the institutions of society as to put an end to the banana crop.

Mysore Village Improvement Scheme.

The Government of Mysore has recognized that nine-tenths of the population of that state reside in villages and, when the agricultural operations are slack, people in rural areas suffer from want of employment for many months in the year, particularly during years of deficient rainfall or scarcity. It has therefore considered it important that a beginning should be made to stimulate economic and other activities in rural areas in order to provide subsidiary occupations and increase production and the earning power of the people. After discussion with officers of Government and a large number of Representative Assembly Members and others, a form has been prepared showing the essential statistics to be collected to enable the people of a village to take stock of their progress from year to year.

The form is intended merely to record progress from year to year. But it is essential that there should be in each village or a group of villages, an agency which will prepare a programme of the special measures of improvement necessary and hold itself responsible for giving effect to the programme. The following are some of the principal matters which require the attention of the village agency:—

(1) Improvement of education, including the education of adults and instruction in some industry or industries subsidiary to agriculture. Spreading enlightenment by means of newspapers, lectures, demonstration, etc.

(2) Increasing production and occupations by improved methods of cultivation and irrigation and encouraging rural industries and trade with a view to enable the people to earn more and live better.

(3) Improvement of village sanitation by keeping the village clean, and free from uneven surfaces and hollows, and by providing good water-supply and drainage.

(4) Improvement by co-operative effort in respect of:—

(a) repairs to, and maintenance of irrigation tanks and channels, cart-tracts and village school houses, temples, mosques, etc;
(b) providing facilities to travellers;
(c) establishment of co-operative societies for supplying capital, for agricultural and industrial undertakings, for disposal of produce and other objects;
(d) supply of fodder, fuel and other requirements of village life.

(5) All other objects calculated to increase production in the village and add to the comfort of the people.

(6) Collecting funds and expending the same judiciously for all these objects.

In villages which have already been constituted into Unions and for which Panchayats have been appointed, a small committee of not less than three and not more than five members will be elected by the Panchayet to attend to the work of village improvement. In other villages containing not less than 300 inhabitants, the people of the villages should be induced to appoint a committee consisting of a sufficient number of members, preferably by election, for the same purpose. Smaller villages, that is, villages having less than 300 inhabitants, should be grouped together and a single committee appointed jointly for the group, which should not exceed six villages in number. In the latter case, the meetings of the committee and the people may take place in the village of the group, or in each village by turns.

In places where it is difficult to form such committee the local officers concerned should endeavour to carry out the objects of the scheme by the aid of honorary workers and collect statistics required through the village officers.

The committee will usually be appointed for one year at the time and no member should be retained on it unless he continues to render useful service.

The following instructions of the Mysore Government are very important and suggestive, and show how villagers in British India also may improve their condition by self-help:—

Wherever there is sufficient enterprise in a village or group of villages, an endeavour should be made

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by the village agency to induce the villagers to give one half day in a week, for work connected with the improvement of the village, such as cleaning and improving the village site, constructing and repairing village tracks, levelling roads, filling holes and hollows, providing or improving water supply and drainage, repairing tank embankments and irrigation channels and other similar works of general utility.

Every family in a village may be induced to contribute one adult worker and those which are not accustomed to manual work may be induced to give for the one half day in the week the services of a hired labourer, or contribute, in lieu, an anna or two at their option.

Again, on some one evening every week, all the leading villagers and communities might assemble in the village *Chavdi*, or at any other convenient place of meeting. At the meeting, a few rules on sanitation and other matters conducive to their well-being might be recited by any one of the members who is able to read, after which extracts from the week's newspaper might be read and perhaps also from religious texts like the Ramayana or the Koran. The meeting may be followed, wherever possible, by some wholesome recreation or amusement.

People should be taught the dignity of labour. They should also be taught to esteem it a special honour to be called upon by the leaders to co-operate in carying out works of public utility in the village.

It should be possible to get the residents of half a dozen important villages in each taluk at once to agree to such weekly co-operative work and meetings. If the scheme is worked with success in some villages, other villages are likely to follow their example and in this way a useful system of co-operative village enterprise may be gradually brought into existence.

Most of the works needed to improve villages can be carried out at little cost, if the villagers concerned learn to co-operate and provide for their common wants.

A programme of all works of local improvement which may be carried out by the villagers themselves during the next five years should be maintained and the works to be taken up for each year should be selected before the beginning of the year, by the committee or other agency concerned.

The Mysore Government does not rest satisfied with merely preaching the gospel of self-help. It is prepared to shoulder its own burden.

As regards improvements which involve the employment of outside agency, such as sinking drinking water wells, execution of masonry drains and constructing buildings, school houses, etc., Government will be prepared to sanction one-half of the amount locally raised towards objects approved by them.

A sum of Rs. 2 lakhs will be provided annually in the Budget for sanctioning grants in aid of such works, chiefly in villages which are not Unions and as such have no funds at their disposal to spend. This will be exclusive of the Budget provision for the restoration of minor tanks which is being dealt with as an independent scheme.

Education in Bengal.

The population of Bengal is 45,483,077 and that of Great Britain and Ireland 45,369,090; that is to say, about equal. In 1912-13 there were in Bengal 15,738 collegiate students, and in 1912 in Great Britain and Ireland there were approximately 26,800 students in universities. In 1912-13 in Bengal there were 1,718,623 pupils in all classes of institutions. But in England and Wales alone (population 36,070,492) in 1913 the number of pupils *only* in elementary schools was 6,085,828.

In Bengal in 1912-13 "there was a *decrease* of 36 educational institutions and an *increase* of 20,909 pupils." If 36 schools had not ceased to exist, the "increase" in the number of pupils would have been greater. But the increase that has taken place is more apparent than real, as we shall presently show.

It is usual in India to take the population of school-going age to form 15 per cent. of the the total population. Now in Bengal the natural increase in the population was 250,556 in the year 1912. Fifteen per cent. of this increase is 37,583. The increase in the number of pupils in 1912–13 was only 20,909. This shows that this increase is not at all commensurate with the increase of the population. Or in other words, the spread of education lags far behind the rate of increase of the population; which means that the percentage of illiteracy, instead of decreasing, is on the increase. This is certainly a sorry performance for the Bengal Education Department. For in a country of which the vast majority of the people are illiterate and where the majority of the population of school-going age have no schools to attend, if illiteracy is gradually to disappear, not only should the spread of education keep pace with the growth of population but schools and pupils must increase much faster than the general population. How otherwise can education make inroads into the domains of ignorance and kill the enemy?

Education of Indian girls and women in Bengal.

In the year 1912-13, "the number of girls, including those reading in mixed schools, rose by only 173;"—a most remarkable achievement. "It is, however, interesting to note that "the number of Mahomedan girls increased by 1,423." As the total increase is only 173, and the increase in the number of Mahomedan girls is 1,423, it comes to this that the *decrease* in the number of Hindu girls was 1,250.

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It is possible that Mussalmans have grown more keen to educate their girls than Hindus, but it does not seem probable that Hindus have grown more indifferent to female education than before. Have there been any specially discouraging circumstances in their case recently? Among a total female population of 23 millions only 252, 036 are literate. In other words one female in every 99 is literate. Female literacy has increased in Bengal in the year 1912-13 by about ·0008 per cent!

It is said that "secondary schools are hampered by lack of trained teachers and suitable buildings. Primary schools also suffer from similar defects." But we suppose the greatest hampering cause is the utter absence of enthusiasm, among those who control education, for the education of girls and women. An inadequate supply of trained teachers has not stood in the way of great educational progress in England. We do not know why trained teachers should be considered a *sine qua non* in an illiterate country. In famine-stricken areas, would it be considered either wise or humane not to feed the famishing multitude because of an insufficient supply of expert cooks?

As a proof of the encouragement that the education of girls and women has received we may quote the statement that "the value of scholarships awarded decreased by Rs. 2084." As girls and women are also subjects of His Majesty King George V, as much ought to be spent for their education as for that of boys and men.

Bethune College.

"The Bethune College still lacks accommodation." As if that were the only thing that that College lacked.

In the resolution on the educational policy of the Government of India it is laid down that "the services of women should be more freely enlisted for instruction." In high schools for girls great stress is laid on the employment of women teachers. Mathematics is one of the ordinary subjects taught in them. But Bethune College does not teach mathematics. The urgent need of appointing a professor of mathematics has been repeatedly and year after year pointed out in the press, by the University Inspectors of Colleges and by the Governing Body of the College. Many girls, including Miss Tatini Gupta, who appears the list of successful I. A. candidates this year, have passed the Intermediate Examination in mathematics by private study at home. But the Bengal education department remains stolidly indifferent. It does not seem to see the absurdity of requiring the employment of women teachers in high schools for girls without making arrangements for the teaching of such an important and ordinary subject as mathematics in the only Government College for women in Bengal.

Though many girl students have shown remarkable intellectual capacity, Bethune College does not teach the B.A. Honour course in a single subject. The professors of English of that College with commendable zeal and devotion taught the Honours course in English for some time by voluntarily working extra hours; *but, they were*, it is said, *actually ordered to close the Honours class.* That is how the education department encourages the higher education of women.

Except a little botany, the College does not teach any science; and the teaching of botany in the I. A. Examination is practically useless, because there is no arrangement for the teaching of that subject in the B. A. classes. There is no reason why the only Government College for women in Bengal should not have a science department.

Government spends lakhs of rupees every year on the upkeep and improvement of the 8 State Colleges for male-students in Bengal. It would be only bare justice if it kept its only woman's College in a sufficiently efficient condition.

Literary Education.

Officials seem to believe that a purely literary education has gone too far in India, especially in Bengal. That is an absolutely wrong opinion. Literary education has gone very much further in every civilized country than in any part of India. And it is not the fault of the people of India that they seek chiefly literary education. Speaking broadly, Government has done little for scientific, technical and industrial education. India is perhaps the only country under a civilized government where the schools give either no scientific education or only an apology for that sort of education. Moreover, what little non-literary education exists does not lead to any careers to an adequate extent. Many B.SC.'s and

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M.SC.'s feel obliged to pass the B.L. examination also and become lawyers. The ideal of acquisition of knowledge for its own sake does not mean either that comparatively ignorant men are to have the rewards of learning to the exclusion of their betters, or that those who preach this ideal are privileged not to practise what they preach. In every modern country the many learn in order to earn, and the few pursue knowledge because they are enamoured of it. India objects to be compelled to become an exception to this rule. Those of us who are to pursue knowledge for its own sake want to do so voluntarily. The compulsory pursuit of an high ideal is an absurdity.

Officials dislike education, because, among other reasons it increases the number of candidates for Government posts. But in other civilized countries the number of candidates is far larger, though there the number of careers is much greater than here. It is no doubt true that Government cannot and is not bound to provide posts in offices for all educated persons. But we cannot admit that it is not one of the duties of the State to reduce unemployment in the country by opening out new avenues of employment. The people themselves must also chalk out new careers for themselves. But Government also have a duty to perform in this respect. The problem of the unemployed occupies the attention of the Cabinet in Great Britain from year's end to year's end. For here people die of starvation quietly, there hunger and cold lead people to break windows,—and heads too, sometimes.

Up to a certain standard every one should have literary education. For every one must be roused to become a man, and literary education helps him to realise that object. In addition to the literary education, men should have the special education that is to fit them for their particular work or career in life.

In India every one should have a literary education to open his eyes to the realities of his existence and the facts of the modern world.

Prof. J. C. Bose.

Before an audience of leading physiologists and advanced students of the Oxford University, Prof. J C. Bose gave on May 20th, a lecture on his electrical investigations on the Irritability of Plants. The results announced were regarded as of great importance in the elucidation of many phenomena connected with life. The automatic instruments invented by the lecturer were shown in operation. In the opinion of the physiologists present, these instruments and the novel methods of investigation, marked a great advance in the progress of physiological inquiry.

The Amrita Bazar Patrika has received the following letter from London:—

"Dr. Bose gave his first lecture at Oxford on the 20th. The most distinguished scientists were present When they saw the experiments they were convinced that 'Life is one'. Before this the results of Dr. Bose's enquiry were so astonishing to them as to challenge their belief. Nothing short of actual visualisation could convince them. It was a great success. They all unanimously said that the significance of Dr. Bose's discoveries was very far-reaching. Indeed they do appreciate him now. As regards his instruments, they simply marvel at their ingenuity. They all ask 'where did you get them made'; and with real pride did Dr. Bose reply, 'In India'. To-morrow the President of the Royal Society is coming to his house to see some of his experiments."

We, too have received a private letter speaking of the wonder which the apparatus invented by Dr. Bose have excited.

The "Malay" Dreadnought.

The Nation writes:—

"A correspondent from the Federated Malay States asks the following very pertinent question: "When may we expect to hear of some M. P. asking in the House if it is true that the F. M. S. has been forced to raise a £5,000,000 loan in London to pay for the Dreadnought? He describes the country as 'groaning and cursing at the Dreadnought gift,' and explains that 'huge items are being cut off this year's estimates' of urgently needed expenditure in consequence of the extorted 'generosity.' The other day we heard the manager of a large rubber estate bemoaning the fact that the Dreadnought extortion had put a stop to all plans for draining the land, and thus staying the scourge of malaria. What explanation have the Colonial Office and the Admiralty to give for forcing this burden of indebtedness upon a people who certainly gave no sanction to the extravagance of their rulers? It is certainly the meanest item in the modern annals of the Empire."

Village schools and simplicity.

It is not at all difficult for a wise and truly sympathetic administrator to understand that in a poor and illiterate country like India simplicity must be the key-note in village education. Thus Sir Frederic Lely, who rose to be Chief Commissioner of the Central Provinces and was a member of the Royal Commission on Indian Decentralisation, writes in his "The Better Governing of India" on

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the subject of simplicity in village education:—

UNIVERSAL EDUCATION—THE GREAT TASK

The great task which lies at the doors of every provincial Administration is that of universal eduction.

The Government are committed to it. The only real lifficulty is the cost.

GIVE UP BUILDING PRETENTIOUS SCHOOL HOUSES.

A step which would at once set free a useful sum for education proper would be to abandon once for all the system under which Government takes upon itself through its Public Works department to build standard school houses. It will be possible to supply every village with one and a very good thing, too, for there is no sound sense in erecting for the children's school a building so much more pretentious than the houses in which the parents live, in which they themselves were born and marry, and live and die.

WHAT FORBES SAYS.

"Nothing can be more simple than a Hindu school," says Forbes in his "Oriental Memoirs" at the beginning of last century, "which is usually under a thatched shed open on three sides" (vol, i. p. 75) or "in the open air on" the shady side of the house. The scholars sit on mats or on cow-dung floors" (vol. ii. p. 506). . . . If there is one thing in which the commune could and would unite spontaneously, conveniently, and effectively, it is the provision of shelter for their boys when learning their lessons.

WHAT HAPPENS AT PRESENT.

What happens at present is that when a school is to be established the Assistant Deputy Inspector (as if it was his business !) comes to the village and in consultation with the headman hires a house at an exorbitant rent (which is only what is expected for a Government purpose, but is strangely out of place in a village concern), to be followed sometime after, if the village is lucky, by a building of finished masonry at any cost from Re. 1,000 upwards.

WHAT OUGHT TO HAPPEN.

What ought to happen is that the department should pay and assign a master and staff to every village where the people undertake to provide a house. If properly handled the poorest community will only need a grant of timber to help them through. This division of the burden would be resented at first by the larger and well-to-do villages which now get accommodation at the public expense, but wisely and firmly carried out it would stimulate both interest in education and corporate life. For the villagers, if left to themselves, could provide a house at a fraction of what the Government Department has to pay. It also stands to reason that they would under such circtmstances be allowed an absolutely free hand to make their own arrangement without fussy interference, the Deputy Inspector having no word in the matter unless only he found the conditions were insanitary. The teaching would be under the control of the department, the premises under that of the village on the understanding that, if the latter were not kept up to a fair standard the former would be stopped. The results would shock an Inspector straight from Europe, just as if he walked in the fields he would look with pity on a useful native plough; but to the villagers the school would become a valued possession to be proud of. Like most things worth doing the introduction of the system would not be easy, the chief hindrance to it, as to all attempts to trust the people, coming not so much from high officers as from subordinates who hate to surrender their power of meddling. . . . It might be at first made known that no new schools would be sanctioned except on condition of the people being responsible for the house, and this would pave the way for on extension of the principle to all. Its great merit, besides harmony, is a personal concern of the people themselves, is that it would help the financing of universal instruction.

The fundamental reason why this scheme would, with patience and tact, succeed is that parents are eager to educate their boys.

If the people of a village are too poor to erect a school house, the state ought to provide at its own cost "a thatched shed open on three sides."

MORE HELP NEEDED FOR EDUCATION OF GIRLS.

They are not so to educate their girls, and hence, for a long time to come, female schools will have to be housed at the expense of the State. It is also, I am sure, recognised that in every detail native sentiment will have to be carefully studied, and it is with a desire to help, not criticise, that I invite attention to the girls' school-house. It is usually in a public situation, with front doors and windows on a high road or in a compound adjacent. It is thus at all times, and especially on the occasion of an event such as a lady's visit, in full view of every passer-by and of every loafer who chooses to stand and stare. So long as this is so the school will never be a resort for girls up to the age of fifteen or sixteen, and for respectable ladies of the village to go in and out as visitors. The possibilities of it as a rallying-ground for the children, young wives, and mothers are great but they will never come within sight unless the right building is provided. It should be on the simple plan of an old-time native house—a square of unadorned brick or mud, with a door in front, the outer walls without any other opening except perhaps ventilators high up, and the inner sides open to the light and air of a centre courtyard, which should be bright with a few flowers, and contain space for simple gymnastics. It would be cool, healthy, and free from outside interference. It might be cheap also, for there need be no floor of stone, or roof of cut timber, or compound walls. A few chicks to protect against the sun and rain when necessary, would complete the simple equipment. Chairs, benches, and tables at the public expense would be as much out of place as high-heeled shoes. So also ostentatious prize-givings, open to everyone of whatever sex and position. All that is really wanted is a homely building in which the mistress and her staff may carry on their work under the eyes of the neighbouring ladies, with the retirement and outward decorum so dear to the respectable native.

With regard to the education of girls we note with pleasure that the Bengal Government resolution on the report on Public Instruction for the year 1912—13 says that "a hopeful sign is the increasing readiness on the part of the public to repair and erect school houses."

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Some Prize Essays.

The following notification appears in the *Calcutta Gazette* :—

The Royal Colonial Institute, London, will award prizes for the best essays on "In what sense can an Empire prove itself to be great," and a gold medal with a grant of 100 guineas for the best monograph on "The applicability of the dictum that 'A democracy cannot manage an Empire' to the present conditions and future problems of the British Empire, particularly the question of the future of India." The competition is open to British subjects of either sex. A copy of the Regulations governing the competition can be had on application to the Registrar, Calcutta University.

An empire can not prove itself great without securing for all its parts equal rights, equal opportunities and equal liberties. It ceases to be an empire in anything but the name if one part wars on another without the latter being protected or allowed to retaliate, if necessary.

A democracy can manage an empire only by establishing democracy in all its parts. But if it tries to keep one part as a cattle farm for the rest, either the democracy must cease to be a democracy or the empire gradually fall to pieces.

Competitive Examination.

The Royal Commission on the (British) Civil Service was appointed in 1912 to inquire into the methods of making appointments to and promotions in the Civil Service, and to investigate the working and efficiency of the system of competitive examination for those appointments. The chairman of the commission was Lord Macdonnell, and among the members were the Duke of Devonshire (Chancellor of the University of Leeds); Dr. Burge, Bishop of Southwark and formerly Headmaster of Winchester; Sir Donald MacAlister, Principal of the University of Glasgow: Mr. P. E. Matheson, one of the Secretaries of the Oxford and Cambridge Joint Examinations Board: Mr. A. E. Shipley, Master of Christ's College, Cambridge; Mr. Graham Wallas; Mr. Philip Snowden; and Miss Haldane. The Commission consisted of nineteen members. The Fourth Report of this Commission has just been published by Messrs. Eyre and Spottiswoode. Sixteen have signed the majority report. "But on the crucial educational issue raised by the enquiry, the authors of the university report do not express themselves in opposition to the views of the majority of such colleagues."

In *Indian Education* for June Prof. M. E. Sadler thus summarises the views of the Commission on the efficiency of the system of competitive examination for appointments in the civil service :—

The Commissioners refer in eulogistic terms to the growth of the efficiency of the Civil Service since the establishment of the competitive system of recruiting its ranks. They say that the system of competitive examination has, in their opinion, entirely justified the expectations of its originators. It is true, they add, that it never has been and is not now exempt from hostile criticism. They do not affirm that the written examination is an infallible or a final test of the best results of education. They think that the defects attaching to the system may be in some degree mitigated. The Commissioners believe that at any rate, in existing political conditions and in such developments of them as can be reasonably anticipated, the advantages of the system of competitive examination as a means of recruitment for the Civil Service far outweigh any defects which have come to their notice, and they are convinced of the importance not only of adhering to the system but of extending it whenever possible. The three members who sign the Minority Report touch briefly on the same point. They admit that the system of competitive examination has obvious and admitted imperfections as a test of capacity for the practical business of life ; but they can neither see any other system which could be put in its place, consistently with keeping the door of the Civil Service open to all qualified persons, nor can they suggest any alterations in the system that would remove its imperfections without at the same time creating others that would be even more open to objection.

The Commissioners "are convinced of the importance not only of adhering to the system but of extending it whenever possible." The Indian bureaucracy seem to be of a different opinion, ostensibly because human nature in India is different from what it is in other civilized countries. The real reason we suspect is that they are unwilling to part with patronage. It is so nice to be flattered and to feel that one has powers to dispense favours. Moreover, the men who receive appointments from the hands of patrons are never inconveniently independent. Men who get in by ability are conscious of that fact and are likely to be somewhat independent. But how can *Burra Sahibs* tolerate such a nuisance as independence springing from a sense of possessing ability ?

There was a time when some Deputy and Sub-deputy Collectors were appointed on the result of a competitive examination. But it is a thing of the past.

The "Komagata Maru."

A motion for "Habeas corpus" on behalf of the Indian passengers on board the

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"Komagata Maru" was made in Vancouver on the 25th of June, but the appeal will be heard in Victoria. Whatever the result the unsuccessful party will appeal to the Supreme Court of Canada and subsequently to the Privy Council. The Indians feel that they are being unlawfully detained in the ship, and as British subjects they are entitled to have a "habeas corpus" writ having for its object to bring them before a court or judge for inquiring into the lawfulness of the restraint to which they are being subjected.

That all British subjects are entitled, when necessary, to have this kind of writ is clear from the recent House of Commons resolution.

The charter money for the vessel has been paid until September 20th, the date for her redelivery at Hongkong.

The Board of Inquiry has suspended its sittings.

The rumour that a Norwegian steamer has left Calcutta with four hundred Hindus on board is creating a stir in Victoria.

In connection with the situation of the Hindus on board the "Komagata Maru" the *Khalsa Akhbar* at Lyallpur has received the following telegram, which may throw some light on the situation in Vancouver:—

VANCOUVER B. C., June 23rd.

The "Komagata Maru" Indian passengers unlawfully imprisoned on board. Provisions, water, legal-advisors and friends are prevented. A mass meeting protested against such brutal and unlawful treatment. The Hindustanis can never forget nor forgive. Give wide publicity.—Umrao Sing, Secretary.

The attitude of the Canadians and all white men who support them, is quite iniquitous. While white men claim, at the point of the bayonet when necessary, to go and settle or sojourn anywhere on the surface of the earth, "coloured" men, particularly Indians, are supposed not to possess the right to labour for wages in a "white" colony. There is a humorous side to this claim of the colonists to exclude "coloured" labourers. For these "white" colonies rightfully belong to "coloured" aborigines, who have been deprived of their patrimony by force and in many places totally annihilated.

By their attitude the white colonists seem to say, "We have the might, and we will do what we please." But this naturally excites a bellicose mood among non-whites, and so ultimately makes for breach of peace. For he does not know history or has read it in vain who thinks that races of men are destined to occupy their respective positions of superiority and inferiority for ever. The whirligig of time brings on strange revenges. Besides, if might is declared to be synonymous with right, human civilization, like Nature, would for aye be "red in tooth and claw," instead of having more and more an ethical basis with the process of the suns.

Meanwhile, we should prevent any feeling of resentment arising in our breasts. Resentment is waste of energy, and, what is worse, is unspiritual. What we ought to do is to resolve to be strong in our mother-land and to help our countrymen in trouble. Those who are in touch with our brethren in Canada ought to ascertain how we can help them, and render them the kind of service needed in co-operation with the inhabitants of all the provinces of India. They ought not to be left to fight the battle of the Motherland unaided.

Telegrams published in the papers dated 29th June are given below:—

VICTORIA. June 26th.

The effort to deport the Indians by other steamships has failed, the Canadian Pacific Company refusing the offer of the Immigration authorities to pay the Indians' passages.

HEARING OF INDIAN APPEAL.
ALLAHABAD, June 28th.

The "Pioneer's" London correspondent cables:—The "Times" correspondent at Victoria says that the order for the deportation of one of the "Komagata Maru's" passengers was signed on Friday by the head of the Immigration Department at Vancouver. This action will afford a test case for the courts.

Monday has been fixed for hearing the appeal against the refusal of permission to land and the application for a writ of Habeas Corpus on behalf of the Indians. The object of the application was to anticipate the deportation order.

The grounds for the deportation order were the Hindu had contravened the orders in Council by coming indirectly, by not having 40 dollars in his possession and by being a labourer.

"Mixture of Races."

The New Statesman does not seem to possess a clear grasp of moral principles. It seems to think that the mere fact of a part of the British Empire being "self-governing" gives it the right to treat others as it would not itself like to be treated. It says:—

"The problem of free migration within the Empire

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is likely to continue to create serious difficulties in one colony after another until it is seriously faced by the Imperial authorities and clearly defined principles, by which it may be dealt with everywhere, laid down. A great part of the grievances under which British Indians at present labour are due to the uncertainty and lack of uniformity in the conditions imposed upon immigrants by the different States of the Empire. Whilst the South African Parliament is discussing a measure designed to remove at all events the most serious of the disabilities imposed on Indians in that country, the Canadian Government is wondering how to deal with the problem of a shipload of coloured British subjects awaiting permission to land at Vancouver. It is impossible of course to deny to any self-governing community the right to decide who shall and who shall not have the privilege of becoming a member of it, and knowing what we now do of the evils arising from a mixture of races we cannot even question the wisdom of a decision which may result in British subjects being treated as Ishmaelites in British territory. But it is equally clear that the great population of India must be allowed some effective, even if definitely limited, outlet. Amongst the problems which the next Imperial Conference will have to consider there is none more important than this."

We do not see why a "self-governing" community should be licensed to do wrong, specially when the self-governing British colonies are so by grace of the mother country and are unable to do without the protection of the latter for a single day. Their arrogance is on a par with their helplessness.

No principle of conduct is sound that is not based on reciprocity. If the British Colonies exclude India, they ought to agree to be excluded from India. It is bound to come to that sooner or later. The self-respect of Indians will not allow them to accept a situation which involves an admission of inferiority. We want perfect freedom of movement, not "a definitely limited outlet." We know we cannot have it for the asking; but we mean to develop the strength behind the demand which will make it irresistible.

As for "the evils arising from a mixture of races," no white man is entitled to refer to them as a ground for excluding "coloured" men from "white" colonies, unless he proposes at the same time to deport all white persons from regions inhabited by non-white races from time immemorial.

Whites and non-whites are all subject to the laws of the universe.

White journalists cannot be reminded too often that though Maxim guns, dreadnaughts and aeroplanes suffice to intimidate man, they can not frighten God. In international relations God is treated as a fiction, or, at best, as a hypothesis. But it is to be hoped "self-governing" communities will discover before it is too late that He is a fact.

"The Times" denounces acquisitiveness!

The Times has recently written that it is unnecessary for Indians to emigrate to other countries, and that it is the excessive acquisitiveness of the people of the Panjab which has led them to go to Canada. Fancy an inhabitant of Europe criticizing the desire to acquire and possess wealth! It is no libel to say that Mammon has no more singleminded and devout worshippers than the white races. But perhaps *The Times* is about to renounce the world and don the robes of the faqir and is therefore in a preaching mood.

We are the Eternal Baby among nations. We do not know what is good for us, not even when and where to go in search of food. Will Nurse *Times* replenish our empty feeding bottle, or has she in her pious mood prescribed for us the penance of fasting for ever and a day for the sin of not being a "self-governing" baby?

Dr. Morrison on China.

Reuter has cabled that Dr. Morrison, political adviser to the President of the Chinese Republic, has arrived in London from Pekin. He expresses the utmost confidence in the recent progress of affairs in China, and in the peaceful outcome of the recent changes. When he left China the outlook seemed better than at any other time in his experience. He denies that Yuan Shi-Kai has cut himself off from the Young China party, or that he aims at a family dynasty. He has endeavoured to draw his advisers from every party in the State, and has even approached men who were formerly reputed to be his leading enemies. On the President's staff there are at least forty men who have been trained in England or America, and sixty more trained in Japan. Dr. Morrison also states that the recent attacks on China's financial policy are unwarranted.

We are glad to find in Dr. Morrison's statements confirmation of what Dr. J. T. Sunderland wrote in our last number on Chinese affairs.

Sir Richard Dane also, who is now in London, says he likes China and believes

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in it. In his opinion the general position is improving steadily.

There is no more welcome news than that a people are succeeding in the work of self-government.

The late Munshi Gangaprasad Varma.

In Munshi Gangaprasad Varma India loses a genuine patriot. He was a man of spotless purity of character, strong common sense, wide knowledge of affairs and tireless industry. He had not had much school education, but nevertheless by dint of hard work he came to occupy a most distinguished position in the public life of his province. He did good work in the fields of education, sanitation, politics, social reform and industrial revival. His native town of Lucknow, of which he was vice-chairman of the municipality, owes to him a fine park, a free library and reading room, and many other improvements. He attended every session of the Indian National Congress, the first when he was only 22, and would undoubtedly have become its president had he lived longer. He owned and edited the *Advocate* (English semi-weekly) and the *Hindustani* (Urdu weekly). He was a man of very regular habits and took great care of his health. He had a robust frame. The news of his premature death at the early age of 51 has therefore come to his personal friends with very painful surprise.

We have to record with sorrow that in the United Provinces, though there are some who are more famous and distinguished, there is no one left who can fill the place which Munshi Gangaprasad occupied with honour to himself and benefit to his country.

The return of Mr. Tilak from jail.

We rejoice at the safe return of Mr. Bal Gangadhar Tilak from jail and wish him many years of usefulness to his country and the world at large.

It has always been difficult to say what words or deeds constitute a political offence and what do not. That difficulty has increased in these days of drilling, gun-running and other rebellious preparations made with impunity by Ulstermen. But it is safe to say that a political offence does not necessarily imply that the offender is guilty of moral turpitude.

Every sincere patriot who has been convicted of sedition and sent to jail but nevertheless feels that he was innocent, may derive strength and consolation from the following lines of Wordsworth :—

Live, and take comfort. Thou hast left behind
Powers that will work for thee ; air, earth, and skies ;
There's not a breathing of the common wind
That will forget thee ; thou hast great allies ;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

The Indian Relief Bill in South Africa.

The Indian Relief Bill has passed both houses of the South African Union Parliament. We are glad our countrymen in South Africa have now been relieved of the most galling and humiliating restrictions, disabilities and impositions.

Indians will cease to have any grievances regarding emigration within the Empire when they win the right of perfect freedom of movement within it.

As for rights of citizenship throughout the British Empire, we can not hope to have them until we have got them in our own country. That in its turn will depend on our civic strength, to be acquired by progress in sanitation, education and co-operation.

The Color-line in the education department.

Professor Jadunath Sarkar does not require any introduction to educated Indians; least of all to readers of this Review. His career at the university was very brilliant, culminating in his winning the Premchand Roychand studentship. As a writer of English, as far as we can judge, he is second to no man in the Indian Educational Service. As a Professor he has been eminently successful. He has been Senior Professor of history at Patna College for the last fifteen years and has lectured to the M. A. classes in that subject with distinction. He has done original work in history of great value. His "History of Aurangzib" has been recognised both in India and Europe as a "most trustworthy and scholarly" work which "holds the reader breathless." After the death of Mr. William Irvine he is unquestionably the greatest living authority on the Mughal period. Such a man is in the Provincial Educational Service only because he is an Indian. It would have been bare justice if he had been promoted to the Indian Educational Service and allowed to keep the designation of Senior Professor of History. But

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that has not been done; Mr. W. Owston Smith, Professor, Wesleyan College, Bankura, has been appointed to the I. E. S. and is to become Senior Professor of History, Patna College. Mr. Smith is a very brilliant graduate, and we are sure his academic distinction shows that he is not unfit for a post in the I. E. S. We have not the least desire to say a word against him. What we are concerned with is to show that a great injustice has been done to Prof. Sarkar. For Prof. Sarkar, too, is a man of great academic distinction. In addition, he possesses long experience as a successful professor, distinction as a lecturer on history to the M. A. classes, and well-won fame as an original historian, endowed with scholarship, critical acumen and great industry. It cannot be said of Mr. Smith that he is as experienced and distinguished a professor as Mr. Sarkar, nor that he has achieved equal distinction by historical research of acknowledged worth. Even if he were equal to Prof. Sarkar in every respect, there would be no justification for his superseding the latter. It is only a man who is unquestionably superior to Mr. Sarkar in every respect who might have been placed above him with some justification; but Mr. Smith is not such a man. And as far as we are aware, there is no man in the I. E. S. who is superior or even equal to Prof. Sarkar in original scholarship in history.

We have heard that some officials say that as the Royal Public Services Commission have not yet concluded their deliberations and published their recommendations, Government is not in a position to promote any P. E. S. man to the I. E. S. But is Government waiting for the report of that Commission where the interests of European public servants are concerned? The emoluments of covenanted civilians have been increased in many provinces, in spite of the fact that the increment of their salary is one of the questions for the consideration of the commission. Again, whether one-third or some such proportion of the I. E. S. appointments should be given to Indian graduates, is another such question. But in the meantime Government is filling the I. E. S. with European graduates in such breathless haste that it is not probable that for the next quarter of a century or more there would be any vacancies left for Indian graduates to fill.

But there is a more telling fact against the position taken up by the supporters of the Government policy. We understand that Mr. J. V. Francis, Professor of Drawing and Irrigation in the Civil Engineering College, Sibpur, has been promoted to the Indian Educational Service, although he is a mere passed overseer of the Rurki Thomson Engineering College. Why has he been promoted before the publication of the report of the Commission?

The India Council Bill.

The progressive features in Lord Crewe's India Council Bill are that two places are proposed to be given in the Council by Statute to persons "domiciled in India" and that the elective principle is recognised in filling up these two, though in a very remote and roundabout way. We do not like the phrase "domiciled in India." The right, small as it is, ought to be given solely to the pure natives of India. Otherwise there is just a chance of its being snatched away by the Anglo-Indians who call themselves the domiciled community.

The Indian National Congress demand that at least a third of the seats in the Council should go to Indians, was very moderate and should have been conceded. The places given to Indians should be filled by direct election, not by selection by the Secretary of State from among a list of 40 persons chosen by the non-official numbers of the Indian Legislative Councils. Non-official members include many persons nominated by Government, some of whom are more hostile to the people's cause than official members. Many of them are Europeans, and therefore naturally inclined to take the official view of persons and things. The power of choice ought, therefore, to be given only to the elected Indian members of the legislative councils.

At present the India Council meets once a week. Considering that it is entrusted with the duty of administering the affairs of a vast country containing 315 millions of persons, it meets none too often. The Bill proposes that it will meet when called by the Secretary of State. We think it should be provided that the interval between two successive meetings should not be more than seven days, though it may be shorter. The Bill also proposes to empower the Secretary of State to issue orders in certain matters without consulting his

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Council. We are of opinion that these matters should be only affairs of mere routine. If the Secretary of State possesses the power to decide important questions without the aid of his Council, what is the use of keeping a highly paid body of ten members drawing their salaries from poverty-stricken India? It is not safe to vest any man with autocratic powers, especially when that man possesses no first-hand knowledge of the country whose affairs he administers and lives at a distance of thousands of miles from it without much chance of any but the faintest echoes of its public opinion reaching him.

It is supposed that each member of the reformed council will be placed in charge of a portfolio dealing with a particular department of the Government of India, and that the Indian members will not be entrusted with such duties. Bureaucracy seated in our midst is bad enough, but bureaucracy working in an office separated from us by seas and continents is worse. What would make the situation still more lamentable is that the London bureaucrats would be for the most part men whose experience of India, such as it generally is, would not be quite recent, but would be enough to make them arrogantly obstinate in their unwisdom. Council government is understood to be a system of government in which the officers have an associated authority and responsibility. But if for it be substituted a system of carrying on the business of government by means of departments, each under the control of a chief, the name "council" should not be used in connection with it. If the Indian members are to have the position which the Maharaja of Durbhanga is said to occupy in the Behar Executive Council, they had better stay at home.

It is proposed to pay each member £ 1200 per annum, the Indian members being paid £ 600 each extra, because they would have to serve away from home. This is a clever device, intended to justify the extravagantly large salaries paid to European officials in India for doing work for which Indian officials are paid sometimes two-thirds, sometimes half, and sometimes a quarter of what the former get. But the device will not serve its purpose. If there were as many highly paid Indian officers in Great Britain and Ireland as there are highly paid British officers in India, and if each officer, Indian or British got half as much again as his fellow officer serving in his mother country, then it could be said that salaries were paid in the British Empire on just principles. But as that is not to be, it is childish and ridiculous to seek to justify the bloated salaries paid to Europeans in India by paying a paltry £ 600 each a year extra to only two men from India.

It may appear absurd that we should even imagine that there could be such a thing as the employment of Indians in England in such large numbers as Europeans are employed in India. But why not? If the British Empire be one and if the equality of all British subjects spoken of in the Queen's Proclamation be not mere words, why should not all races inhabiting the empire expect to be employed in all its parts? We know it may never come to pass. But just as a Kashmiri serving in Cape Comorin cannot expect to be paid more than the usual salary, because India is one; so a Scotchman serving in Burma should not expect extra emoluments, for the British empire is one. If he won't come for the ordinary salary, he need not. As a matter of fact, a civilian gets a lower salary in Ceylon than in India. American officials in the Philippines get lower salaries than British officials in India. Covenanted civilians, I.E.S. men, professors in missionary colleges and schools, and assistants in large trading firms, are not paid on the same scale. Yet there is no reason to suppose that the I.C.S. man is a god and the merchants' assistant a mere mortal.

The salary of the Secretary of State and those of the members of his council ought to be paid from the British treasury. That would enable members of parliament to easily make the Secretary of State responsible to parliament. It would also be a very small measure of financial justice to India. The pecuniary gain to the people of the United Kingdom from India being within the British Empire is far greater than the pecuniary advantage derived by the people of India from the British connection. Therefore bare justice requires that the United Kingdom should pay half the cost of the British administration of India. The payment of the salaries of the Secretary of State and his council by it is a small fraction of that measure of justice.

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The Indian National Congress wanted that one-third of the members of the council should be chosen from distinguished English politicians and statesmen who had never been Government servants in India. That was a very useful suggestion and ought to have been accepted. Such men would undoubtedhy have been less biassed than retired Anglo-Indian officials and would have brought more progressive and non-partisan views to bear on the task of governing India. Retired civilians are more zealous to see that their class-interests do not suffer than in doing justice to the children of the soil.

The above comments do not touch the root of the matter. There may be an Indian Secretary, just as there is a Colonial Secretary ; but the India Council ought to be abolished. Absentee rulers, like absentee landlords, are no good. Let the real rulers of India,—they may at first be preponderantly British,—be in India, *and let them be made responsible to the people of India*. They should have a free hand in dealing with the internal affairs of India. As for foreign relations, let the Indian Secretary deal with them in consultation with the Government of India.

That is the best way.

The next best thing to do is to keep the India Council and place half the number of seats at the disposal of Indians. These Indian members should be elected by the elected Indian members of the legislative councils and the elected fellows of the universities. Of the remaining members half are to be nominated by the Cabinet from among Anglo-Indian officials who have retired not more than a year or two before the date of nomination and half from the ranks of British public men.

The Nityananda Maternity Home.

This philanthropic institution has been established at Navadwip by the earnest efforts of the late *Sadhu* Nityananda Das, who lost his life on the 14th February last while nursing cholera patients during the bathing festival of the month of *Magh*. Some 600 women who have become mothers in widowhood come to Navadwip every year to hide their shame. What becomes of the children and what the Home wishes to do will appear from the following words of the late *Sadhu* :

"People from all parts of the province, especially from Dacca, Mymensing, Tippera and other districts of East Bengal, throng into this city (Nabadvip), seek shelter just to hide their shame under the shade of the multitudinous population, and the pecuniary greediness of the *Sarai*-keepers of Navadip deliver these off-shoots from illicit connections, bide their time, and they depart again, to avoid calumny and disgrace, to their respective homes, leaving the unfortunaie infants to their fate.

These children often die for sheer neglect and wilful carelessness on the part of the mothers and the inn-keepers, as it is generally against their interest and intention to preserve the lives of these babies. And even if they survive, the babies, if girls, are frequently handed over to the ignominious women—destined by the so-called parents themselves to life-long prostitution and wretched debasement. The boys are likewise recommended to beggarism and vagabondism all the days of their lives, to move about in low circles and and in low company, without education and without breeding, so that they have no other alternative but to grow up into a race of ruffians and rascals.

With a view to prevent, as far as possible, this lamentable state of affairs—to help these poor, helpless, fateless children out of the imminent wreck and ruin of so many human lives—to provide them with food, lodging, and suitable education, so that they may push up their heads and stand out as men in the strife and struggle of life in the world, this institution craves the permission of the official staff and the active co-operation of the local police in the matter of the working and management of Delivery Home, where secrecy and due care of the babies delivered will be guaranteed."

We have kept the *Sadhu*'s English just as we have found it, to show that to live nobly and die nobly it is not necessary to be able to write faultless English. His heart-affluence and his righeousness and manliness shine out through his crude language.

The Home at present maintains 8 infants and 3 mothers, and has five nurses to take care of them. It is managed by a committee of well-known men, with the District Magistrate as its President and the Maharajah of Krishnagar as its Vice-president. The secretary is Babu Kuladaprasad Mallik, to whom all contributions should be sent.

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We may be permitted to inform would-be contributors that articles containing not more than four thousand words are preferred.

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MOTHER YASODA.

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THE BIBLE IN THE LIGHT OF MODERN KNOWLEDGE.

By Rev. J. T. Sunderland, M. A., D. D.

My task in this paper is to answer briefly the question: What is the Bible in the light of the Higher Criticism? Or, for the sake of clearness, I may divide the question into two parts, and say: My task is to answer the two inquiries, first, what is the Higher Criticism? and second, how does the Higher Criticism affect the Bible? To begin then, what is the Higher Criticism as applied to our Christian Scriptures?

The answer is very plain. It is simply historical criticism as applied to these Scriptures. It is simply literary criticism as applied to them. In other words, it is simply scholarly investigation as thus applied.

In some respects it is unfortunate to make use of the word criticism in this connection at all; because some minds understand criticism to mean something negative and destructive. When we speak of Biblical criticism to such minds they at once think we mean finding fault with the Bible, "picking it to pieces," destroying it. But this is a wholly mistaken idea. True criticism is not necessarily negative: it is as likely to be positive as negative. It does not necessarily destroy; indeed it may not be destructive at all; its effect may be wholly constructive.

It is easy to see this when we speak of criticism as applied to other books. For example, when, I speak of Shakespearean criticism, I am not understood as meaning efforts to destroy or to injure Shakespeare. Rather am I understood as meaning efforts to understand Shakespeare,—to find out all that is possible about the great and priceless book of dramatic writing that comes to us from Shakespeare. And literary criticism is simply the study of literature in the light of all the knowledge we can get bearing on that literature which can illuminate it and help us to understand it better.

In the same way historical criticism does not mean efforts to destroy history but to find out what the real history of any given period is: that is to say, it is such a careful, accurate and full study of all the data, all the historic material bearing upon that period, as will enable us to gain the most reliable possible knowledge of the real history of that time.

Now apply all this to the Bible. Literary criticism of the Bible is the application of all the principles of careful literary study to the Bible, with a view to getting correct, large and thorough knowledge of it. In the same way historical criticism of the Bible is the application of all the recognized principles of careful historical study to the Bible and to everything connected therewith, in order to get a fuller and truer understanding of the Bible's origin and development—the sources from which its various books came, their writers, their dates, the purpose of their authors in writing them, and everything else that can help us to understand their meaning, their value, and their place in the world.

Is there anything necessarily negative or destructive in this? Is there anything in this that friends of the Bible should fear, or be on their guard against as hostile to the Bible? Rather should real lovers of the Bible welcome all this study and all this new light, as lovers of Shakespeare welcome all research which can throw light upon the dramas which they prize so highly.

I have used the words literary criticism and historical criticism because these are really better words than higher criticism, though meaning essentially the same thing. So when any of us read about the higher criticism of the Bible, let us understand that what we are really reading about is the application of the principles of literary and historical criticism,—that is, of careful literary and historical study—to the Bible.

The expression Higher Criticism is merely a technical term employed by Biblical scholars in distinction from what they

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call lower criticism, for more convenience to themselves.

By the lower criticism of the Bible they mean study of the original text,—the original Hebrew of the Old Testament, and the original Greek of the New Testament. During the past hundred years there has been a great deal of very careful study of these original texts, with a view to correcting errors that have crept into translations, and finding out as nearly as possible what the original writers of the Bible really said.

We have no manuscript of any book of the Bible that comes from the writer himself. The oldest New Testament manuscripts we possess were written three or four centuries this side of the New Testament age: and our oldest manuscripts of the old Testament were written a thousand years later than the Old Testament age. This being the case it is not strange that our best manuscripts of both the Old Testament and the New differ much among themselves. Indeed, comparing the various manuscripts we possess of the New Testament with one another, we find the variations to reach the enormous number of 150,000, and if we find the variations among our Old Testament manuscripts to be less, it is not because our manuscripts here are better, but only because those we possess of any value at all are so few. Of course many of these variations are very slight, consisting only of different spellings of a word, or different accents on a Greek syllable; but some are important and make a distinct difference in the meaning of certain passages of Scripture.

The scholars who devote themselves to this kind of study,—to finding out what are the best readings, and to securing the most correct possible Hebrew and Greek texts, are called the lower critics; and their work is called, technically, the Lower Criticism; whereas the scholars who devote themselves to other lines of Biblical study,—to more purely literary and historical study,—are called the higher critics, and their work is called the Higher Criticism.

I think this makes sufficiently clear what is the nature of the so-called Higher Criticism and how very important in the nature of the case it is, if we care at all to have true and reliable literary and historic knowledge of the book that we love and honor.

This brings me to my second question: How does all the new knowledge which comes to us from this study—from the so-called Higher Criticism—affect the Bible? In other words, what new views of the Bible does it give us? To this question—or to these questions I answer: *First*, literary and historical scholarship shows us that our Bible does not stand alone, is not the only sacred book of mankind; it belongs to a family. There are many religions in the world. Most of those which are highly developed have sacred literatures. Sacred books do not come into the world arbitrarily—they come naturally; there are laws that govern their origin and growth. Just as he who would know one science must know other sciences, so he who would know one sacred book must know other sacred books. The best works that are being written on the Bible today are being written in the light of knowledge of other sacred books besides our own. It is marvellous how much larger this method of study makes religion, and revelation, and God.

Second, the Higher Criticism shows us that, properly speaking, the Bible is not a book; it is a literature. It is a collection of sixty-six different and for the most part, wholly independent and unrelated books, bound together. And their being bound together no more makes them one book than binding together 66 books of your library or mine would make them one. They were written in three different languages, in half a dozen of more different countries, and some of the books nearly a thousand years later than others. They were written by writers of as widely different characteristics and qualification for writing as we can well imagine—kings, peasants, courtiers, keepers of cattle and sheep, scribes and learned men, men without learning, men of widely different views on many subjects, men differing greatly in moral character and piety. These 66 books differ, too, in the widest degree in their subjects, aims, purposes, style, literary quality, moral qulity, religious quality. Some are histories, some are partly historical and partly legendary; some are poetry; some are predictions of the future, some are sermons, some are collections of the proverbial wisdom of the time, some are biographical; some are romances (as Ruth and Esther); some are

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letters or epistles. It will be seen, then, what I mean when I say that the Bible is not a book, but a literature.—an exceedingly valuable collection of ancient Hebrew literature, on the whole the best part of the literature produced by the Hebrew or Jewish people during the one thousand years and more that they lived in Palestine before they were driven out and dispersed over the world.

Third, accurate and careful scholarly investigation makes it clear that every book and every fragment of a book which enters into this literature came into being naturally —from human causes, which in nearly all cases we can trace as clearly as we can trace the causes which produced Homer's "Iliad" or Xenophon's "Memorabilia of Socrates", or Cicero's "Orations Against Catiline," or Thomas Faine's "Crisis," or Mrs. Stowe's "Uncle Tom's Cabin." We have been accustomed to think of the books of the Bible as dropping, so to speak, from God out of heaven ; as coming into existence for reasons that God knew, but not such reasons as have operated in the production of any other books. But all this is a mistake. There never were books in the world whose origin could be more clearly traced to natural human causes than the books of the Old Testament and the New. Scholarship has brought to light those causes, and some of them we shall see as we go on.

Fourth, the Higher Criticism shows us that a surprisingly large number of the books of the Bible are anonymous as to authorship ; and not only anonymous, but composites—that is, books not composed by any one author, but compilations, books which show the hand of more than one writer, and often of more than one age, and which have grown by successive editings and successive additions. Today in our Western world a man writes a book and sends it out over his own name. As a result nobody feels at liberty to change it or to add to it without due announcement of the fact. But with the Hebrews and other ancient Oriental nations it was different. Most ancient writers seem not to have put their names to their writings. Ideas were common property, and writers felt at liberty to add to or change books to an extent that our notions of literary ethics would not justify at all. As a result, we do not know the names of only a few of the writers of the Bible, and a large number of the books show that they have come from more sources than one. Thus the Pentateuch (or the Five Books of Moses, so called), we find, was not written by Moses, or by any single author, but was many centuries in coming into existence. Many of the prophetical books show additions by later hands. The Book of Isaiah comes from two, (if not from three or four) different writers, living more than 150 years apart ; and the Book of Zechariah contains matter from three different prophets. The Book of Psalms is the national hymn book of the Jewish people, which was more than 500 years in growing. It contains five distinct collections of hymns, which were formed at different times, in some cases probably a century or more apart. But at last all five were brought together to form the book as we now have it. Nor do many, if any, of the hymns come from David. Few were written within two or three centuries of David. Some were written as late as a century or a little more before Christ. Thus we see that the history of Israel for more than half a thousand years was rich with spiritual singers. The Book of Proverbs bears the name of Solomon. It may have begun in a small way with him, but certainly it was several centuries in coming to be what we now have, namely, a collection of the aphoristic wisdom of the Jewish people.

The Gospels grew, and show layer after layer of added material. The Book of Acts and the Apocalypse (or the Book of Revelation) both show imbedded documents, and more than one revision and addition.

Fifth, Biblical scholarship makes clear to us that the books of the Bible are not chronologically arranged; I mean, they do not stand in their places in the order of their composition. This is important to be borne in mind; otherwise we shall be confused when trying to trace the order of events in Jewish history, and the development of the Jewish religion, and civilization.

Genesis, which stands at the beginning of the Old Testament, is really one of the later Old Testament books. So with the books which immediately follow Genesis—that is, Exodus, Leviticus and Numbers. They are all late in date. The prophetical books stand well on toward the end of the Old Testament. Naturally, therefore,

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we think of them as late in origin. A few of them are, but some of them are the very oldest books of the Bible. In the New Testament the Gospels stand first. But they were not written until after the Epistles of Paul. And one of the Gospels, that connected with the name of John, bears evidence of being one of the latest of all the New Testament writings, not having come into existence probably until well on into the second century.

Now, of course, from books all jumbled together like this, as regards their age, it was impossible to obtain any correct conception of the historical sequence and progress of the people or the religion with which they deal, until we could get the jumble straightened out, and could discover the relative dates of the books. At last, however, thanks to the patient and persistent labor of the scholars of the past fifty years, we have found out, approximately at least, the dates of most of the writings of the Old Testament and the New. As a result, we are at last able to trace with much clearness and with substantial certainty the progress of the Israelitish people, both in civilization dasa in religion, from their low condition n portrayed in the books of Joshua and Judges, when they had just arrived in Palestine, a band of only recently liberated slaves from Egypt, on and up through the various stages of their development, until they reached their final maturity.

Sixth, Biblical scholarship shows us that not all parts of the Bible have equal value: indeed that different parts have different historical value, different literary value, different moral value, different religious value. And this means that the modern doctrine of the Bible's infallibility, inerrancy, perfection in every part, is not supported by scholarship.

The Bible nowhere makes the claim of infallibility. Even if it did, the facts as scholarship brings them to light regarding the origin, growth, preservation and contents of its various books, would not sustain the claim. Even if any one book of the Bible made the claim of inerrancy, or of being God's perfect word, as possibly the Apocalypse or book of Revelation at the end of the New Testament may be said to do, this would apply only to that particular book, not to the Bible as a whole or to either Testament as a whole: for each book of both testaments was written absolutely by itself, with no reference to any other, and there was no gathering of the books together into a collection or canon until long after each separate book was written. So that no claim, of any kind, that any book may make for itself, can justly be extended to cover any other book, much less all other books, in the Bible.

The fact is, our modern idea of the absolute infallibility and perfection of the Bible in all its parts, is something which was unknown to the ancient Jews, unknown to any Bible writer, and unknown to the early Christian Church. It did not come into existence until after the Protestant Reformation of the 16th Century. The Roman Catholic Church did not hold it, and does not hold it now in any such rigid form as Protestants have taught it. It was not held by Luther or Calvin. It rose during the century after the death of these two great reformers. The cause that gave rise to it was the need felt by the Protestants for an authority—an infallible authority—to offset the infallible authority which the Catholics claimed to possess in the Church. The Protestants having denied that the Church was infallible, were seemingly left with no infallible standard at all. In self-defence, therefore, they seemed compelled to set up the Bible as such. This they did; and from that time on the absolute and infallible authority of the Bible, appears as a central doctrine among Protestant churches. This was its first appearance as held by any considerable body of churches in Christendom.

Seventh, the larger and better Biblical scholarship of our time shows us—what it is immensely important for us to understand—that the Bible is the literary record of a great and remarkable Evolution, the evolution, through the period of a thousand years, of the civilization and especially the religion of the Hebrew people. The world has no other record of a religious evolution so important as this.

The Hebrew people did not begin their career high up, but low down. Their early conception of God was crude. Their moral ideas were imperfect. Many of them were idolaters. Intellectually they stood upon a plane not so high as that occupied by some of the peoples around them. Morally they were probably a little above their heathen neighbours but not much.

Now from thiss,oc londition they rose,

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slowly, painfully, with many relapses, up and up, through struggles, through vicissitudes, through the hardships of war, the hardships of peace, the hardships of oppression, through the bitter experience of reaping the harvests of their own mistakes and sins, up and up, to the condition which we see at the time of the great prophets, and later at the time of the birth of Christianity. And what is the Bible? It is the outcome of all these thousand years and more of Hebrew history and Hebrew life. It is the literature of this marvellous evolution. It reflects, as it could not but reflect, the thought of the people in all stages of their development. Some of it represents their earlier and lower and cruder religious and moral ideas; some of it, their religious and moral conceptions farther advanced. In Isaiah, and the greater Psalms, but especially in Jesus, the development reaches its height; the evolution is completed.

Do you not see how much more intelligible the Bible becomes in the light of this thought? More important still, do you not see from what a crushing load the Bible is relieved by this thought? Under the old conception, that all parts are alike the equal and perfect word of God, we were obliged to defend as divine inspiration the stories of the swimming axe, the talking ass, and the sun and moon standing still at human bidding, the command of Jehovah to Joshua to slaughter men, women and innocent children, the imprecatory psalms, and everything else found in the Old Testament, no matter how unreasonable, unhistoric or immoral.

Was there no way of relieving the Bible of this burden, too heavy to be borne? None, except for men to open their minds, as at last, thank God, under the influence of growing knowledge a few are beginning to do, to the fact that not all parts of the Bible are equally valuable, that not all parts are binding upon men forever as the word of God, but that some parts come from the child-stage of man's ethical and religious development, and therefore in later time are to be laid aside as outgrown, as manhood always drops the appurtenances of its childhood.

It cannot be overlooked that thus far in its history the Bible has been a book exerting both a good and an evil influence among men. Doubtless its influence for good has been greatest; yet there is no evading the fact that it has been used as an arsenal of defence for many of the worst evils that have ever cursed the world. It has been estimated that the single scripture text, "Thou shalt not suffer a witch to live" has caused the death of hundreds of thousands, if not millions, of innocent human beings. Such books as Joshua, the Judges, and Chronicles, full of the records of cruel and inhuman wars, have been responsible in no small degree for keeping alive that terrible war-spirit which has wrought such havoc in Christendom during nearly every century since Christianity began.

The Bible has been extensively used as a bulwark of slavery. Polygamy has always appealed to the Bible for support. Were not Abraham, Isaac, Jacob, David and Solomon, polygamists? Yet these men are represented as special favorites of God. Tyrannizers over women have gone to the Bible for texts wherewith to justify their tyranny. So have wine-drinkers for texts to defend their use of wine. The Bible teaching that the insane are possessed of devils caused those poor unfortunates to be treated in the most inhuman ways for centuries. Inquisitions, persecutions and oppressions of all kinds have made their constant appeal to the Bible in support of their crimes against humanity. The Bible has been used as perhaps the most effective of all fetters to bind the human mind. There is hardly a science that has not had its progress blocked seriously by texts from the Bible. These are all facts which have their place in history, and to which we cannot close our eyes.

What is the explanation? Why has it been possible thus to turn the Bible into an instrument of evil in so many ways? The explanation lies largely in the false belief regarding the Bible that has been in everybody's mind in Christendom for so many centuries,—the belief that it is all and in every part the inspired and perfect word of God and therefore an authority binding upon all men for all time. If they could have understood that it is a human book, a record of the experience and growth of a people from very low ethical and religious standards on and up to conditions higher and better, and therefore that much of it has long been passed by and ought to be laid aside, its power for evil would largely have been taken away, while its power for good would have remained.

The principle of growth or Evolution

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applied to the Bible, as intelligent scholarship is beginning to apply it, has given us a new Bible, stripped of these evil influences which attached to the old, while retaining all the influences for good that it ever possessed. In its light we see that the low conceptions of God and imperfect morality of certain parts of the Old Testament simply mark the child-stage, ethically and religiously, of the Hebrew people. They show us the beginnings of the development. They let us see the low moral and religious plane from which the Hebrew people rose to what they afterwards became. The Bible literature is at once the record and the product of that remarkable advance by which the crude polytheism of the slaves of the Exodus at last became, in the great providence of God, the pure and noble religion of the better Psalms, of the Second Isaiah and of the Sermon on the Mount.

Finally, and not less important than anything that I have pointed out, the larger and better Biblical scholarship that is coming to our day, shows us that the Bible is not primarily a book of theology; but that centrally and above everything else it is a book of religion and life.

Here grievous mistakes have been made in the past, and are constantly being made to-day. Men are forever going to the Bible for texts, for texts to prove something, to bolster up some doctrine, to support some theological theory or dogma, as if the book were a theological treatise, or text-book. The truth is, it is at the farthest remove from a theological treatise or text-book. If it had been a collection of texts out of which to build theological speculations and dogmas, the world would never have cared for it, indeed the world would never have heard of it. It has lived and attained its great place among men because it is a book, not of theology but of life, and of that religion which grows out of the deep life of humanity. This is what gives the Bible its permanent interest and its priceless value.

The Bible is full of the experiences of real men, the thoughts and deeds of real men, the hopes and fears of real men, the burdens and discouragements and problems of real men. It shows us the young man in his actual life; the old man in his; the poor man in his; the king in his. On its pages are the smile of joy, the tears of sadness; the mother with her children, the shepherd with his sheep, the fisherman with his boats and his nets, the farmer sowing and reaping his grain, the woman drawing water from the wells.

It paints the quiet joys and sweet securities of peace, the hurry, the rush, the glory and the horror of war; the laugh of childhood, the idyl of courtship and marriage; the tragedy of death; the poet singing his song, the historian writing his chronicle, the priest ministering at the altar.

It protrays with wonderful distinctness and power the evil-doer, hardened in his evil-doing, or repenting in shame and sorrow and turning to virtue: the prophet fighting against the wrongs and wickednesses of his time as we have to fight against the evils and wrongs of ours; the lonely soul feeling out after God, and finding the divine hand in the darkness just as men feel and find today.

This is what the Bible is,—a book of life; a truly human and therefore a truly divine book; a book with red blood; a book born out of what was most real and living in the experiences of a people for a thousand years. This is why the Bible lives, and will live; why it finds human hearts, and will continue to find them forever. This is the secret of its undying power.

Now what is needed is a study of the Bible that shall recognize all this, and bring it all out into clearness. When once we get such a study,—when we stop going to the Bible for dogma, and begin to go to it for life; when the veil falls from our eyes, and, instead of seeing it as a strange far-away, mysterious book, unlike anything else in the world, with meanings that elude us, and to be read as we read nothing else, we come to understand it as it is and feel the naturalness of it, the beating heart of it, the genuine humanness of it, then it will no longer repel us, then we shall be drawn to it, as we are drawn to Shakespeare, as we are drawn to Homer, as we are drawn to Burns, only still more strongly; for, while it is as fresh and living as any of these, it is greater than they all, in that it is more many-sided, it occupies an incomparably more central place in the world's history, it deals with the highest concerns of man, the things of the moral and spiritual life, and it speaks to man with a direct access, an insight into the human heart and an inspiring power greater than that

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of any other book known to the modern world.

I have now answered as fully as time permits, the two questions with which I set out :—What is the so-called Higher Criticism of the Bible ? and how does the Higher Criticism affect the Bible as a book of religion ?

From what has been said readers will now understand what I meant in the beginning when I made the claim that the Biblical scholarship of our time, or what is called the Higher Criticism, is not hostile to the Bible,—that it is not negative or destructive in any sense except that it aims to destroy old false conceptions in order to make way for true, old lower and narrower conceptions in order to make way for higher and larger. Scholars who are giving us new light on the Bible are not iconoclasts, irresponsible men, foes of the Bible. They are its friends. For the most part they are earnest and devout men, as well as scholars. They are men who in other things are trusted and honored. Why should they not be in this? They are men who love and revere the Bible. They are men who are studying and writing in the interest of truth, and who have faith enough in the Bible to feel sure that truth can do it no injury. It follows that to talk of rejecting the higher Biblical criticism is simply to talk of turning our backs on intelligence. Clearly the time for such talk is past. To indulge in it is to show that we belong to a generation that is gone.

That the new, larger and more reasonable view of the Bible which modern Biblical scholarship is giving us will sooner or later find general acceptance among Christian peoples, at least among Protestant peoples, I believe is as certain as any future thing. There are signs of its coming in many quarters. Of course it will have a hard and long battle to fight. Dogmatism is against it. The teachings and prejudices of centuries are against it. It will win only among minds that dare to think. But among such it will win. Truth and reason are on its side. Ethical and spiritual religion welcome it. Already it is accepted by the best scholarship in every Christian land. It is only a question of time when intelligent and thoughtful men generally will follow where scholarship and reason lead.

Does any one fear that this larger and more rational view of the Bible will take away from the book some of its value? On the contrary it leaves undisturbed every truth that the Bible ever contained, every moral precept, every spiritual principle, every inspiring word, every noble thought about God, or man, or duty, or life,—everything that has power to feed the soul's hunger; every word of comfort or hope or trust; every call to courage; everything that is calculated to lift man up nearer to God, or bring God nearer to man, or draw men nearer to each other as brothers, or make life more divine.

But if the new thought keeps all that is valuable in the Bible it also does more. It opens the way to vast treasures besides. It teaches that God is larger and more than the God of the Christian or of the Christian and the Jew. He is the God of the whole world. Inspiration is not confined to a single people of the ancient time. It is a reality of all time ; it is a reality of to-day. God's spirit moves in the hearts and consciences of men in all lands and ages. Revelation is not confined to a single book. This Bible contains revelation, precious revelation of God's truth. But there is other precious revelation also—in the starry heavens, in the blossoming earth, in history, in art, in science, in the mother's love to her child, in the child's answering love as it looks up in the mother's eyes, in all the experiences of the deep heart of man ; yes, and in the other great sacred books of the world outside our own, which have been bread of life to so many millions of the human race ; and in the great seers, thinkers, poets, teachers of the deep things of the spirit whom God sends to every age,—the Platos, the Dantes, the Savonarolas, the Luthers, the Miltons, the Wesleys, the Channings, the Brownings, the Whittiers, the Emersons, the Buddhas, the Rammohun Roys of the world. Through all these prophet souls God speaks his word—his word which cannot be bound, his word which cannot be shut up in any one book, his word which is as large as all truth.

The new thought about the Bible thanks God reverently and devoutly for all the precious and uplifting truth which comes to men from David and Isaiah and Paul and Jesus ; but it thanks God no less devoutly for that revelation which is larger than the Bible, and for that word of God which is a fountain that can never cease to pour out its living waters for the life of man, so long as man remains on the earth.

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THE BHAGAVADGITA FROM THE ISLAND OF BALI

THE ancient history of Java reveals that Java was an integral part of a Hindu empire and civilization; and that all the islands constituting, at present, the Dutch East Indies in the Oceania group in the south-east corner of the Pacific Ocean, were under the suzerainty of that vast and stupendous—once memorable—Hindu empire. This portion of the earth is a theatre of constant changes and upheavals, due to the abundant and constant activity of volcanoes forming the "Fiery Ring" of the Pacific, as the geologists call it. It is not yet definitely known at what particular era the Hindus established themselves on that side, but this at least we definitely know that the Hindu empire in Java was destroyed by the Arabs in 1478.

The travels of the first Chinese pilgrim Fa-hien (399-414) tell us that the Hindus of Java were then in a very prosperous state, inasmuch as ships owned by single individuals were plying in the Indian as well as the Pacific Oceans for commerce. This famous Buddhist traveller came to India from China by land and returned to China by a circuitous sea-route through the mouths of the Ganges to Ceylon and thence to Java and thence ultimately to China. To own ships individually powerful enough to ply in such boisterous and unknown waters in the absence of joint stock navigation companies as at present, which nevertheless are a regular failure in any form with the Indians, reflects no small credit on the flourishing condition of the Hindus of Java.

As Java became one of the centres of Hindu civilization, all sorts of people—learned men, artisans, warriors, etc.—flocked there. Buddhism too had its share there. The learned Brahmins took Sanskrit literature with them. References to this fact are given by famous luminaries like Dr. Rajendra* Lala Mitra in connection with Kamandakas' Neetisar which is found in the island of Bali even to-day.

Though now and then we were given stray information about this Javanese civilization and literature, still it is more or less a closed chapter even to this day. It would be worth while to state here how my attention was drawn accidently to this most interesting subject.

I was in the Colonial Service at Balik Polau, Penang Straits Settlements, for a couple of years or so, from 1908 to 1910. When one goes to a foreign country the temptation of knowing something at least of the past and present history and geography of that place becomes stronger and stronger day by day. This desire of mine was mostly satisfied by the then District Officer Mr. J. N. Nathan, but for whose kindness I would not have been able to do or write anything in the matter of this most interesting and yet closed chapter of Javanese literature. Mr. Nathan is a well-read man and obliged me often by supplying me with many books, whenever I expressed my desire for them. One Sunday while I had been to his quarters on a professional visit, I came across in his book-shelves some four books containing miscellaneous papers relating to Indo-China and the Malay Archipelago. After getting permission to take them home I began to peruse them rather carefully, for some portions of them were interesting.

In one of the volumes I came across an essay entitled "An account of the island of Bali". As my geographical knowledge did not put me in mind of anything as to its whereabouts, etc., I felt no interest in the account of that island. So I began to turn pages of that account rather hurriedly. While so doing words like "Ramayana," "the four castes of Hindus," "the Hindus of Bali", etc. attracted my attention, so I began to read the account more carefully and began to feel greater and greater interest, so much so as to devour the contents of that essay extending over nearly 150 pages. The geographical situation of that island was

* Neetisar by Kamandaka, Trivendrum Sanskrit Series No. 14, preface.

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not defined in that account and so I stretched my memory about it to its utmost limits but to no purpose. Then with the help of an Atlas I made a search of all the islands near about Indo-China, as the description of the island of Bali was in the book relating to Indo-China ; and to my great satisfaction I found out the island of Bali just near the island of Java.

After ascertaining the geographical situation of that wonder-awakening island I next began to make enquiry if any person from the island of Bali could be found in Penang, as Penang has a cosmopolitan population, especially from all the countries near about it, to tell me its real situation at the present time. This enquiry did not give me any satisfactory news on account of the sheer ignorance prevailing among people even to the very borders of the island of Bali ; but it served to increase my curiosity and I felt an intense desire to pay a visit to the island of Bali personally and rediscover the almost forgotten old Hindus thereof. Day by day this curiosity was increasing even in the absence of a personal narrative and in the accumulation of written evidence from the reading of such books as "Twentieth Century Impressions of the Netherlands East Indies", "Java, Sumatra and the other islands of the Dutch East Indies" (T. Fisher Unwin, London.)

At last a call came from Bali, as they get calls from the polar regions or from some unknown lands, and I started for Bali from Penang in the month of May, 1912. I halted at Surbaja in Java, as this is the port from which steamers start for the island of Bali and back. I was quite disappointed in not getting any information in Surbaja worth while, nor could I get hold of anybody from the island of Bali to give me a first hand information about the island, so that I might select a place for landing out of the five or six ports of the island where steamers touch. At last an Indian Bohari Mohamedan merchant from Bulelang, the capital of Bali, who had come to Surbaja to buy goods for his shop, told me that there are Pundas (learned Brahmins) everywhere in Bali and there is a Hindu Raja at Karang Assem, a Port in Bali. Methought there must be many learned Brahmins in the Royal Court. So I took a steamer which was bound for that place. After two days' voyage I came to Karang Assem, the harbour being very wretched, there was a lot of trouble to undergo to get ashore at 9 P.M. when the steamer touched ; and then to go to Karang Assem town—3 miles off—with your bag and baggage carried on the heads of indifferent coolies.

Next morning I began to roam about in that village-capital to see the Raja as well as the Pandits of the so-called Royal Court. I was told that the Raja usually got up at 11 A.M. and then gave audience to any visitor. As there was much time for that I asked my guide, who was a Tamil Mahomedan and who was right glad to show to the people a typical Brahmin in myself, thus showing the contrast with the local ones, to take me to some Pandit's house. I saw two or three Pandits and asked them to show me any manuscript written in the original Devanagari characters. In the absence of that I asked them to take out the Ramayana, but found out that it was not in Sanskrit verse. It was misunderstanding all through, for they did not understand what I meant by original Sanskrit.

After that I went to see the Raja. He was very old, being nearly seventy-five years of age, and was sitting on the bare floor of his palace. He was wonderstruck to see a Brahmin coming there directly from Hindustan. After putting several queries relating to our customs and manners and criticising my dress, which was of course not as he thought it ought to have been, he very hospitably inquired about my lodgings and boarding and ordered his men to supply me with milk (cow's) which is very rare there, as the Balinese do not use milk at all, though there is an abundance of cows there.

For three days I visited a number of Pandits with the conclusion that there was no original Sanskrit literature either in Bali or in Java, and that if it was there at all at any time before, it was no more now. The religious stories were in the Balinese language and not in the original Sanskrit. With these conclusions there was nothing to attract me to stay there but to wait for the fortnightly steamer to return to Surbaja and then to India. On the same evening I was sent for by the minor Raja who was living separately from his father, the old Raja, and with whom I had had no interview as yet. After making various inquiries regarding Indian and other litera-

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ture, His Highness asked me whether all the Parvas of the Mahabharata were available in India? After getting a reply in the affirmative he asked one of the Brahmins who usually surround the Rajas to take out Bhishma Parva from his library, which contains many manuscript neatly preserved in carved wooden boxes. The size of each manuscript is generally 14 by 2½ inches with a hole in the middle to allow a string to pass through. I was told that all the manuscripts were of Lontar (palm) leaves and not of birch bark. The writing on these Lontar leaves is done in Balinese or in Kavi language by needles with such ease and facility that it can very well compete with the rapidity of skilled penmanship.

Balinese people and even the Javanese too for the matter of that do not know Sanskrit at all and hence the manner in which they read Bhishmaparva was very peculiar so much so that it took me a great while to understand that what was being read was original Sanskrit and not Kavi. Balinese pronunciations and accents of Sanskrit words resembled those of the Salvation Army public preachers, delivering their sermons in Marathi, learnt by rote, with random accents and stops. After correcting their pronunciation and putting the verses in the original Sanskrit form I explaind to them their purport in the Malayan language, which is the official language of the Dutch Indies. After reading a few verses with their explanations, a thought struck me that there must be embodied in this MS. the Bhagavadgita also of the Mahabharata, as we have it in India in Bhishmaparva. I asked them to find it out and read it, but it seemed Greek and Latin to them. They did not know what was meant by Bhagavadgita at all, as it is not held in so much reverence by the Balinese as by us in India. The book of general reading is Kamandaka's Nitisar with the Rajas. I took up the MS. of Bhishmaparva and turned out half the leaves and asked them to read any Shloka—Balinese call all Sanskrit verses Shlokas only—from that. Fortunately it was one of the verses from Bhagavadgita. After satisfying myself about the Gita by asking him to read a few more verses, the young Raja was requested by me for permission to make use of that MS. next morning and our interview was over, as it was nearly 10 P. M.

Next morning I went to the hut of Padanda Wayan Pidad, the greatest learned man of the town, where it was settled to read that portion of the Bhishmaparva which contained the Gita. As the Balinese people did not know what the Gita was I had to ask them to begin from the beginning of the Bhishmaparva. The first verse began with क्रमादु, &c. After passing over a number of verses describing the geography of Jambudwipa and the installation of Bhishma to the Commander-in-chief-ship of the Kaurava forces, a verse दृष्ट्वेमं स्वजनं was read over by that Pandit. I ascertained that there was no other verse belonging to the Gita previous to this verse, which began from the 23rd to 40th leaf of the MS. I then began to take down all the verses which formed the Gita and which were as follows :—

[प्रथमोऽध्यायः]

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५

[द्वितीयोऽध्यायः]

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ॥

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहांतरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९

स्वधर्ममपि चावेक्ष्य न विकंपितुमर्हसि ।

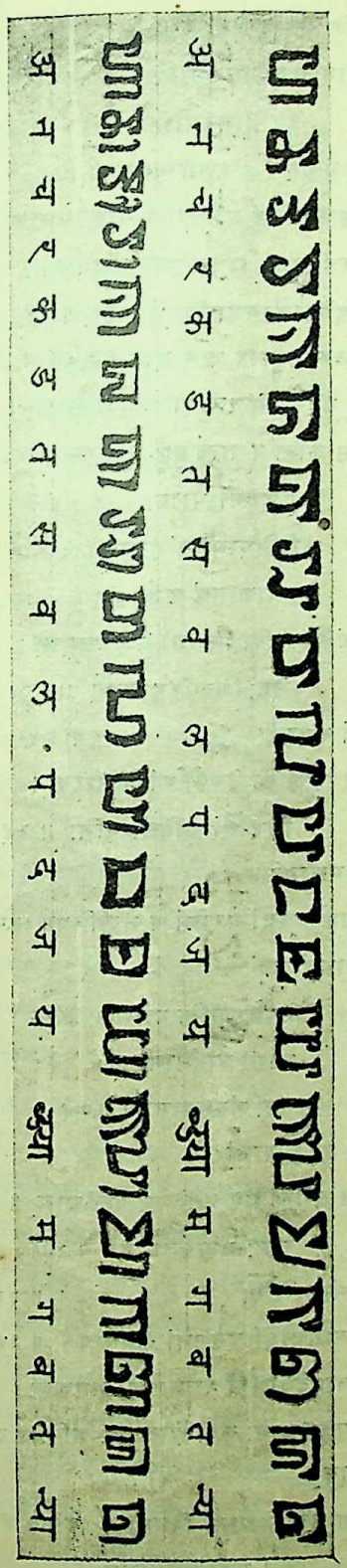
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौंतेय युद्धाय कृतनिश्चयः ॥ ३७

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Some letters of the Kavi alphabet used in the island of Bali, with their corresponding Devanagar letters given below.
From the *Chitrāmaya Jagat.*

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३
प्रजहाति यदा (यदा संहरते) कामान् सर्वान् पार्थ
मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६
विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९

[तृतीयोऽध्यायः]

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुंजते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३
श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५

[चतुर्थोऽध्यायः]

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि नत्वं वेत्थ परंतप ॥ ५
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु संयुक्तः कृत्स्नकर्मकृत् ॥ १८
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । ३४
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५।२

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

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[पंचमोऽध्यायः]

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७
उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मना बन्धुरात्मैव रिपुरात्मनः ॥ ६।५
योगी युंजीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६।१०
समं कायशिरोग्रीवं धारयन्नचलं स्थिरं ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६।१३
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ॥ ६।१९
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६।३२

[षष्ठोऽध्यायः]

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०

[सप्तमोऽध्यायः]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६
मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
सूत्रे मणिगणा इव ॥ ७
रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १०
बलं बलवतां चाहम् ॥ ११
चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६
वासुदेवः सर्वमिति ॥ १९
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९

[अष्टमोऽध्यायः]

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५
तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणम् ॥ १२

[नवमोऽध्यायः]

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १
अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७

[दशमोऽध्यायः]

ज्योतिषामहं अंशुमान् ।
नक्षत्राणामहं शशी ॥ २१
रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
मेरुः शिखरिणामहम् ॥ २३
महर्षीणां भृगुरहं ॥ २५
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
सिद्धानां कपिलो मुनिः ॥ २६
उच्चैश्रवसमश्वानां
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७
आयुधानामहं वज्रं
सर्पाणामस्मि वासुकिः ॥ २८
वरुणो यादसामहम् ।
यमः संयमतामहम् ॥ २९
प्रह्लादः सर्वदैत्यानां
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३०
रामः शस्त्रभृतामहम् ॥ ३१
अक्षराणामकारोऽस्मि ॥ ३३
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशनाः कविः ॥ ३७
ओषधीनाम्
नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ॥ ४०

[एकादशोऽध्यायः]

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५
न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

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दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १०

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीराः विशन्ति वक्त्राण्यभिविज्वलन्ति॥२८

यथा प्रदीप्तं ज्वलनं पतङ्गा

विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोका-

स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९

आख्याहि मे को भवानुग्ररूपो । ३१

लोकान्समाहर्तुमिह प्रवृत्तः ॥ ३२

नमोनमस्तेऽस्तु सहस्रकृत्वः ॥ ३९

नमः पुरस्तादथ पृष्ठतस्ते । ४०

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५

[त्रयोदशोऽध्यायः]

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथा ऽऽत्मा नोपलिप्यते ॥ ३३

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ १४।९

[चतुर्दशोऽध्यायः]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

सगुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २९

[अष्टादशोऽध्यायः]

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ३३

The above text of the Bhagavadgita culled from the Bhishmaparva of the Balinese Bharat has a number of interesting points :

1. It begins with दृष्ट्वेदं स्वजनं instead of धर्मक्षेत्रे like our Gita.

2. There are no different chapters to the Balinese Gita like ours.

3. It does not contain all the 700 verses which constitute our Gita.

4. Though all the verses are not to be found in that Gita still the purport of some of the verses, for aught I know, was given in the Kavi paraphrase which accompanies each and every Sanskrit verse of the Balinese MS.

5. Verses from all the chapters are not represented in the present text.

6. I have tried to put the number of each chapter against those verses which form such chapters from our Gita.

7. Not a single verse from the 12th, 15th, 16th and 17th chapters is to be found in the Balinese Bhishmaparva.

8. It is not generally read by the Balinese as is done by the Indians but I have seen that Kamandaka's Nitisar is read by the Rajas in their leisure hours.

The Balinese say that in the confusion of the Mahomedan ascendancy in 1478 a Brahmin named Wahu Rahu fled from Java to Bali to protect his faith. And he brought such literature with him as he could lay his hands on. So only the 8 parvas. *i. e.* आदि, विराट, भीष्म, मुसल, अश्वानिक, स्वर्गारोहण, उद्योग and आश्रमवासी of the Mahabharat are there, while the others were in Java. This also explains the strange question put to me by the younger Raja above mentioned as to whether all the Parvas of Mahabharata were to be found in India? Supposing this to be true it follows that Bhishmaparva was brought from Java. I have no thorough knowledge of the Kavi language to be able to read the original MS., but from the two Parvas, i. e. Adi and Virat, published in Roman characters by the Dutch Government, at the Hague in Holland, it seems that the Mahabharata is in an abriged form and not as big as the Indian one—many verses are simply paraphrased instead of being put in the original Sanskrit form. It seems certain that the Mahabharata in its original form, of what recension we can not say positively, must have been taken to Java and the present Parvas which are there may have been abridged from that. A day might come when the original Maha-

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bharata may be found out buried in the vomitings of volcanoes or in some unknown corner of any dilapidated mansion of an old Hindu Raja. In my first article, which I published only the other day in the "Chitramaya Jagat" entitled "Pracheena Java" I have made a reference to the vast accumulation of the MSS. in the Batavia Museum and unless some one goes there and makes a study of all the literature there, I do not think that the treasures of the Javanese literature will be brought to light.

My stay there was only for a few days and my means of comparing the originals of the Balinese were very few, practically nil, except possibly R. B. C. V. Vaidya's "Mahabharata —a criticism."

My chief purpose in writing this article is to show the immense possibility of finding good Sanskrit MS. in Java which may not only be interesting in themselves but may also throw light on corresponding works to be found in India. They may supply different recensions and besides this they might be of historical value. If certain rich people who find themselves in sympathy with Sanskrit literature will endow the research, I am sure that the enterprise will prove of immense value both philologically and historically. If Government be pleased to look to this I am sure the results achieved will more than justify the money spent on the research.

N. G. SARDESAI.

ULSTER

THE Ulster situation presents certain anomalies. The Liberal Party who have hitherto been dependent to an important extent upon the Irish vote in the House of Commons, are prepared by the introduction of Home Rule, to relinquish their advantage: while the Unionists, who bitterly resented this "Irish" majority, refuse to let the inconvenient Hibernians go. The nonconformists and low churchmen who form the bulk of the Radicals find themselves allied with "papists;" the English high churchmen and Romanists are hand in glove with "dissenting bigots," descendants of the Cromwellians they so cordially despise and detest. Thus by the exigencies of the Party System we have a strange shuffling of partners all round.

These ill-assorted unions may in part explain why, in spite of the quite extraordinary tactics of the Opposition, and the strenuous but more sober appeals of the Government, the mass of English people regard the fate of Ireland and of Ulster as matters of supreme indifference. Yet while the programme of both parties in England appears to be that of bounce and bluff in order to prolong indefinitely the discussion of a problem they cannot solve, it is far otherwise with the Ulster Covenanters. With a bare majority of 57 per cent. of the population (of Ulster) the rest being catholic Home-rulers, they are in dead earnest. Theirs is no sentimental desire for union with the English Crown: there is no ardent loyalism among these dour Covenanters, they care little for the glamour of king or empire, though they make both serve their turn, but they stand solidly shoulder to shoulder in their undying hatred of the Papacy. They would endure exile, ruin, death, rather than be ruled from Rome. This, underneath all the wire-pulling of the English politicians is the secret of Ulster. Though English Unionists have shamelessly fanned the flames of religious enmity to serve their own party purpose, it must be remembered that the red embers were but waiting for the wind.

We have lately read with much interest, a little book, "From Dawn to Darkness" by Fidelis, (Simpkin, Marshall, Hamilton, Kent & Co., London 2-6 net)—which would probably be a revelation to many. Written to justify the opposition of Ulster to the proposed bill, it is the most violent, crude, and, we cannot help thinking, misdirected attack on the Roman Catholic Church we have ever read, but it is, we are convinced, an absolutely sincere expression of the writer's most earnest conviction. In England one may live for years among all sorts of people—writers, social reformers, politicians or mere private folk, without encountering one who concerns himself about the particular form of religious faith, or its absence, to which his fellow-countrymen profess adherence. Modern Christianity, outside of a very limited Church circle, is fast slipping away from dogma, and from this point of view the publication of this little book is opportune, for it is difficult for the average Englishman or foreigner accustomed to our normal attitude of indifference to arrive at a just estimate of the temper of Ulster, where the spirit of the old Orange Covenanters still survives.

The author who shelters himself or herself behind anonymity would lay all Ireland's ingrained "disloyalty" and suspicion of England to the intrigues of the Roman Church. That from the days of Henry II the Irish have been repeatedly dispossessed of their lands and treated with the utmost harshness by their English conquerors, may be sufficient to account for the antagonism of the Irish towards their Protestant Governors, is a suggestion which in the

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interests of fair judgment we feel bound to offer. A celebrated Protestant Divine: James Henthorn Todd, D. D., Treasurer of St. Patrick's Cathedral, Dublin, though "sincerely attached to the Reformed Church" admits that the "old and deep-seated disaffection to England which is the parent of almost all the political and social evils of the country.....is mainly caused, not by religious differences, but by the impolitic measures enforced in the twelfth and some following centuries, for compelling the Irish people to adopt manners and laws for which they were wholly unprepared; not to speak of the arbitrary confiscation of landed property, for the benefit of the English colonists, and the sudden overthrow of the authority of the native chieftains."

The author makes much of the massacre of Protestants under the inquisition: we do not dispute so well known a fact; the hunting of Protestants by Catholics was only equalled by the hounding down of Catholics by Protestants whenever their turn came. We could give from the Catholic side quite as imposing a list. For example in Charles II's reign over 10,000 convictions for recusancy, i.e, refusal to attend the Protestant services, took place. In George II's reign death was the penalty for any Catholic who converted a Protestant and for any priest found saying Mass. From 1577 to 1681 three hundred Catholics, whose names are preserved, suffered at the gallows for their faith. Both parties made use of exactly the same instruments of torture in their so-called trials.

In his zeal to redden the "Scarlet" the author is betrayed into altogether unworthy and unfounded insinuations. He would have us believe that not only the crimes of the past but the cruelties of the present are those of Catholicism, and he cites as examples the horrors of the Congo and Putumayo. Yet he can hardly be unaware that Sir Roger Casement who "investigated" the Putumayo scandal and insisted on a thorough public enquiry, is a Catholic, nor that the British share-holders were largely, if we remember rightly, exclusively, Protestant, nor that Mr. C. Reginald Enock, F. R. G. S., in the "Devil's Paradise" says: "In all probability such a terrible situation would never have grown if the fine work of the old Jesuit and Franciscan friars in Brazil and Peru had been allowed to flourish. One of the greatest names associated with the Amazon is that of the famous Padre Samuel Fritz, who passed the larger part of his life.....in Peru as a Jesuit missionary, among the Indians of the Amazon forests. Living with the native tribes of the Huallaga, the Napo—which parallels the Putumayo—the Icayali, and others of the great affluents of the Amazon, this devoted priest carried on his Christianising work, winning the natives to Christianity in a way so remarkable as has never been equalled since." Again our Ulsterman if interested in social conditions must be aware of the cruel sweating carried on by Protestant employers under a Protestant government. Perhaps no more revolting cases of cruelty and torture have come under notice in recent years than those connected with the Indian indenture system of South Africa. Yet the brutal slave-drivers who starved, overworked, beat, and even burned—on more than one occasion—to death their wretched Indians employees who frequently committed suicide as the only means of escape, were Protestants in a self-governing colony under the English Crown. Again it was Sir Frederick Weld, G. C. M. C., a Catholic, who as Governor of Western Australia, protested against and did so much to check the brutality of the (Protestant) British settlers to the Aborigines.

No, Catholics have not all the glory of devildom. As a matter of fact these brutalities are the perquisite of no special creed, but since Fidelis is determined to be sectarian we will meet him on his own platform. It is unfortunate that his attacking valour is not tempered with some discretion, he falls headlong into some deep and amusing quagmires, as when he bids us observe that the "Heretics, i. e. the Protestants were obedient to royal or established authority—it was reserved for the Popes to encourage the crime of rebellion for secular ends: although St. Peter directed, 'Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme, or unto governors." It seems to escape his notice that at the present juncture he has ranged himself on the side of those who have already committed High Treason and are preparing armed rebellion against the British Crown. Not that we find fault with the argument of Ulster, though we may not endorse her methods; we hold that government is for the convenience of the people and should express their personality, but a timely and saving grace of humour would prevent a 1913-14 Orangeman from inadvertently proclaiming obedience to civil authority as a specifically Protestant virtue!

The calendar which gives in tabulated form the various accretions which the Roman Church has developed from the Primitive doctrine is quite useful. The Catholic Church inherited the Roman Empire: She was and is, an Imperial Church politically and spiritually, and she has found it expedient to enlarge her dogmas and strengthen her authority to meet the necessities of her position.

Take one instance only: Mariolatry was quite unknown in the Primitive Church: its origin is to be found in the Eastern Churches of ancient Armenia and Syria. Historically it grew out of the cult of the Holy Church or Ecclesia, who was the Virgin Mother, bringing forth many "Sons of God." It is a spurious doctrine, but it has its pragmatic justification. Psychologically it fulfills the needs of many to whom the masculine personification of Deity makes no appeal but who find comfort and refreshment in devotion to the "Holy Mother."

The strength of the Roman Church lies in her assumption of absolute authority in matters of faith, and in her scientific guidance of the emotional and mental activities of her children. On the other hand the very existence of Protestantism depends upon simplicity of creed and freedom of individual interpretation. Even within the narrow confines of the English Church we find the Bishop of Oxford, the other day lamenting that the view "that in the matter of His immediate coming as the Son of Man in the clouds of Heaven, our Lord was the victim of a delusion induced by contemporary ideas which He shared but which the course of events falsified, and that we cannot any longer think of Him as an infallible teacher" does not prevent those who hold it from entering the ministry, while the controversy as to whether acceptance of the doctrines of the Incarnation and Resurrection, are essential for such as are ordained, is perennial. Those who chafe at the Roman curb find an easy yoke in Protestantism, while many who are disquieted by the absence of a central authority and direct guidance find in Catholicism their spiritual home-coming.

We cannot help regretting that the author has wasted so much energy in pursuing nightmares—such as the possible return of the Inquisition—and tilting—not too accurately—at familiar and obvious windmills, and so has neglected a valuable opportunity of

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disclosing some of the methods—psychological, social, and political, by which the Papacy at the present day, slowly, secretly, but surely, draws those whom it chooses within its orbit. There is no danger of any one entering any of the Protestant churches unless he himself with fully conscious will so decide. Many of strong intellect find themselves knocking for admission at the Gate of Rome without any precise knowledge as to how their steps were impelled thither. Had Fidelis turned his attention to the hidden forces directed by the Catholic Church all over Europe and Great Britain today, he would have done great service to those whom it may concern. We may however suggest that an attitude of violent partizanship is not the best equipment for such investigation.

We should be sorry for our readers to judge the great Protestant Churches too literally in the spirit of this little book, valuable as it is in indicating the implacable religious antagonism which animates the struggle in Ireland. But we trust and are assured that the venom which overcoming regard for charity and truthfulness so frequently blots its pages is not to be taken as widely characteristic even of Ulster. We would rather conclude with the dignified plea put forward by Dr. H. Montgomery, ex-Moderator of the General Assembly, when addressing the Ulster Volunteers.

Nothing, he said, "could ever make the impossib Home Rule proposals acceptable to the people Ulster. They humbly submitted that they were no bigots in any unworthy sense, that they were no unreasonable, but they honestly believed that the had a fair and incontrovertible case when people wer willing to hear them patiently and they believed tha in the long run right and not might would prevail. They spoke no words of bitterness about their Roman Catholic fellow-countrymen, they conld live with them as neighbours and be friendly, but only terms of absolute equality. But when the British House of Commons proposed to set up a Parliamen in Dublin of which 70 or 75 p. c., would be devote members of the R. C. Church they must resist to th last extremity. Protestants held that a grave an vital matter like this, involving the deathless princi ples of religious and civil liberties, the principles which had made England great, could never be settled finally by a mere counting of heads in Ireland there were other factors which must be taken int account, and whether the conflict was speedily settle or dragged on for months and years, in the en the principles for which the Ulster Covenanters con tend must win the day."

HILDA M. HOWSIN.

THE INDIAN PUBLIC DEBT AND THE RAILWAY PROGRAMME

INDIA never is but always to be blest. This is the burden of the plaintive lament of Sir William Meyer's financial statement. The new finance member said in presenting his financial statement: "I hope that in judging my administration it will not be reckoned to my personal demerits, or put down to sins committed in a previous existence, that I have failed to maintain the persistent grasp of good fortune which marked most of Sir Guy Fleetwood Wilson's career in India." In spite of this, Sir William has committed the country to a heavy railway programme of £12 millions a year. British capitalist and industrial interests clamour for a big railway programme, and they exercise a predominant influence in the Secretary of State's dictation of financial policy, especially relating to railways. It is the excessive railway expenditure and inflated army charges that block the way of educational and sanitary progress. The paramount cultural needs of the country loudly call for a radical change in the policy of Government in regard to heavy capital outlay on Railways and increase of the Public Debt, especially, the sterling obligations incurred in London.

In order to realise the financial position of India in relation to her resources in the proper perspective, it is necessary to have a clear grasp of the Public Debt, its genesis and management.

On the 31st March, 1912, the debt of India amounted to about £276 millions; consisting of a rupee debt of about £93 millions and sterling debt of about £183 millions. The total debt is divided into Public Works Debt and Ordinary Debt. The amount entered under the former head is the equivalent of the total capital expenditure incurred by the State on public works, together with the amount advanced to railway companies for capital expenditure. The remainder of the Debt is the Ordinary Debt.

A big item in the Home Charges of the Government of India which annually amount to £19 millions, is that relating to interest and management of debt and payment of interest and annuities on ac-

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count of railways and irrigation works, amounting to nearly £11 millions.

The history of the Indian Debt is a dismal record of financial extravagance and injustice. If India had been relieved of Home Charges from the commencement of British rule—as the colonies,—India would have had no public debt when she was transferred from the Company to the Crown.

The total Indian Debt bearing interest was little over 7 millions sterling in 1792 and had risen to 10 millions in 1799. On account of the Mysore and Maharatta wars of Lord Wellesley that followed, it rose to 21 millions in 1805 and stood at 27 millions in 1807. Though it increased to 30 millions in 1829, Lord William Bentinck ably and carefully managed India's finances with the result that in 1836 he brought it down to about £27 millions.

The Afghan War of Lord Buckland left its impress on the country's finances and the Debt rose in 1844-5 to £43½ millions. The East India Company vehemently protested against the expenses of the Afghan War being thrown on the finances of India. Many members of the House of Commons agreed with John Bright when he said: "Last year I referred to the enormous expense of the Afghan War—about 15 millions sterling—the whole of which ought to have been thrown on the taxation of the people of England, because it was a war commanded by the English cabinet, for objects supposed to be English."*

The annexation of Sindh by Lord Ellenborough, the Sikh Wars of Lords Hardinge and Dalhousie, augmented the Debt to £59½ millions in the last year of Dalhousie's administration. The Mutiny of 1857, raised it in one year by 10 millions, so that on April 30, 1858, the total Debt of India stood at 69½ millions sterling.

John Bright spoke frankly and fearlessly on the mutiny expenditure. "I think," he said, "that the 40 millions which the revolt will cost is a grievous burden to place upon the people of India. It has come from the mismanagement of the Parliament and the people of England. If every man had what was just, no doubt that 40 millions would have to be paid out of the taxes levied upon the people of this country."†

A popular error prevails in England that the whole of the Indian Debt arose out of the capital spent by England for the conquest and administration of India and for the development of her resources. These facts clearly show that that was not the genesis of the Indian Debt up to 1858.

India had paid for her conquest and administration: also for the frequent wars of annexation and conquest in India.

When the East India Company ceased to be the rulers of India, they had piled up an Indian Debt of 70 millions sterling. The Act for the better government of India of 1858 provided for the direct administration of India by the Crown. The financial clauses of this Act added the entire capital stock and the debts of the East India Company to the Public Debt of India: and the annual tribute so long paid as interest on the stock was made a perpetual burden. The Crown purchased the Empire of India from the Company; the people of India had to pay, and are still paying the purchase money. The value received by the shareholders of the Company's stock was added to the Indian Debt, but the Crown which won an imperial property did not pay even a shilling. This act of injustice towards a dependency after saddling her with an additional expenditure of forty millions sterling is unexampled in the colonial history of a modern empire. When the Philippines were acquired by the Americans the former were not saddled with the purchase money. Nor was it the case when Japan annexed Formosa and Korea. Great Britain herself on numerous occasions has borne the entire cost of colonial expenditure and the administration of dependencies. When in 1900, the British Government took over Nigeria from a company, it paid the purchase money. The South African War cost England more than £200 millions. Not a penny of this huge debt was thrown on the revenues of South Africa. The Boer States enjoy the use of Imperial troops, a charge on the Imperial exchequer.

As the Company's debt and the cost of suppressing the mutiny were thrown on India, her public debt in 1860 rose to over a hundred millions sterling, while in 1857 it was 60 millions. The Government abandoned in 1869 the guarantee system of railways and began to borrow capital for reckless railway

* John Brights' speech made on August 1, 1859.

† John Bright's speech on March 1859.

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construction: and the Debt rose rapidly from 1870. A Select Committee on Indian Finance in 1870 revised the figures so as to include some obligations not previously exhibited, and this arrangement was followed in subsequent years. At the close of 1876-7 the total Debt was £139 millions. This includes the sums borrowed and spent by the Government on State Railways and irrigation works, but does not include the money spent by private companies under guarantee of interest from the Indian revenues nor the East India Stock of twelve millions sterling, forming the capital of the Company on which India still paid interest. In nineteen years, (1859-1877) the Crown doubled the Debt, bringing it up to 139 millions—not including the East India Stock.

We hear so much of international arbitration and peace tribunals in these days. If the Hague tribunal, for instance, deals with this Indian debt question up to 1877, when Queen Victoria assumed the title of Empress of India, it would make a clean sweep of the East India Company's debt of 70 millions and transfer to the English Treasury the mutiny debt of 40 millions. If this had been done in 1877 —as it ought to have been done out of equity and justice, the sole guiding factors— a hundred millions of the so-called Public Debt of India would thus have been struck off and the balance would have been extinguished from the revenues of India, once free from the payment of interest of this enormous and unjust liability. As R. C. Dutt remarks, there would have been no National Debt; for there need be no National Debt. This is the burden of the veteran Dadabhai Naoroji's monumental work "Poverty and Un-British Rule in India."

The position of India is different from that of modern aggressive states which are encumbered with National Debts resulting from their conquests and imperialistic ventures. There was no such thing as a National Debt Institution when India was ruled by Hindu and Moslem sovereigns, though they occasionally borrowed many from bankers on their own credit. Modern European nations pile up National Debts primarily to extend their conquests and colonies and to maintain their position, naval and military, among rivals. India needs no conquests. She has no rivals in Asia; nor is she given a free hand in framing her financial policy. This being so it is all the more necessary to desist from further augmenting an already swollen public debt. But this is not yet to be, as the Government is merrily going on borrowing huge sums with a light heart, and we have been committed this year—with famine conditions prevailing in Upper India—to a railway programme of £12 millions sterling.

Lord Lawrence endeavoured to meet all expenditure from the annual income. It was Lord Mayo who inaugurated the policy of constructing public works with borrowed capital. Alarmed at the growth of Indian Debt and Expenditure, Gladstone moved for a Select Committee on Indian Finance in 1871, and appointed Mr. Henry Fawcett as one of the members. No recommendations or remedial measures ensued though the committee sat for four years. It was discontinued in 1874 when the Liberal Government was upset. But it recorded valuable evidence. Mr. Massey and Sir Charles Treveleyan, ex-finance minister of India, protested against the increase of taxation and debt burdens.

The real weakness in the machinery of the Indian Government is well brought out in the evidence of Lord Salisbury, who was Secretary of State for India in 1874.

"Henry Fawcett:—Then it comes to this simply, that throughout the existence of an administration, the Secretary of State for India is aware that India is being unjustly charged: that he protests and protests, again and again; that the thing goes on, and apparently no remedy can be obtained for India unless the Secretary of State is prepared to take up this line and say "I will not submit to it any longer: I will resign?"

"Lord Salisbury:—It is hardly so strong as that, because the Secretary of State, if his Council goes with him, can always pass a resolution that such and such a payment is not to be made; but of course any Minister shrinks from such a course, because it stops the machine.

"Henry Fawcett:—You have three alternatives: you must either stop the machine, or you must resign, or you must go on tacitly submitting to what you consider to be an injustice.

"Lord Salisbury—Well I should accept that statement, barring the word 'tacitly.'

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I should go on submitting with loud remonstrances." (Report of 1874).

The cry from England is always for fresh lines of railways and fresh expenditure and capital outlay in India. Apart from these, other burdens have been thrown on the Indian finances such as the cost of the Chinese War and of the Abyssinian War, the cost of telegraph lines and military charges properly payable from English estimates. There is no effective resistance to financial injustice towards India. The system of taxation without representation has failed in India as in every civilised country. John Stuart Mill recognised this clearly and objected to the Act of 1858 making the Secretary of Sate a financial autocrat, with a dependent Council, powerless for good, a Cave of Adallum for reactionaries. Lord Morley quoted Mill and Bright, in his Indian speeches, but curiously enough made no reference to nor learnt any lesson from their trenchant remarks on India's financial position and management. The Refromed Councils of Lord Morley are merely advisory bodies: working under double and triple vetoes with official majorities, and have no voice in taxation, expenditure and financial policy.

The East India Company, with all its faults, managed to keep down the Home Charges as low as possible. Under their administration it was a little over one tenth of the annual revenues of India. It is under the Crown that India's Home charges have increased, absolutely and relatively to the revenues, the Crown Government being irresponsible. Fifty-five years of Crown Government (1858-1913) bear ample testimony to the opinion of John Stuart Mill, that the administration of India through a Secretary of State and his Council "would be the most complete despotism that could possibly exist under British Rule."

The spirited forward policy of Beaconsfield and Lytton brought about the Afghan War and as a result £20 millions were added to the Indian Public Debt. Lord Beaconsfield frankly stated the real cause of the war. In a speech at the Mansion House (November 9, 1878), he said that it was not undertaken to punish the Amir of Afghanistan for his reception of the Russian Mission at Kabul—as the Indian Government declared—but for a rectification of boundary and for securing a scientific frontier. Though the Prime Minister of the day openly declared that the war was undertaken, not for the safety of the Indian frontier as is alleged by Anglo-Indian historians, but for Imperial purposes, the cost of the war was thrown on the Indian finances.

In 1901-02, the total Debt was about £227 millions. No effort has been made to reduce the Debt and create a sinking fund. Another dismal feature of Crown Government has been to enhance the Public Debt of India held in England as the following table shows:—

Year	Indian Debt £	Debt in England £	Total £
1839-40.	32,750,697.	1,734,300	34,484,997
1845-46.	41,592,249.	2,299,600	43,891,849
1850-51.	51,199,815.	3,899,500	55,099,315
1856-57.	55,546,652.	3,915,317	59,461,969
1857-58.	60,704,084.	8,769,400	69,473,484
1860-61.	71,901,081.	29,976,000	101,877,081
1861-62.	72,418,859.	35,095,300	107,514,159
1867-68.	71,289,111.	30,697,000	101,986,111
1869-70.	72,989,638.	35,196,700	108,186,338
1875-76.	84,759,776.	49,797,033	134,556,809
1876-77.	83,537,992.	55,397,033	138,935,025
1877-78.		60 millions	
1882-83..		68·5 millions	
1885-86.		74 millions	
1888-89.		95 millions	
1889-90.		98 millions	
1890-91.	78,416,801	104,408,208	182,825,009
1901-02	91,925,015	134,307,090	226,232,105

	In India Rs.	Permanent Debt In England £	Total £
31st March 1902	116,19,13,833	130,307,090	207,768,012
,, ,, 1907	130,45,50,655	147,518,634	234,488,677
,, ,, 1911	138,09,72,155	177,998,335	270,063,145
,, ,, 1912	139,96,36,205	167,486,587	271,795,677

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The bulk of the Indian debt (including the whole of the sterling debt) is held by Europeans—that is to say the interest charge annually amounting to millions is drawn by foreigners. In every country, the National Debt is held by the children of the soil, not outsiders. In 1911, the estimated percentage of the rupee debt, held by Indians, was about 47.

The growth of the sterling debt—apart from other disadvantages—is primarily responsible for the exchange muddle. The Fowler Currency Committee of 1898, emphatically protested against the increase of expenditure and growth of sterling obligations :—"The Government of India should husband the resources at their command, exercise a resolute economy and restrict the growth of their gold obligations." In deliberate defiance of this pronouncement, as I have shewn in the above table, the Government of India between 1902-12 have increased the sterling portion of the Indian Public Debt by nearly £50 millions.

Eight years of Liberal Imperialism, under Lords Morley and Crewe—notwithstanding the "Reforms"—have set a more rapid pace in the growth of the Public Debt. On the whole, the Conservatives have managed the finances of India with greater advantage to her than the Liberals. The closing of the Indian mints to the free coinage of silver in 1892-3 was accomplished by a Liberal administration—a change the Conservative Government had condemned twice in 1878 and in 1886. Lords Morley and Crewe have thrown out millions of Cash Balances into the London market with and without security at a give-away rate of interest with a lavish prodigality at the expense of the Indian taxpayer, an innovation no Conservative Secretary of State would have sanctioned. The Delhi expenditure, and the 12 millions railway programme, should make Indian politicians pause before uttering extravagant encomiums on Liberal ministers and their policies. Even the much-maligned Lord Curzon did not undertake to carry out an annual 12 millions railway programme.

The Indian Government has let slip more than one opportunity in reforming the finances on favourable terms. Some seventeen years ago, when money was to be had in London at 2 per cent, all the Railways could have been bought without the payment of any annuities—by the issue of a consolidated loan spread over a number of years at a saving of £2 to 3 millions annually in Interest Charges.

The Government of India loans of recent years have lowered the credit of India ; for they have been *underwritten*, their rate of interest has been raised and their figure of issue lowered. In spite of these boons to the London investors, neither the loan of January 1910, nor the bulk of the guaranteed Railway issues during the past five years were fully taken up by the public. It is high time to reconsider ways and means : abolish the guarantee and profit sharing arrangements and overhaul the system of the Public Debt management. The 3½ percent loan for 2½ millions sterling (of June 1910) was issued at 92. Even the railway companies complain that the India Office does not permit them to choose their own time and issue a straightforward loan *without* a guarantee at or near par.

Port Trust loans have been successfully floated in India when they had failed in London. No kind of guarantee, direct or indirect, should find a place in the Budget of India. Perpetual borrowing should be put an end to. No huge railway programme should any longer be tolerated. Further sterling obligations should cease: Every endeavour should be made to popularise the rupee paper and necessary loans should be floated in India.

The loan of March, 1911, was underwritten, interest 3½ per cent and issue price 96. The policy of proceeding piecemeal, working in secrecy, petty and costly method of work, failure to grasp situations, disregard of market conditions, lack of a comprehensive plan, the strange conceit that wisdom begins and ends with those in office : the amateur experiments of the High Priests of Simla and Whitehall—who contradict one another— : and above all, the want of effective control over the India Office, has cost India dear by throwing millions on her finances—a recurring burden on the Indian taxpayer.

The following extracts reproduced from the evidence of Mr. Alfred Clayton Cole—till recently Governor of the Bank of England—before the Indian Finance Commission of 1913, throw a flood of light on the wanderings of the India Office in the financial wonderland :—

"A. 3359. I do not know what the India Bills which were in the market for a considerable time, were raised for ; but they

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were raised; and I should have said they might have been paid off earlier than they were paid off."

"A. 3363. I should say that to take a security at par value when it may be 10 per cent below par is bad finance. Personally this is the first time I have ever known such a thing was done."

"A. 3365. We at the Bank have never accepted Colonial Government Securities as floaters. But the India Office are taking them."

"A. 3368. The fact that it is known that India will continue to borrow annually does naturally tend to keep down the quotations for her loans in the London market. I would like to add that if India at any time requires money on a large scale, she would probably have to issue a loan with a fixed date for redemption."

"A. 3371. All the Colonial loans have a fixed date for redemption. Indian securities have gone down more than Colonial Securities."

"A. 3521. Had the financial storm centre been in London, these securities might not have been realisable at all, or if at all it would have been at a great sacrifice with a most prejudicial effect upon the financial world all round.* Lord Cromer speaking before the Welby Commission, said that it would be a good thing to have an independent and impartial Court of Arbitration, like the Judicial Committee of the Privy Council, to go into the question of the financial management of India and decide whenever a conflict of interest arises."

It is a matter of prime importance that the finances of India should be put on a more equitable and solvent basis before real reform of any kind could be achieved on an adequate scale.

* [Cd. 7069] Minutes of Evidence taken before the Indian Finance Commission, 1913. Vol. I.

S. V. DORAISWAMI.

BRITISH INDIANS IN PORTUGUESE EAST AFRICA

BY W. W. PEARSON, M. A., B. SC.

ON my way back from South Africa I spent about 10 days in Portuguese East Africa, where I was able to get some idea of the condition of British Indians in Portuguese Territory. Three days of my time was spent at Lorenzo Marques and seven days at Beira. To one who has been accustomed to think with some pride of the British Empire and the benefits of justice and equity which the British flag is supposed to confer on all British subjects alike it was humiliating to find that the treatment which British Indians receive at the hands of the Portuguese is so much better than that which they receive in British Colonies.

In Delagoa Bay, both in Lorenzo Marques itself and on the railway, Indians were treated with a courtesy which is very rare in British South Africa. One or two incidents will perhaps illustrate this.

I was travelling on the railway from Lorenzo Marques to a place about 20 miles inland where the Government Agricultural Farm is situated. The Indian gentlemen with whom I was travelling (there are no separate carriages for 'coloured persons' on the Portuguese railways) had occasion to make some complaint to the Portuguese ticket collector, who listened to their complaint with such politeness and good humour that things were at once smoothed over.

At the Government Farm the chief official received us all politely and allowed us to see over the farm and chatted with us on the station platform before we left.

On the return journey a Portuguese boy of 14 or 15 got into our carriage and I confess I was agreeably surprised when he began to chat pleasantly with my Indian friends telling them how he had only just recovered from fever, etc. I was surprised because it was such a complete contrast to the behaviour of most European boys in South Africa towards Indians.

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Another incident occurred in Beira, where the roads are so sandy that every one has to go about on trolleys which run on small rails. I noticed one trolley which was like a high box with ventilators at the top and I asked my Indian host what it was. He replied that four years before it was the custom for the meat to go through the town on open trolleys but when the Hindu community protested on the ground that it was offensive to them to see meat continually passing through the streets orders were at once passed prohibiting butchers from placing their meat on open trolleys. This incident spoke volumes for the *considerate* attitude adopted by the authorities in Beira towards their Indian fellow citizens.

Both in Lorenzo Marques and in Beira the Indians told me they had had nothing to complain of until quite recently when in certain directions the influence of Transvaal anti-Asiatic legislation was being felt in Portuguese territory.

It is impossible for one who was so short a time there to explain the reasons for this difference between Portuguese and British territory, but the following suggestions may indicate some of the reasons :

(1) There is amongst the Portuguese very little insularity or colour prejudice. The Portuguese seem to mix freely even with the natives of the country, especially in the interior, and they treat Indian merchants and traders much as they do European settlers.

(2) The Goanese element being larg Roman Catholic and consisting of Por guese subjects helps to form a connecti link between British Indians and Por guese. In Beira Goanese are to be fou holding important official positions.

(3) The Portuguese are not very pr gressive as colonists and have depend largely on Indians for opening up tra etc. They realise the great benefit t Portuguese territories have derived fr the work of Indian traders. Further many of the Indian merchants, especial in Lorenzo Marques, own considera property they cannot be ignored.

(4) In Delagoa Bay I was told th more than 60 per cent. of the Portugue were in official posts and therefore t majority of the Portuguese residents a not brought into severe competition wi Indians.

(5) The British flag flies over t British Consulate, which proves to be more satisfactory court of appeal f British Indians than the parliament of British self-governing colony. The Britis Consul can refer any cause of complaint to his Home Government, which can at once bring pressure to bear on the Lisbon Government.

I wondered, after my experiences British South Africa and Portuguese E Africa, whether Froude's ideal of Empire really united under the British fl would ever be realised.

MORE ABOUT REDUCTION OF ARMAMENTS

I NEVER expected that the steps I suggested in my article on Reduction of Armaments in the last January number of *The Modern Review* could be taken all at once. As steps, they could come only one after another, with intervals between; and the very first step could only follow a Confederation of the British Empire, which is still an idea. Mr. Churchill, who expected a naval holiday as a consequence of German friendliness, has been disillusioned and has exclaimed, "The nations are arming!" As a matter of fact, armaments are increasing throughout Europe. In the p sent paper, I want to put forth certain ide along the line of thought indicated by t Latin saying, "*Si vis pacem, para bellum*."

Germany is now the storm-centre Europe, as France was before her pow was broken down by Germany in 1870-7 Greed of territorial expansion by conque is an instinct inherited from barbaro ancestors. The highest ethical standa of the present day wholly condemns th greed. The individual conscience of great ruler proves sometimes, as in the c

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of the present German Kaiser, a powerful barrier against war and conquest. So long as the Kaiser lives, there is hardly any chance of the fire-eaters of Germany being able to drag their country into the work of slaughter for enlarging its bounds. But the Kaiser cannot live for ever, and if he dies before permanent peace is installed throughout the world, the probability will remain of Europe being deluged with blood when the present Crown Prince rules as Kaiser. A Reuter's telegram from London, dated the 21st April 1914, announced that Dr. Carl Peters, German explorer and colonial authority, advocated the extension of German colonies, and that the Crown Prince telegraphically approved the policy advocated. As there are no unappropriated territories left in the world, how are German colonies to be extended? Whether by violent seizure or compulsory purchase, it is for the irrepressible Crown Prince to say.

From Sir Harry Johnston's article, "Germany and Alsace Lorraine" in the last January number of *The Nineteenth Century and After*, I quote the following significant passages:—

(1) "That section of the German futurists which would prefer to any degree of colonial expansion, the conquest of Belgium still wields great influence in the highest quarters." (2) "Fortunately for the peace of the world, there is a much more reasonable party....." (3) "Men who hold reasonable views.....would favour the following solution of the Alsace-Lorraine question. They would retrocede the small area of French-speaking Lorraine—not more than 450 square miles, including Metz and the line of the Seille River—to France, in return for further concessions on the part of France in Congoland." (4) "There are still French publicists unreasonable enough to imagine that England and Russia are with them in preparing for an eventual war with Germany on behalf of the ceded provinces."

The dream of a recovery of Alsace and Lorraine, still indulged in by a section of the French people, is most unreasonable. Alsace and German Lorraine are German-speaking lands, which were conquered by France when Germany was divided and weak. They were not treated as conquered territories, but were put on an equal footing with the provinces of France, the effect of which was that they became thoroughly French in sentiment, and prized their new nationality, for France was then in every way a greater country than Germany. Since their annexation by Germany in 1871, they have, however, been becoming more and more German in sentiment and culture year by year. The Kaiser was received enthusiastically at Strassburg a few years ago, and Sir Harry Johnston now tells us that the Alsatians and German-Lorrainers are already "dreaming of the splendid future which is awaiting a well-governed German Empire, the empire of the German-speaking peoples." The Zabern incident was an act of Prussian despotism which roused great indignation in Southern Germany. Does the French party, which still longs for Alsace and Lorraine, want to have them back against the wishes of most of their inhabitants? The party is again quite deluded, if it believes that England and Russia can ever be so foolish as to court German hostility by holding out any encouragement to France for the recovery of the lost provinces. The attitude of this party can only keep up the German belief that France will always remain irreconcilable. A reconciliation between France and Germany on the basis of a retrocession of French Lorraine with Metz to France in return for further cession of territory in Congo is most desirable. The strategic value of Metz induced Moltke to insist on its acquisition by Germany when Bismarck proposed a linguistic frontier between the two countries. A reconciliation with France is worth far more to Germany than continued possession of a strategic point against her.

For effectually curbing the German party that threatens European peace by aggressive action westwards, it is necessary to devise means, and this is by no means an easy task, as will appear from what follows.

The wide disparity that has grown up in about thirty years' time between Germany and France in the matter of population and industrial and commercial expansion has greatly disturbed the political equilibrium of Europe. Over a territory very nearly equal to that of the German Empire, France has now a population of only nearly 40 millions against Germany's 65 millions. This in itself is a heavy disadvantage on the side of France. Germany's superior density of population is mainly the effect of her industrial superiority, and this industrial superiority is mainly due to her vastly larger resources in coal (including lignite), rather than to any inherent superiority of the Teutonic race which remained latent so long and has burst forth suddenly into view. Quoted below are

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figures about the output of coal in Germany and France for the years 1840, 1870 and 1894 from Mulhall's *Industries and Wealth of Nations*, 1896, p. 146, and for the year 1911 from the *Statesman's Year-Book*, 1913, p. 877 and p. 802.

Germany	1840	3,400,000 tons	1870	34,000,000 tons.
	1894	99,100,000 ,,	1911	234,508,447 ,,
France	1840	3,300,000 ,,	1870	13,000,000 ,,
	1894	25,200,000 ,,	1911	39,229,591 ,,

But about 30 years ago, France stood only next after the United Kingdom commercially. Now she has fallen behind the United States and Germany also.

Letting alone Germany with her very large coal resources, it is certainly very surprising that the density of population in fertile France should be 189·5 to a square mile, while in mountainous Switzerland, with no coal resources to speak of, it should be 234·8 to a square mile. If France were as thickly peopled as Switzerland, her population would be nearly 49 millions instead of nearly 40 millions.

The population question is a large question in itself. So it cannot be adequately dealt with here. Certain aspects of the question require, however, to be touched upon in connection with the future of France as bearing upon the prospects of permanent peace and disarmament in the West and the continued influence of the noble French race upon the other races of the world. In some respects the French are the most vanward people in the world. The practice of artificially limiting births has come to prevail more largely among them than among any other civilised people. The New England States of America, Great Britain and Australia have largely adopted the practice, and even Germany has recently been showing a clearly declining birth-rate. It is a significant fact that the population of Corsica, Italian as it is, showed at the last census a decrease, while the population of Italy showed a large increase. Corsica's political connection with France seems to have saturated the island with French social and economical ideas. The practice of limiting births has arisen from economic necessity. There is no chance of its being given up and of a return to the old regime of reckless multiplication, which means overpopulation and consequent multiplication of human suffering. But in so far as it tends to produce evil effects, it requires to be effectively checked.

The population question is the m serious question that now faces Fran The last census showed an excess of birt over deaths in only 21 departments out 86 and in the small territory of Belfort. the remaining 65 Departments the deati exceeded the births. Italian, Belgia German, Spanish and Swiss immigrant have been pouring into France. But this influx, the population of the who country would, at each successive censu show a decrease instead of a slight increas Mr. Charles Dawbarn's article in *Th Nineteenth Century and After* for Decemb 1906 has the following passage :—

"The number of families in which there is only o child is very significant. Out of every thousand fam lies, 249 have one child only, 224 two children, a 150 three."

That very nearly one-fourth of the ma ried couples in France have only one chil each does in itself spell national deterior tion, for the first child in a family more children than one is generally n the cleverest. This is a popular belief Bengal, based doubtless on wide experienc Statistics collected by the Eugenists als support the theory. Napoleon and Nelson would not have been born if the parents of each had but one child. It seems desirable that every well-endowed couple in ever walk of life should have five children, t to replace the parents, one to add to t population of the country, one for emigr tion to foreign lands where men are wante and one for the contingency of early deat

The French are a people of high menta ity, and they have been trying to arrest th progress of depopulation in their countr but as yet without any effective result There is no infecundity in the race, for multiplies rapidly in Canada. But in Can da, the Catholic Church rules over th French-speaking province of Quebec, whic is not the case with France, and th Catholic Church encourages early marr age. The province of Quebec has recentl had its area doubled to 700,000 squar miles, though part of the enlarged are has a frozen soil unfit for tillage, and it in Quebec that the best hope lies for th future of the French race outside France The low point to which the birth-rate ha declined in France is a necessary outcom of the individualistic regime, and so in thi country this regime now requires to b supplemented by Socialistic measures for th rearing up of desirable future generations

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This has become a more pressing question here than anywhere else. The rearing of desirable succeeding generations is bound to become a national concern everywhere ultimately. Human welfare demands that individualism should have free play, and that individual success like that of Mr. Andrew Carnegie should be a fountain for the flow of good to society. Generally, however, at present, individualism works towards giving one's own children unfair advantages over other people's children. The State should rectify this state of things so far as is possible, by giving all children equality of advantages at the start in life.

Besides depopulation, France suffers from certain other evils, on which sympathetic foreigners like the present writer may claim to offer their friendly observations. One crying evil from which France suffers at present is alcoholism. She has now the sad pre-eminence of being the largest consumer of alcohol per head of population in the world. The vested interests of vine-growers and distillers appear to have an overpowering influence upon the legislature, and the consequence is that the people at large are being ruined in body and mind by the excessive consumption of alcohol. The State encourages intemperance too, it seems, as a means of swelling up the revenue. As France's ally, Russia, is now, under the noble initiative of the Tsar, going to be freed from thraldom to the fiery drink, vodka, it is to be hoped that there will be a vigorous crusade also in France against absinthe and other deadly drinks. Fortunately, the womanhood of France has already begun to array itself against the drink evil.

Protectionism is an evil which afflicts France, but it afflicts also Germany. The Second Empire, bad as it was in so many ways, had one good feature. It followed a free-trade policy, and France, under the Cobden treaty of 1860, prospered greatly. Thiers brought in a reactionary protectionist regime, and this regime still holds sway in France, and makes bread dearer than in far richer England. When the popular voice becomes more potent in France than now it is, protectionism will doubtless receive its *coup de grace*. A free-trade policy, by making life a little easier than at present, would be likely to give a lift to the brith-rate in France.

The wide difference between the numerical strength of the French population and the German has compelled France to raise the term of military service from two to three years. This is certainly a heavy infliction upon the French people, and has still much opposition to encounter ; but is apparently necessary as a measure of self-defence. To meet the increased expenditure that the three years' service demands, it was proposed to add £52,000,000 to the already existing enormous French public debt of £1,302,000,000. This addition was avoided by temporary shifts ; but a Reuter's telegram from London, dated 13th May, 1914, has announced that "it is expected that a French loan of £80,000,000 will be issued at the beginning of July." There is hardly any chance of France's very heavy debt being gradually reduced, as the British debt, which is much less heavy than France's, is being reduced. This is a very bad outlook for France.

By developing her possessions in North Africa—Algeria, Tunisia and Morocco—France may be able to considerably strengthen her position in Europe. But this must be a slow process. Morocco, which is richer in resources than Algeria and Tunisia put together, remains yet to be pacified. French North Africa is fit for colonisation by Europeans, and Algeria has now about 750,000 Europeaus by either birth or descent, against 4,700,000 natives, consisting of Berbers, Arab-Berbers and Arabs. The French know well also how to conciliate the natives. By sending into French North Africa as many colonists as she can (unfortunately she has not many to send) ; by naturalising as French citizens as many of the Spanish, Italian and Maltese settlers as she can ; by winning the hearts of the natives, with the suavity which is a French characteristic ; by exploiting the probably very large mineral resources of the Sahara, which covers 1,500,000 square miles ; and by utilising, as French science may be able to do, the almost measureless sun-power of the Sahara, France may regain much of the position she has lost. But all this cannot come about immediately. Immediately she can greatly strengthen her position in Europe and so help the cause of European peace, by scuring the alliance of Italy with the cession of Corsica to Italy, in return for Aosta with some additional compensation. Changes in the political status of Corsica

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and of Aosta must rest on the basis of plebiscites of their inhabitants. France may have a sentimental objection to part with Corsica, connected as this island is with the memory of Napoleon, who did so much to gratify the French love of military glory. But a scheme for the uprooting of war itself, which is the fountain of all military glory, may very properly be marked by France's parting company with Napoleon's island. Italy has given up Savoy, which is the cradle of the Italian royal family. Why should not France then give up Corsica ? The gain to France from possession of Corsica is much less than would be the gain to her from an alliance with Italy. Aosta being no adequate compensation for Corsica, some additional compensation must go along with Aosta. This additional compensation may well be monetary, for Corsica was acquired by France by purchase from the Republic of Genoa. A better compensation for France would apparently be an arrangement with the Italian government for the acceptance of French citizenship by the Italian settlers in Tunisia and elsewhere in French North Africa to as large an extent as possible.

The Russian alliance has been the salvation of France and a great help towards the maintenance of European peace. For the triumph of peace throughout the world, a rapid progress of Russia in the path of civilisation is much to be desired. In fighting qualities, Russians are no way inferior to Germans ; and that they are intellectually a well-endowed people has been amply proved by the commanding position attained by Tolstoy in European literature and by the achievements of Mendelief and Metchnikoff in the field of science. The Russians are now behind the Germans in general civilisation, as the Germans were behind the French a hundred years ago and very much behind two hundred years ago, when they were regarded as but humble admirers and stupid imitators of the French (*The Spectator*, No. LXXXII, June 5, 1711). Organised education will do for the Russian what it has done for the German, and will enable him to be abreast of the German in general civilisation, while the advantage of numbers and material resources such as a vast stretch of territory can give will be on his side. Germany wisely desires to remain on good neighbourly terms with Russia, and Russia reciprocates this sentiment. This reciprocation of friendly feelin is a powerful support to the cause peace.

The recent British *entente* with Franc and Russia has been an invaluable help t the cause of peace. The *entente* is not likel to ripen into an alliance on a well-define basis. But *entente* though it may remain its potency will be vastly increased if t position of the United Kingdom wer strengthened by a federation with the sel governing Dominions, the Dominions bein given a voice in all questions of war, an a suitable scheme being devised for th co-operation of the whole Empire in rela tion to foreign states. Such a federatio would more than fully meet the Germa challenge to British naval supremacy. an alliance with the United States follow ed such federation, the world's peac could be effectively secured, if the allie agreed between themselves to chivalrously adopt an enlarged Monroe doctrine fo the whole world by declaring their readines to fight any State which unjustly attack another State.

An alliance between Holland and Belgium would be a great check upon the aggressive designs of the German war party. But the neutrality of Belgium is apparently a bar to such alliance. Belgium's neutrality has been guaranteed by Britain, Russia, Austri (now Austria-Hungary), and Prussia ; b the guarantee by Prussia does not restra the German war party. Arming themselv to the teeth, after the example of German appears to be the proper *role* for Holla and Belgium.

To subserve the interests of gener pacification, it is imperative that som thing should be done for the gratificatio of German ambition for colonial expansio It is particularly for France and Britain t see what can be done towards the exte sion of German colonial possessions. Europe, any opposition to the incorpor tion, with the German Empire, of Luxe burg, which is a German land, now i cluded in the German Zollverein and fro 1815 to 1866 included in the old German Confederation, would be very unreaso able. It seems also very desirable th Germany should be allowed to acquire perpetual lease of a suitable tract of la at the mouth of the united stream of t Rhine and the Maas, at or near Rotterda for a commercial entrepot for imports sea into Germany and exports from G

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many by sea. The Rhine is mainly a German river, and it is a great disadvantage to Germany that the lower course of this river passes through Holland, and is thus barred to Germany by a tariff barrier. Free navigation of the Rhine-Maas, from the German frontier to the sea, for German commerce on the river, would be a great gain to Germany, and it cannot justly be objected to by Holland.

The alliance between Germany and Austria-Hungary is an advantage not only to each of these two States, but is a great bulwark also of European peace. The dualism of Austria-Hungary, in the presence of a number of nationalities in the State, is neither an equitable nor a practically well working arrangement. If Bohemia can merge her name in Austria, there seems to be no good reason why Hungary cannot do the same now, as indeed she did of old. But the "double-barrelled name" having been adopted, it cannot conveniently be given up now. One thing, however, is needed to give multi-lingual Austria-Hungary the unity which characterises tri-lingual Switzerland. There should be local autonomy throughout, and Magyars, who form only about half the population of Hungary, should have no dominance over the Slavs, Rumanians and Germans inhabiting Hungary. The Magyars could not bear German dominance, but they have no objection to dominate over Slavs, Rumanians and Germans. Local autonomy throughout would remove all elements of weakness from the dual monarchy, and endow it with the vitality that belongs to Switzerland.

As arming to the best of her might—for warfare on land and sea and in the air—is the example set by Germany, it is but proper that America should aim at being supreme on the sea and in the air, in order that she may do her best for ensuring peace all over the world. Her population and resources are larger than those of the United Kingdom or Germany, and will grow still larger and larger as the years roll on. Mr. Roosevelt's ideal that, while war continues among men, nations that are morally the most advanced should keep themselves fully armed is a sound one. Among the powerful races of the world, the English race is not only the most powerful, but is also morally the most advanced. The Puritanic movement in England has had nothing similar in any other great country, and Puritan England sent over colonists to New England, the nucleus of the American Republic, which still gives its tone to the entire country, flooded as it has been by men of all races from Europe. Neither England nor America has been free from reproach in her dealings with other lands, but they are the best among the nations for all that. While the practice continues in Europe of maintaining enormous armaments at a ruinous cost, the English race should keep itself fully armed so as to prevent the armed forces of Europe from engaging in conflicts and so bringing more cruel miseries upon the human race than the misery caused by crushing taxes for the up-keep of enormous armaments. More of this misery remains to be borne before the rulers of men can be taught by the peoples they rule over not to play at the ruinous game of war.

SYAMACHARAN GANGULI.

GLEANINGS

A poet pursued by honors

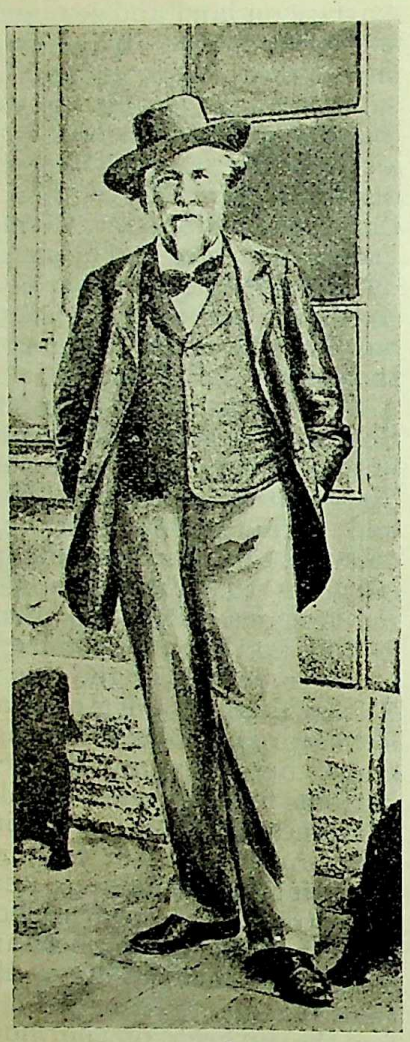
Altho Frederic Mistral wrote poetry in what was virtually a dead language, he lived to see statues erected in his honor, his letters treasured in a museum, and his pictures scattered broadcast over France on the illustrated post-cards. Not only did he enjoy during a large part of his eighty-four years a world-wide fame among men of letters—a fame officially recognized by the offer of a seat in the French Academy in 1897 and by the award of the Nobel prize for literature in 1904—but so great was his personal popularity among his fellow Provencals that it has been said of him: "Mistral was much more than a poet; he was the modern king of Provence, whose words and phrases are on the lips of every native of the Pays." Writing in a language which had once been the tongue of queens and troubadours, but which had fallen from its high estate until it survived only as a disappearing dialect in southern France, Mistral "has been exalted among the great poets, not merely of a single country, but of all times and coun-

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tries." Choosing as his medium "a dialect unintelligible to the mass of his fellow-countrymen, he challenged the literary sovereignty of Paris and "made of Provence a literary country within a literary country."

"He was the custodian of Provence's wonderful heritage of the past. He collected the vanishing proverbs, the legends, the folk-lore, the word-of-mouth poetry and prose of his people and preserved them forever. His repute, meager at first and confined wholly to Provence, spread slowly. He became known elsewhere in France, he was acclaimed in Paris; his writings have been translated into French, into English, into many other languages. He was granted a long life, and during every moment of it he remained, despite the unexpected world-wide celebrity that came to him, a Provencal of the Provencals. His country, his people, his language, his literature were his life."



Mistral in front of his home. To this house in the village of Maillane pilgrims came from all parts of Provence when word went forth that the poet was dying. A visitor to Mistral reports that "with a serene indifference to the ordinary scheme of arrangement the house backs upon the street and fronts upon a deep garden and the open country beyond."

When Mistral died on March 25 of this year, his most famous poem, "Mireio," had been a classic for more than half a century. Ten years before its publication Mistral and six other Provencal poets, under the leadership of Joseph Roumanille, had banded themselves together into the now famous Felibrige, an organization pledged to preserve the language, customs, and traditions of southern France. It is told of Roumanille, the founder of this school of which Mistral is the most illustrious figure, that in the beginning his sole motive in writing in Provencal was his desire that his mother, to whom French was an unknown tongue, might understand what he wrote. Thus from a boy's impulse to write his verses "in the beautiful language that my dear mother knows" sprang a movement of internation interest and significance.

"Mireio," the poem which established Mistra reputation, and which many still consider his mast piece, was published in 1859. It tells, in twel cantos, the simple story of a poor girl and a rich lov but into the story, Mistral "wove descriptions Provencal life, scenery, character, customs, and legend that raised it to the dignity of a rustic epic." Upo reading it Lamartine, whose voice was at that tim the most authoritative in the literary world of Pari exclaimed:

"A great epic poet is born—a true Homeric po in our own time, a primitive poet in our decadent ag a poet who has created a language out of a dialec as Petrarch created Italian; one who, out of vulg patois, has made a language full of imagery an harmony delighting the imagination and the ear."

Gounod made this poem the theme of his ope "Mireille." Mistral's other works include "Calendau another long poem full of legend, tradition, a symbolism; "Lis Isclo d'Or," a volume of lyric "Nerto," a fantastical tale in verse; and his "Tres dou Felibrige," a monumental dictionary of all t dialects of the language of *oc* (that is, of the langua in which *oc* is the equivalent of *yes*). The va amount of research and scholarship which the las named work represents moved Michel Breal t predict that:

"A time will come when learned men, finding ther selves confronted by this enormous philological wor and by Mistral's poems, will say there must ha been two Frederic Mistrals, as there were tw Plinys—thus evading the tax upon their credulity involved in believing that so much science and so much poetry were contained in the same brain."

When Mistral in 1904 divided the Nobel prize with Echegaray, the great Spanish dramatist, he devoted his share of the money to founding Provencal museum in Arles, where he lived at one tim The greater part of his life, however, he spent in native village of Maillane. Like Tolstoy he preferred live among the tillers of the soil and share th fortunes. His rare visit to Paris were undertaken or to attend meetings of Provencal societies." So different to worldly considerations was he, a so averse to travelling, that when in 18 he was privately notified by the members of t French Academy that he would be unanimous elected if he presented himself as a candidate, refused the honor rather than make the journey Paris. On the fiftieth anniversary of the publicati of "Mireio," a statue of the poet "in his habit as lives" was unveiled in the principal square in Ark When this statue was being erected Mistral remon trated because it stood squarely in front of the ca in which he was accustomed to sit in the afternoon and obstructed his favorite view.

The Times expresses the opinion that Mistra efforts to save the Provencal language we efforts foredoomed to failure, despite the amazi results that he actually achieved. According this view it is a dying tongue, and "even a geni like Mistral can not stop its steady progress towa extinction." The New York *Evening Post*, on t other hand, dicusses his life-work in a less pessimis vein, considering him as an illustration of the tru that "in the field of literature the spirit of moder imperialism is far from carrying everything before it For, "the future, by no means belongs to the gre nations. A people need not be powerful in a politic or military or economic sense in order to produ

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great writers. The list of Nobel prize-winners in literature is conclusive on this point. Of the fourteen men who have been honored since the institution of the prize in 1901, we may exclude two winners, Mommsen and Professor Eucken, on the ground that their work does not lie in the field of pure literature. Of the dozen survivors just half are the representatives of minor nationalities. The Scandinavian countries have contributed two in the persons of Bjornson and Selma Lagerlof. Belgium claims Maeterlinck by nativity and the spirit of his work. Mistral for Provence, Sienkiewicz for Poland, and Tagore for Bengal are the representatives of a historical past, and possibly of a historical future, but surely not of a present of first-rate political significance."

Of the "curious compound of the artificial and the natural" that marks such movements as the Provencal revival *The Evening Post* adds:

"When an individual or a group of individuals set themselves consciously to recreate a language and a literature, we can not help being reminded of what the philologians teach regarding the complex and hidden forces that condition the rise and fall of languages, irrespective of the will of man. Even when the organized attempt is successful, as it was in the case of Mistral and the Provencal tongue, the result still impresses one as something of a *tour de force*. The movement initiated by Roumanille, and carried on by the 'seven' poets of the Felibrige, produced, after all, only one outstanding figure. Mistral leaves no successsor of anything like his stature (even allowing for Felix Grass of the charming "Reds of the Midi"), and it may be that his death is the beginning of the end of the new Provencal movement. To that extent revivals of this sort are artificial. But they are natural to the extent that they do send their roots down into the soil. They are not movements made out of whole cloth. They are a return to a past that was real and splendid. Behind Mistral was the language and literature of the troubadours. Behind a Tagore is a literary and national tradition that stretches back through the centuries. Behind a Sienkiewicz is a tradition that ended but the other day in a political sense and is still vividly alive in the hearts of a conquered people.

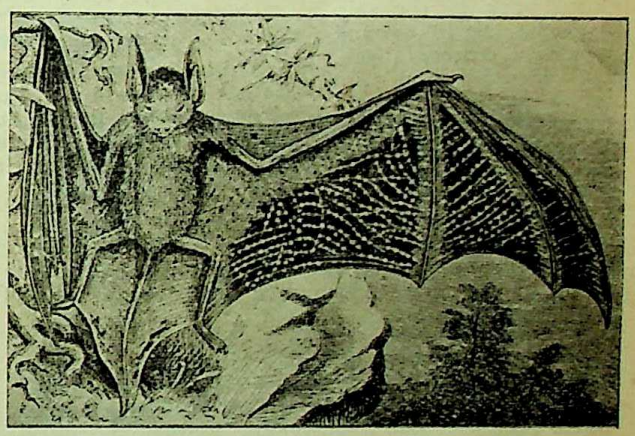
"The Gaelic revival may seem as unpromising in concrete results as the revival of the study of the ancient Hebrew tongue, which is making rapid headway among the Jewish population of both continents. And yet it is impossible not to discern in this reappearance of the language of the Old Testament a sign of forces that are at work in Judaism under the stress of political and economic conditions. The study of the Hebrew tongue may be an outgrowth of the Zionist movement. But in turn it reacts on that movement, thus exemplifying the peculiar sense in which literature and life go together among the lesser nationalities."—*The Literary Digest.*

The Bat's Sixth Sense for Ships.

A plan to give ships a "sixth sense" that will enable them to avoid icebergs in a fog by the same means by which a bat finds its way about in the dark is suggested by Sir Hiram Maxim. He has furnished the papers with details of a device for enabling a vessel to detect a floating object several miles away, to estimate its size, shape, and distance, and to recognize the character of a neighboring shore, so that a harbor, for instance, may be safely entered in a fog. All this is to be done simply by receiving and recording the echoes sent back by the objects to be detected, but the sound that produces the echoes is not high enough in pitch to be audible. Its vibrations are powerful and slow and are given out by a huge siren at the ship's bow. The echoes are received and recorded by pieces of apparatus that serve as ears and that are able to give us much more information than a real ear could do. Sir Hiram tells us that in all this he is taking his cue from the bat's so-called "sixth sense." The naturalist Cuvier arrived at the conclusion, now generally accepted, that the wonderful power possest by bats of directing their flight in the dark was due to an exceptional development of the sense of touch, residing especially in the wings.

"In many cases, the organ that gives the bat this sixth sense is spread all over its face. In the vampire bat the organ is on the tip of the nose; it stands up in air and is called the 'shield,' but in most of the small bats that catch insects on the wing, we find two little leaves, not unlike the wings of the insect that it pursues, standing up just in front of its ears.

"Bats that are provided with the so-called sixth sense are very small and it is probable they make about ten or twelve strokes with their wings in a second of time. This, of course, produces an extremely low note that does not appeal to our ears: but it travels after



WELWITSCH'S BAT.

We have here a good illustration of the sensitive wing that enables a bat to send out vibrations and to receive the echo. The spots are probably nerve-centers.

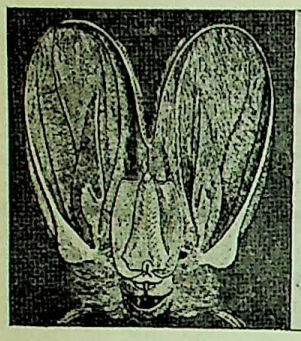
the manner of sound—or light, for that matter—strikes all the surrounding objects, becomes modified by their character and size and is reflected back, and these reflections or echoes are received by the organ of this sixth sense and are analyzed exactly as light-waves would be by our eyes under similar conditions."

Sir Hiram proposes to apply this sixth sense to seagoing vessels. He has constructed an apparatus that will produce atmospheric vibrations of about the same frequency as those produced by the bat, but of energy at least three hundred thousand times as great. These will not be audible, but they will travel at least twenty miles, so that they could be received and recorded by a suitable apparatus at that distance, and would be able to travel at least five miles and to return back to the ship a reflected echo that would be strong enough to be detected. To condense his own statement:

"For producing the vibration of waves, I prefer to employ a modified form of a siren, the disk being rotated at a suitable speed by a motor. When they

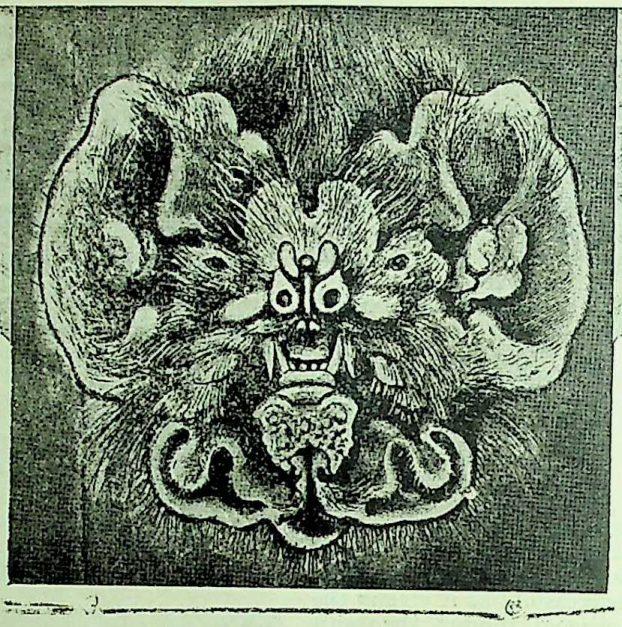
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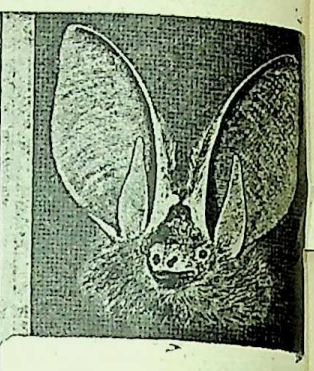
AFRICAN MAGADERM.

Which not only has large ears, but a sensitive organ attached to the nose to aid its "sixth sense."



HEADS OF BRAINVILLE'S BAT.

Which shows the highest development of the organ of the sixth sense to be found anywhere in animated nature. The whole face, including the ears is covered with this organ; the nose, ears, and chin are all covered with sensitive hairs. The eyes are small and of little use.



LONG-EARED BAT.

Which has two ver sensitive wing-like leav in front of the ears.

come in contact with a body, the waves are reflected back to the ship in the manner that sound would be reflected back, but this echo would not be audible to the human ear. I, therefore, provide an apparatus which might be considered an artificial ear. It is provided with a large diaphragm tightly drawn over a drum-shaped cylinder and its vibrations are made to open and close certain electrical circuits which ring a series of bells of various sizes.

"The other apparatus is similar, but instead of ringing a bell it produces a diagram of the disturbances in the air, that is, when there is no noise except that due to the action of the ship or the sea-waves, a wavy line is produced, but wherever the vibrations sent out by the vibrator strike an object and return, the wavy line on the paper becomes very much increased in amplitude so as to be easily observed and the distance that the object is from the ship can be measured by the length of the paper strip between the giving-off of the vibrations and the receiving of the echo.

"Of course, there would be no use for the apparatus except in dark, foggy or stormy weather, unless it was to be used for communicating with other vessels. When, however, the presence of other ships or of icebergs is suspected at night, the apparatus should be used constantly sending out the blasts in every direction."

To many it will appear difficult to reveal not only the presence of objects at sea, but also their size, distance, and character, by simply sending out vibrations and receiving the echo. He assures us, however, that such an echo properly received and recorded will not only indicate size and shape with a fair degree of accuracy, but direction and distance with great accuracy. It will distinguish a ship from an iceberg, will show whether the object is stationary or moving, and, if moving, the direction and velocity of such movement. To quote Sir Hiram again:

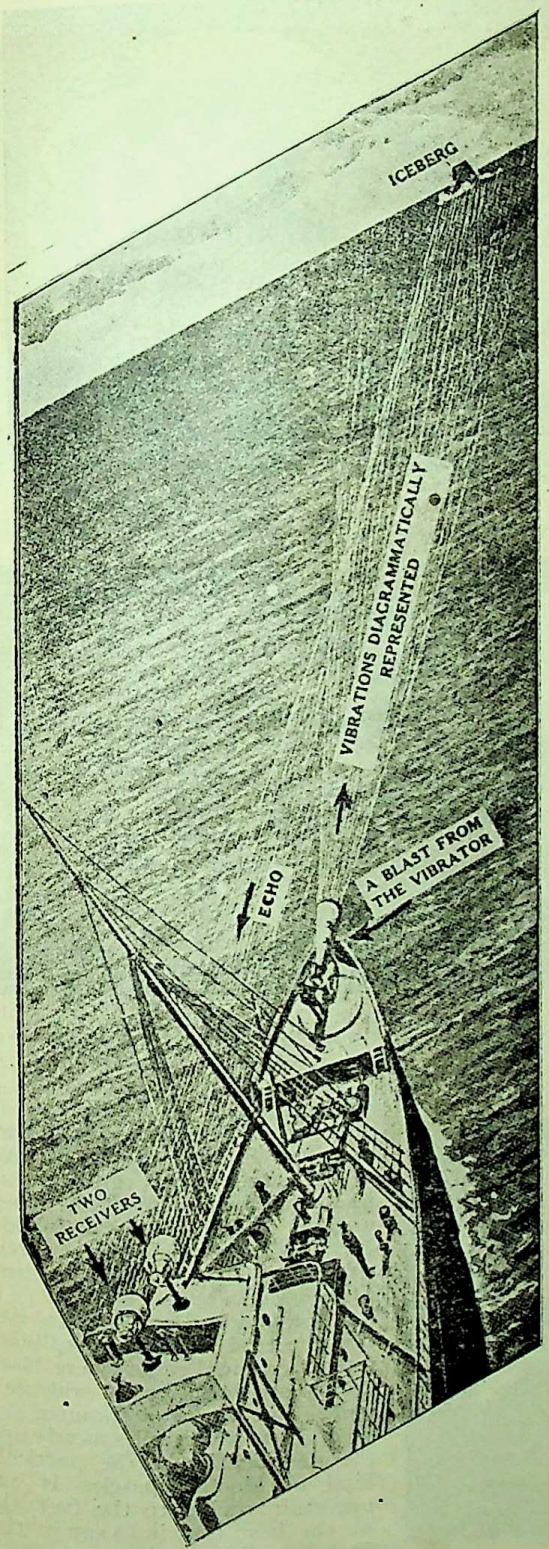
"Suppose that our ship is making twenty miles per hour and we find, upon sending out several blasts, that the echo reaches us in twenty seconds, we infer that, as it took ten seconds for our [illegible] to reach the object and a other ten seconds f the reflected vibratio to return, the distance slightly over two mile Our ship is doing twent miles per hour, and on minute later we send ou another blast, but th result is no stronger tha before, so we change th direction of the blast an find that the greatest effect is produced when the blast is sent out dead ahead, also that the distance between the object and our ship is being reduced at the rate of thirty-five miles per hour: there fore, the unknown object is evidently a ship makin fifteen miles per hour and traveling toward slightly to our starboard. Our next bla shows us that the ship is only a mile distan and very much to the starboard; we follo her direction and when she is in a position present her broadside to us, we find on sending o a blast that the echo is very strong, the bells at th receiver ring violently and the recorder makes a larg and distinct marking on the paper strip. The wea ther has been so thick that we have not seen the shi but we have a fair idea of her; we know her spee and the direction in which she is sailing. Later o we receive a series of records from each blast showin that there are several small objects in our vicinity probably fishing-boats. We are able to locate the and measure their distance, and, if any of them a dead ahead of us, we change our direction so as t give them a wide berth. Subsequently, we have new experience; we send out a blast and receive bac an echo showing that there is an exceptionally larg object very nearly dead ahead of us.

"We know it is large because the distance indicate is ten miles and the record quite distinct. By sendin out repeated blasts, we find that the distance betwee us and the object diminishes about one-thir of a mile in a minute. This, of course, is due t our own speed and indicates that the object i stationary.

"When we are two miles apart, the reflection o our blasts rings the bells and the indicator shows different record from what we have seen before. Th markings on the paper strip are of considerable siz and commence sharp and abrupt, but the ending i

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THE COLLISION-PREVENTER IN ACTION.

Sir Hiram Maxim's device for sending out atmospheric vibrations in fog or darkness and recording their return to reveal the presence of icebergs, ships, or land in a vessel's path.

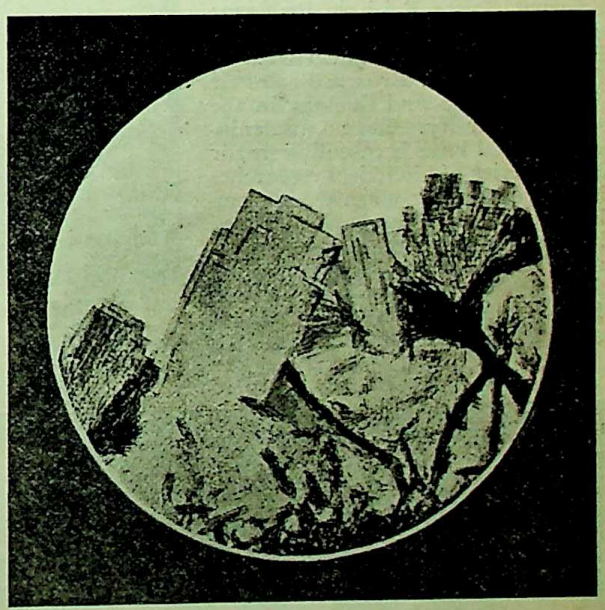
not sharp or distinct. There is a trailing out of spots made by the zigzag lines.

"The total length of the echo is thus made larger than that produced by the primary blast.

"This shows that there is some kind of a cloud about the object of a different density from the surrounding air and that it is of considerable size. Therefore, we draw a logical conclusion. The object is of great size; it is stationary and it has something about it that modifies the echo; consequently, the record on the paper strip resembles that obtained from both a large, solid object and a cloud. Therefore, it must be a large iceberg surrounded by cold air. We change our direction so as to pass it on our port side at a distance of half a mile. Fortunately we have barely passed when the fog lifts and discloses an enormous iceberg surrounded by smaller pieces of ice that have been broken off."

Blood Crystals.

Blood is a mass of tiny bodies, generally called corpuscles or globules, swimming in a colorless fluid known as serum. Most of the corpuscles are red, and these give the blood its characteristic color. The red corpuscles are the valuable parts of the blood, and their coloring matter—hemoglobin—is what makes them valuable, for it is the carrier of oxygen from the air to the tissues. It has recently been found that the crystals formed by hemoglobin under favorable circums-



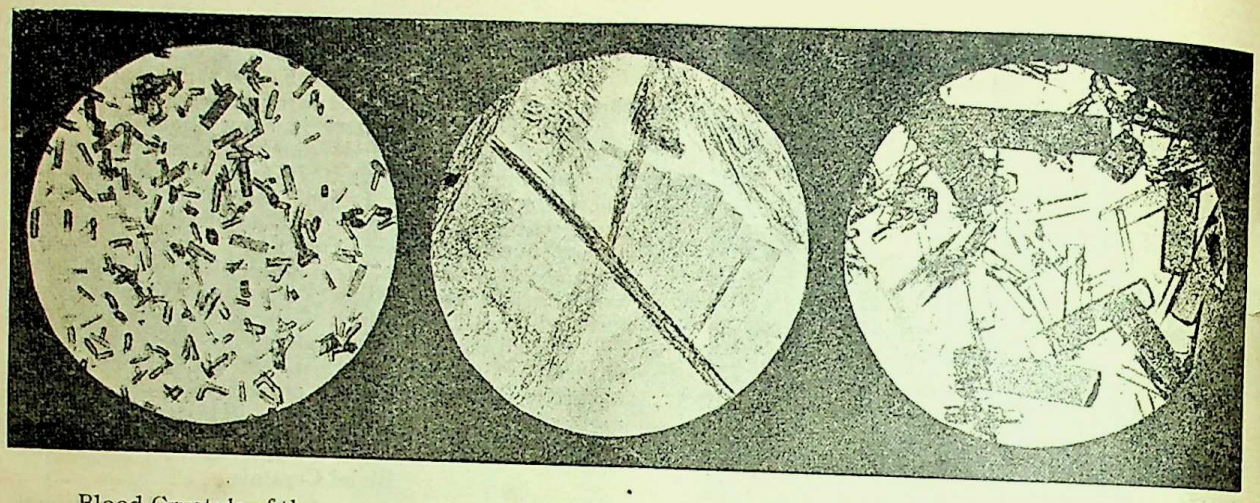
Blood Crystals of the Man.

tances—known for a half century, but not carefully studied until now—assume forms that are characteristic of the source, being different in different animals and in man, even in cases where the globules themselves can not be told apart under the microscope. This test, curiously enough, can not distinguish between the blood of man, ape, and monkey, but can distinguish between the different races of mankind.

"It has been known since 1840 that under suitable circumstances, the red coloring matter of the blood can be caused to crystallize. Since then the observations originally made by Hunefeld have been repeated by a number of later investigators. But the

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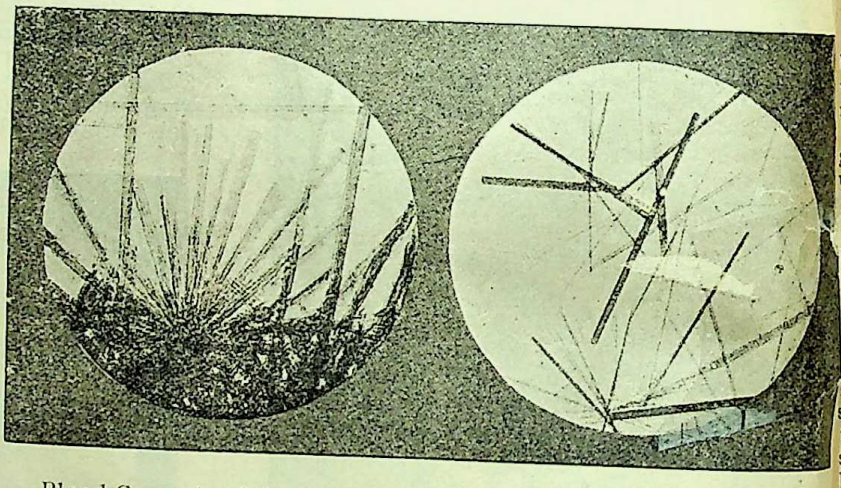


Blood Crystals of the Bengal Tiger.

Blood Crystals of the Cat.

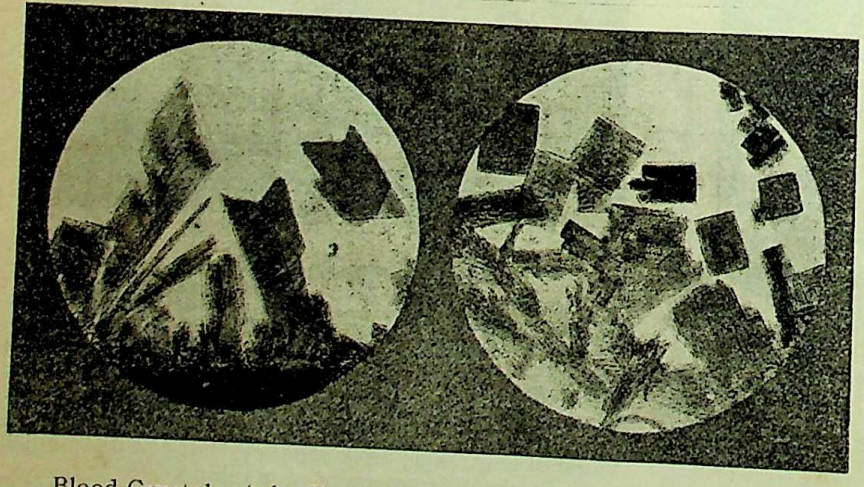
Blood Crystals of the Lion.

most modern and the most complete investigation of the subject is recorded in a volume published by the Carnegie Institution of Washington in 1906, containing the report of a classical series of investigations, carried on by Prof Edward Tyson Reichert, Professor of Physiology in the University of Pennsylvania, in conjunction with Prof. Amos P. Brown, Professor of Mineralogy and Geology in the same university. That a mineralogist should have been collaborator in this series of biological researches is not surprizing when we remember that much of the work consisted in the examination and measurement of crystals. The method finally adopted by Reichert and Brown consisted in first of all adding oxalate to the blood to



Blood Crystals of the Dog.

Blood Crystals of the Jackal.



Blood Crystals of the Chacma Baboon.

Oxyhemoglobin of the Chacma Baboon.

prevent its coagulation; then laking the product with ethyl ether, and centrifugalizing. The process had to be modified more or less according to

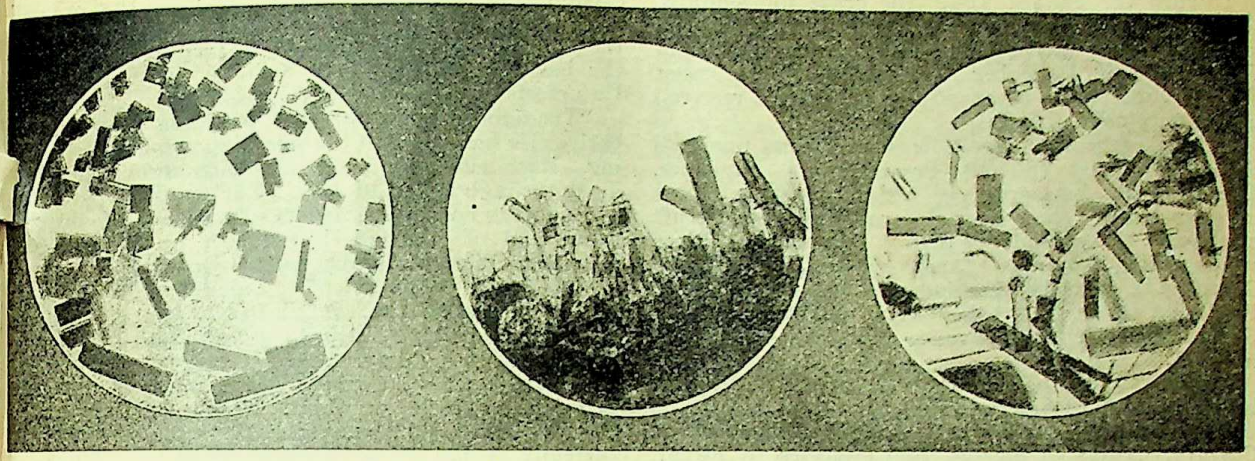
the work of Reichert and Brown has furnished a very highly refined means, by which it is possible to differentiate with great precision between the

circumstances. For instance, in many cases the blood employed was obtained from specimens forwarded from zoological gardens, and no longer quite fresh at the time of receipt. In such cases proper allowance had to be made for a certain putrefaction which had occurred in the blood.

"We have had occasion to mention the legal importance of blood-test in criminal cases where blood-stains are brought in evidence of guilt. But as was pointed out then, a test which relies merely upon the identification of the particular kind of blood-corpuscles is very uncertain: owing to the fact that at the best, that is to say in their fresh condition, blood-corpuscles from different sources are often difficult to identify, and other tests also are apt to be unsatisfactory. Now

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Blood Crystals of a Baboon. Blood Crystals of a Chimpanzee. Blood Crystals of an Orang-Utan.

blood from different animals. A crystal is a body with perfectly definite properties, which can be measured accurately.

"But while the application of blood crystallography to the prosecution of the criminal is of obvious practical importance, to the scientific man there can be no doubt that the supreme interest of the work of Reichert and Brown lies in the light which it sheds upon biological problems. Thus it is found that related species of animals display their family character by certain similarities in their blood crystals. This furnishes us with a test which we can apply in doubtful cases, and indeed, new as the method, instances have occurred where a test thus applied has either brought to light an unexpected relationship, or else has settled a disputed point. Thus for example it has been found that the blood of the guinea-fowl differs very considerably from that of the domestic fowl, to which this bird was supposed to be related. It is found, on the contrary, that the guinea-fowl appears to be a close relative of the ostrich. Similarly, there has been considerable doubt as to the exact relationship of the bear as compared with certain animals, as the dog, the wolf, the fox, etc. The blood test has proved conclusively that the bear is closely related to the sea-lion and seal, rather than to the animals just mentioned, as indeed had been suspected by certain naturalists.

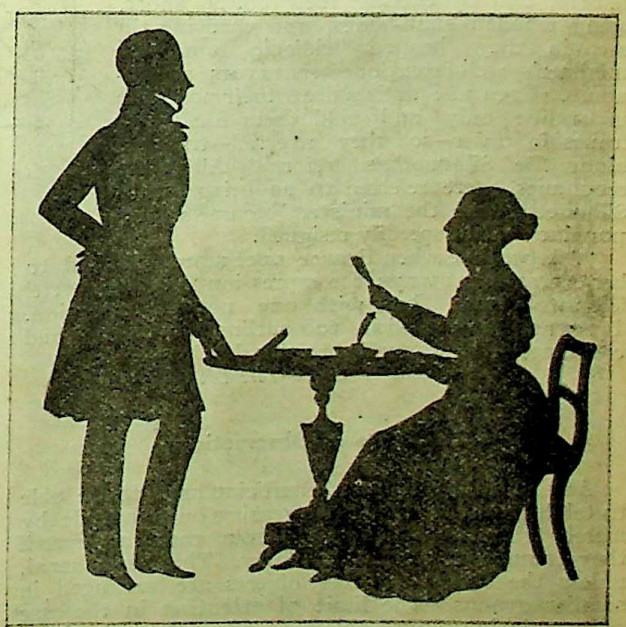
"While even now the work of Reichert and Brown has borne remarkable fruits both for the criminal lawyer and for the biologists, we have every reason to expect that only a small part of the story has been told and that much remains for future development."
—*The Literary Digest.*

Silhouettes.

The art of the silhouette seems to belong naturally to a bygone period, and tho it is found practised sporadically at the present time, yet as an object for a collector's mania it is perhaps more potent. Certainly the little black heads or figures that hang in remote farmhouse parlors go well with the quaint fashions of dress that they perpetuate. August Edouart was the most famous silhouettist of his day. Edouart was a Bonapartist and left his native country for England at the time Napolean was banished to St. Helena. From England he came to America, where, "he made more than three thousand silhouettes of presidents, poets, and financial magnates, creating almost a Who's Who" that are now on exhibition in New York.

"Edouart remaind in the United States for ten years, traveling widely and executing the silhouettes of abolitionists and nigger-drivers, of Cambridge professors, lexicographers, and men of all political persuasions—even of slaves who were the favored retainers in certain old Southern families.

"The number of interesting silhouettes that Edouart made in this country is astonishingly large and they included over three thousand of the most prominent people in the country. Family groups



Silhouettes.

were often made by the silhouettist, and future orators and statesmen may be seen in shadow, riding the hobby-horse or arrayed with sword and gun and twopenny trumpet by the side of their shadowy parents.

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Toward the end of 1849 the craze for shadow likenesses seemed to fall off, and Edouart decided to return to his native land. His ship was wrecked in Vazon Bay on December 21. Edouart and most of his silhouettes were saved and afterward received by a family named Lukis.

"The day of the wreck was a bitter one and the aged artist suffered greatly from exposure. The loss of his property was a terrible blow to him and he never practised his craft afterward. The family that took him in treated him with great kindness, and when Edouart left Guernsey he gave the remainder of his portfolios to Frederika Lukis as a token of his gratitude. From Guernsey he went to France and died at Guines in 1861.

Edouart had a remarkable career in Europe before he came to America.

"The earliest artists in monochrome, Cleanthes of Corinth, Crates of Sicyon, and Philocles of Egypt, practised 'shadowgraphy,' which then went by the name of 'skiagraphy,' and it is therefore highly probable that they were the first to make what are now known as shadowgraphs or profiles in silhouette.

"The name 'silhouette' was originally that of a French Minister of Finance, who, unlike the famous Dr. Guillotine, did not invent the art of scientific, profile-cutting. Etienne de Silhouette was made minister at the end of an exceedingly expensive war, and he was responsible for a system of economy in the national finances that proved itself highly unpopular to the spendthrift nobility. Being witty, however, they pretented to acquiesce in De Silhouette's reform, and by cutting their coats short, using wooden snuff-boxes, and carrying tin swords they heaped ridicule on the minister's well-intentioned endeavors at economy. Even the artists drew their portraits in outline only and sold them for a few francs in order—so they averred—to help along De Silhouette's 'reform.' All these economies were referred to as being 'a la Silhouette,' and the minister became so unpopular that he speedily resigned.

"After a time when France once more returned to her extravagant ways, the expression 'a la Silhouette' fell into disuse, but with one notable exception. It was still applied to outline portraits, and continues to be so applied to this day."

—*The Literary Digest.*

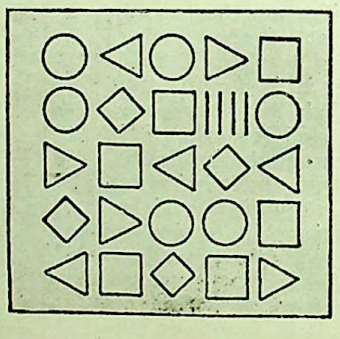
The limits of Observation.

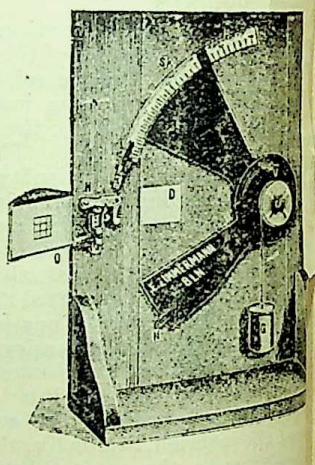
An eminent Scotch mathematician used to be able to tell how many sheep were grazing on a hillside by merely glancing at them, without counting, even if they numbered thirty or forty. This is unusual, unless the sheep or other objects are arranged in smaller groups. The limit of attention in the case of irregularly grouped objects is normally not above eight, we are told by Dr. Walther Moede, of Leipsic, writing in *Kosmos* (Stuttgart). Of course, this assumes that the observer gets only the merest glance —that he has no opportunity to count the objects. This is now insured by an instrument named the tachistoscope, several varieties of which Dr. Moede describes. We read:

"When an old-fashioned psychologist wished to explain that special function of the mind that we call attention, he began with a theoretical dissertation on the existence of attention as a mental power, and the basis of more or less arbitrary assumptions he then erected far-reaching conclusions.

"The modern psychologist proceeds quite differently. He has adopted the scientific mode of reasoning. Each effort to arrive at sure knowledge must do so through fact and law. The modern psychologist ponders not on the nature of the soul, of immortality and of free will, but rather on the laws and rules deducible from psychological facts.

"We must, therefore, next understand fully what is meant by 'attention.'.....In common use it is attending or giving notice to something. This notice may be given in many ways. It may be accorded voluntarily. For instance, there may be a sudden detonation, which compels it. Or the notice may be the result of an act of the will....The result of attention, therefore, is that by its means we take the things of the world into our knowledge and appropriate them for our own. The objects of our regard, through the attention, assume quite different grades of clearness and distinctness.....The photographic plate shows everything without distinction.....but only





Tachistoscope.

small part of what is thrown on the retina of the eye becomes known to us; namely, that which receives our attention. Look at the diagram on the left of the Tachistoscope machine. How do we take the symbols of which it is composed into our attention? If we look steadily at the middle point of the drawing, this central region will stand out especially clearly and distinctly. The clearness of the figure will decrease with increasing distance from the point of fixation, until at the edge of the field the figures become blurred or vanish altogether. The whole visual field of attention thus appears to be an area of limited extent, in which the sole contents are variously blended according to their degree of clearness or knowledge. The analysis of attention will therefore proceed from the simplest relationship. The first question is: How many simple elements can a single act of attention include?"

To answer this question experimentally, a device known as a tachistoscope [Greek *tachistos*, quickest] is used. There are several forms, but in all a card bearing the diagram or device to be experimented upon is shown to the observer for a very small fraction of a second, which the machine enables us to measure exactly. In the tachistoscope shown in

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illustration this is effected by a shutter like that of a camera. If the device is an irregular group of dots (t is demonstrable that 1|10,000 of a second is sufficient to estimate the number of dots, provided there are not more than eight of them. If the spots, instead of being irregularly grouped, are arranged in figures, many more can be estimated. The experiment evidently lends itself to an indefinite number of variations. The card in the tachitoscope can bear words to be read, incorrect phrases to be corrected, etc., and the smallest time necessary to do this can be measured. Also, similar tests may be made with other senses than that of sight, for instance, that of touch. We read:

"For this we need several pins, stuck in a piece of cardboard. The points are allowed to rest for an instant on the skin of the lower arm.....It is found that not more than six points can be detected in one group.....Next we have a method of finding the limit of attention when the objects of a group follow one after another.....The person conducting the test calls out a series of numbers or letters at intervals of half a second, and the other is required to repeat them. Here also the limit is six objects, beyond which the normal person can not go. .....These investigations on attention, its limits and its operation, have great practical value. The type for the blind, known as Braille, for example, consists of groups of not more than five dots. That such a system may be quickly learned, it is necessary that its elements should not exceed in complexity the normal limits of attention. Experimental pedagogy and psychiatry are other examples of sciences that may make wide use of the psychological laws of normal and abnormal attention."—THE LITERARY DIGEST.

White men as Pearl-fishers.

White men have been shown to be failures as pearl-fishers in Australia, despite the efforts of the Government there to encourage them.

"It has recently been attempted in Australia to utilize the services of European divers in the pearl-fisheries; and the Australian Government has taken measures to encourage the use of this new porsonnel and to open this industry to the activity of Europeans.

"The experience has not succeeded. The first European divers died or became paralytics in less than two years. And this disastrous result was also accompanied by considerable losses for the promoters of the fisheries. The result of a European's fishing did not exceed a ton a year, while the Asiatic professional bring up four to five tons. On the other hand, the Asiatic asks only $10 to $15 a month, while the European must be paid high as $70, without taking into account that his travelling expenses are thrice those of the Asiatic, who comes from a nearer region and requires less. The pearl-fishery by diving would thus seem closed to men of the white race."—THE LITERARY DIGEST.

Kinesthesia, Queen of the Senses.

The highest rank among the senses is usually awarded to sight. This is doubtless correct, psychologically, but, from the standpoint of physiology, another sense deserves the crown. According to Dr. George Van Ness Dearborn, professor of physiology in Tufts Medical School, this is the so-called "muscular sense," which he names "kinesthesia"—the sense through which we are conscious of the motious of our body and its parts. According to Dr. Dearborn, this sense makes it possible for us subconsciously to control all our bodily acts; it enables us to possess that quality called skill; its deficiency, carried to an extreme, may result in utter feebleness of mind, lack of control, and inability to live the life of sanity and normality. These opinions Dr. Dearborn deduces from experiments made by him recently on the behavior and functions of this important muscular sense. He writes:

"Just as, psychologically considered, vision is undoubtedly the 'queen' of the senses, so physiologically the processes inherently relating to movement, posture, weight, spatiality, etc., are assuredly the most important. In the universal integration of sensations, vision in a way may even be considered the mental homolog of the bodily kinesthesia, as a little thought readily shows. Only now are educators beginning to realize the indispensable usefulness always and everywhere of kinesthesia, the 'feelings of movement.' Kinesthesia is about, however, to come into its own as the primary and essential sense.

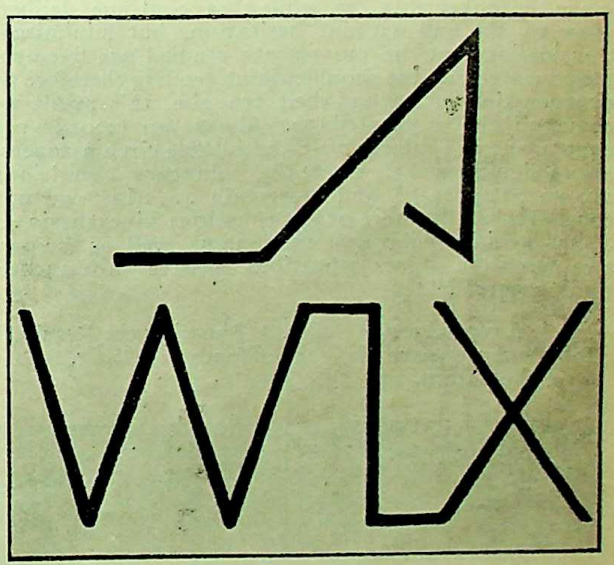


Diagram for measuring kinesthesia.

Without it, coordinated and adapted bodily movement and strain, concomitant to every kind of mental process, is inconceivable, for the (psycho) motor centers in the brain have no known clairvoyant powers, and therefore their function of carefully coordinating the distant muscles, *e.g.*, of foot or hand, is entirely dependent on their continual reception of detailed information as to the relative tonal and contractural status of all the active parts to one another. Simple as this idea is, the immense practical importance for education has as yet hardly begun to seep into the effective minds of educators."

His series of experiments on the physiology of kinesthesia deals directly, Dr. Dearborn tells us, with the functions of the nerve impulses concerned in the so-called muscular sense. The nerve processes that determine voluntary movements have been much discust of late by psychologists, while the physiologists have been clearing up the physical side of the same question. Dr. Dearborn considers that his work forges the links connecting these two chains of information. The tests were

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made on thirty-eight different persons blindfold, each of whom was asked to reproduce with a pencil, the patterns shown in the accompanying diagram, without seeing them, the pencil being first guided over the pattern. Reproduction thus depended entirely on the muscular sense. The results of the test are thus set forth by the investigator :

"Perhaps the most interesting for the physiology of kinesthesia is the fact that reenforcement of the conscious movement-sensations by deliberate attention to them tends to shorten the movements and somewhat to lessen the angles between them. In other words in visualizers, intensification of the conscious kinesthesia inhibits the related voluntary movements. Such being the case, it is difficult to avoid the conclusion that the function of the conscious movement-sensations is the inhibition, the deliberate active restraint, of tendencies to action. Attention to matters other than the kinesthesia of the active arm, as was demonstrated by trial, tends to stop the performance altogether, or to make it irregular, uncertain, and wabbly. Attention to the kinesthesia, on the other hand, tends simply to make the movements less, while they continue deliberately to the end without hesitation, but minimized. Considering that the movements studied are free-arm movements from the shoulder-joint, tending therefore to exaggeration far beyond their true size, this result becomes all the more striking. Almost no records, per contra, showed enlargement under these circumstances, also a significant fact where the voluntary conditions are so complicated and uncertain. . . . May we not conclude that the more or less conscious kinesthesia . . . . has special inhibitory function, as well as the passive reception of jars, vibrations, passive movements, and postures ?"

Skill, according to Dr. Dear-born, consists i "trained fusion" of our outer ideas of motion and inner control which he regards as the function of muscular senses. Lack of skill, and specially the ab mal lack known as "feeble-mindedness," now an ob of much study in the educational and economic wo Dr. Dearborn regards as due to deficiency in kines sia. He writes :

"Without multiplying evidence of the aimless illdirected gross motivity of the feeble-minded . . . may reasonably express the tentative opinion that haps even the essence of feeble-mindedness is some in the kinesthetic receptive fields or centers. Th influences or stimuli continually bombard the cent adjusters, and so give rise to the activity wh guided and helped by the cerebral gray (biological and intelligence and motive), results in curiosity, in est, psychophysiological evolution and educati Education is the reaction of personality to its envir ment ; and reaction is inconceivable without kin thesia. Certain is it that I at least can get no c concept or understanding of the vegetative impuls activity in a complex organism, which lacks kinesthetic deluge of energy into the reflex mo centers by which directly the voluntary muscles actuated.

"In short, the 'attitude,' actuating and inhibit unconscious and conscious, is the creation, to greatly predominant extent, of kinesthesia."—*Literary Digest.*

Textile Patterns from Nature.

A striking method for producing textile desig from natural products by photography has recent been discovered by Dr. Erwin Quedenfeldt, princip

Fig. 4. A reproduction of the center part of the patern.

Fig. 3. Showing the Result of further cutting.

Fig. 2. After cutting away part of the specimen.

Fig. 1. A Pattern from a specimen of crystallization.

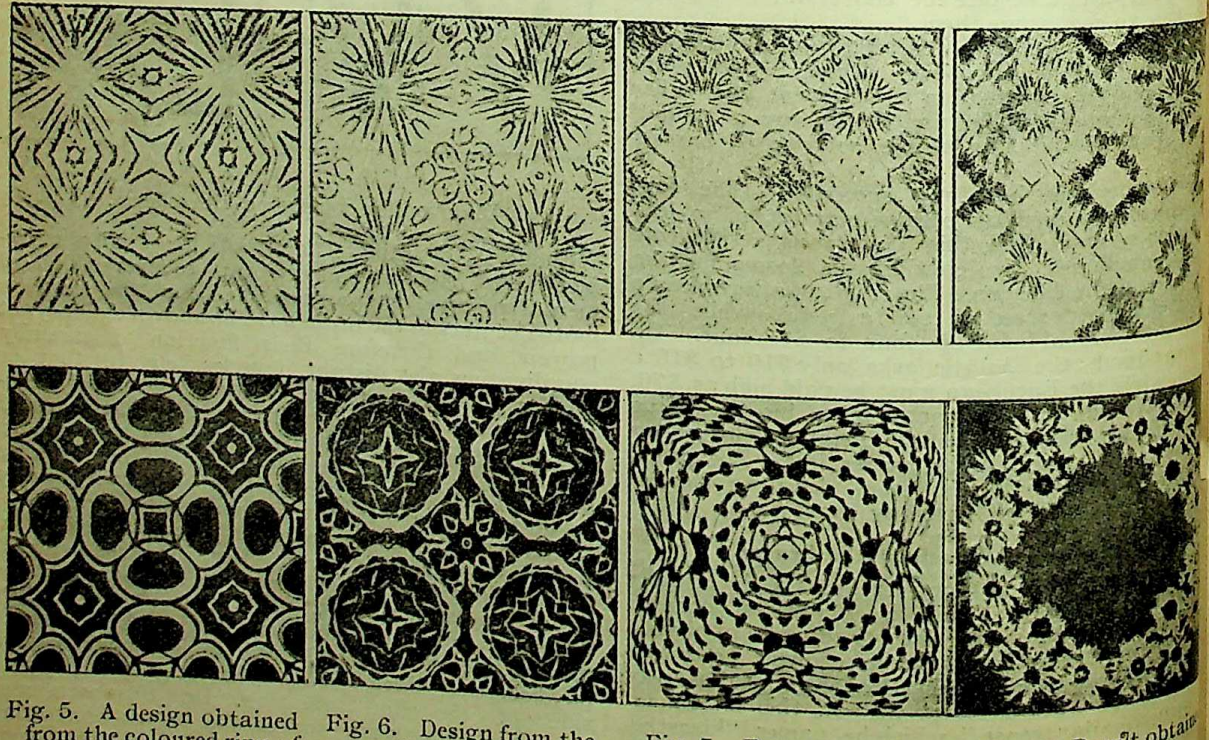


Fig. 5. A design obtained from the coloured ring of an agate.

Fig. 6. Design from the marking in a Piece of Marble.

Fig. 7. From the yellow and white wing of a butterfly.

Fig. 8. Result obtain from flowers.

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of the Photographic Testing Establishment at Dusseldorf, Germany. The process utilizes the forms of crystals, flowers, and other animal, plant, and mineral products.

"The camera is provided with a special apparatus by which the image is reproduced in manifold form with as much clearness and strength as with the ordinary camera. The process is similar to that of the kaleidoscope, but no mirrors are used, as it has been found that the reflection of the image from the mirror results in making the photograph cloudy. The new process is very rapid and simple.

"The plate is exposed for the necessary time and then developed. The photograph is printed from the negative in the ordinary way and the design can then be enlarged or reduced as desired. A large number of different patterns can be obtained by cutting the object. This is shown at Figs. 1 to 4. Fig. 1 is a pattern obtained from a specimen of crystallization. Fig. 2 is the design obtained after cutting away part of the specimen. Fig. 3 show the results of further cutting. Fig. 4 is a reproduction of the central part of the pattern. In this way a large number of interesting combinations can be made from one object.

"Figs. 5 to 8 are other samples of the results obtained from this new process of pattern-making. Fig. 5 is a design obtained from the colored ring of an agate. Fig. 6 is a reproduction of the black and white marking in a piece of marble. This design is a combination of two patterns obtained by photographing the same sample of marble. Fig. 7 is obtained by photographing the yellow and white wing of a butterfly. Fig. 8 is obtained from flowers. This process opens up a rich field for the cotton-print industry. It is recommended not as a substitute for the work of a designer, but as an important aid in obtaining new motives for his production."—*The Literary Digest.*

SOCIAL REFORM IN BARODA

By Chimanlal Maganlal Doctor, m.a., ll.b., Assistant Legal Remembrancer, Baroda.

THE Hindus have been divided into numerous castes and sub-castes for several centuries, and with the lapse of time, several social evils have grown up that are eating into the very vitals of Hindu society. The Indian Social Reform Movement was inaugurated with the laudable object of removing these evils by educating public opinion and finding out practical means of carrying out the necessary social reforms. There may be honest differences of opinion as regards methods, but there can be no two opinions as regards the desirability of social reform in some form or other. The educative value of the social reform propaganda has been very great and now enlightened orthodox opinion can join hands with the social reformers in removing certain social evils. Child marriage is now less common than before, the Shankaracharya of Dwaraka has opened the doors of foreign travel, the Shuddhi movement has been blessed and sympathised with by some of our Acharyas, widow-remarriages are becoming more common than before and there is practical unanimity of opinion on the question of fusion of sub-castes. Both the orthodox party and the social reformers are appalled at the relative decrease in the numerical strength of the Hindus owing to conversions to Christianity and other faiths from the depressed (अंत्यज) classes and sincerely desire to arrest the process by raising the depressed classes, and practical steps have been taken to educate them. Owing to the ravages of plague, the remarriage of virgin-widows is advocated by many enlightened orthodox thinkers, though they may not care to accept the whole of the social reform propaganda.

Among the men of light and leading that guide the Indian Social Reform Movement to-day, His Highness the Gaekwad of Baroda stands out pre-eminent as a great social reformer who has taken practical steps to ameliorate the social condition of his subjects and forward the cause of social reform in the Baroda State. His Highness is one of the most enlightened princes of India, who having a true insight into the real needs of his countrymen is sincerely, incessantly and zealously working for the good of his subjects, so far as lies in his power. It will be well, therefore, to note what he has done for social reform

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in Baroda, and it is to be hoped that many will be ready to follow his example.

Owing to the prevalence of the custom of child marriage and enforced widowhood among the Hindus, the miseries of widows can better be imagined than described. Child marriage is the cause of the existence of a large number of child-widows among the Hindus and the prohibition of remarriage of widows has only aggravated the evil. As males find it necessary to marry again, it is against human nature to expect a higher standard of morals from widows, who are exposed to all sorts of temptations, and the consequence is that many widows lead a life of shame and immorality.

Pandit Ishwarchandra Vidyasagar saw the iniquity of enforced widowhood and "got the Hindu Widow Remarriage Act" passed by the Government of India more than half a century ago. It legalised widow-remarriage, declared the issue of such marriage legitimate and regulated the rights of succession of remarried widows. His Highness the Maharaja Sayajirao Gaekwar of Baroda in 1901 passed the Baroda Hindu widow remarriage Act on the lines of the Indian Act. The Act legalises remarriage of widows, declares the issue of such remarriage legitimate and regulates the rights of succession of such remarried widows. It also expressly leaves intact all the civil rights of remarried widows that prevail in certain castes and sub-castes in which widow-remarriage was allowed by custom even before the passing of the Act.

The Maharaja next grappled with the question of child marriage. It is a well-known fact that we are mere pigmies physically, mentally, and morally as compared with our remote ancestors of the Vedic and Epic periods who raised India to the highest pinnacle of glory. No child-marriage prevailed among them and the Kshatriyas held Swayamvaras of their daughters. The word Swayamvara means the act of choosing one's husband and no girl below sixteen can exercise sound judgment in choosing a husband. Child-marriage seems to have been introduced in India during the days of adversity that overtook the Hindus at the time of the Mahomedan conquests and certain texts were interpolated in some Smritis which enjoined the marriage of girls between the ages of eight and twelve. On the other hand, Hindu works on Ayurved expressly declare that children born of a father under 25 years of age and mother below sixteen, are either still-born or are diseased or short-lived or ar weak. The disastrous effects of child marriage are seen in our stunted intellectual growth, our physical degeneracy want of the spirit of enterprize, lack o originality and power of organizatio want of the spirit of co-operation and ou moral degradation which is exemplifie in our commercial immorality that le to the recent bank failures. Realising th evils of child-marriage the present rule of Baroda passed "The Infant Marriag Prevention Act" in 1904. He aims at the physical improvement of his subjects which will lead to an increase in the average duration of life and physical vigour of future generations. The Act enacted that those who either as parents or guardians got the marriage of a boy under 16 and a girl under 12 performed without the permission of the State were liable to be tried and punished with a fine not exceeding Rs. 100 (one hundred). Under certain exceptional circumstances permission for early marriage can be granted and thus provision is made to meet hard cases. Applicants for permission have to satisfy all the requirements of the Act regarding such permission. All marriages have to be registered by the father or guardian of the bride within a specified time and failure to do so is punished with a fine not exceeding Rupees ten. The Act wisely provides that no Marriage will be deemed invalid merely because it is an early marriage. The educative value of the Act has been great and this combined with the effects of the ravages of plague has led to the general rise in the marriageable age of girls among the higher classes and now child-marriage is not so common as formerly. The Act applies to all subjects of His Highness. It is now strictly enforced and permission for early marriage is rarely granted. It may here be suggested that the time has now come to raise the marriageable age of girls from 12 to 14 and of boys from 16 to 18. I would exhort my countrymen in British India and the educated Indian Princes to follow in the footsteps of the Gaekwar and successfully combat the evils of early marriage by some sort of social legislation. They may

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profit by the experience gained in Baroda and will be better able to adopt proper measures to stamp out early marriage and its resulting evils.

H. H. the Gaekwar's next step was still bolder, when he passed the Baroda Civil Marriage Act of 1908. Unlike the British Indian Civil Marriage Act of 1872, the Baroda Act does not require the bride and bridegroom to renounce their religion, if they both belong to the same faith. There are many people in India, who though calling themselves Hindus, would like to marry according to the civil marriage Act. Cases have happened in which parties to a marriage though Hindus, have been compelled to declare that they were neither Hindus, Mahomedans, Jains, Buddhists, Parsis, Christians or Jews, against their conscience, as they could not otherwise take advantage of the civil marriage Act of 1872. These are indeed hard cases and the Hon'ble Bhupendranath Basu made an unsuccessful attempt to remove the anomaly and bring the British Indian Act in line with the Baroda Act. It is sufficient to note that Baroda is ahead of British India in this respect and no direful consequences have followed the passing of the Act.

The present system of castes and sub-castes is at the root of many social evils, and if the question of the autonomy and constitution of castes and the degree of State control were skilfully handled most of the social evils will be removed. At present civil courts are debarred from dealing with purely caste questions not affecting property or office or rights to the same, and I conceive the time has now come for the extension of the jurisdiction of civil courts to such questions which will result in subjecting the system of castes to the civilizing influence of Courts. His Highness the Gaekwar is now anxiously considering the question of the constitution of caste panchayats and the degree of State control over them, and it may be hoped that a satisfactory solution of this thorny question may be found out.

All the members of the State Legislative Council are deemed to have no objection to touching the depressed (Antyaja) classes; and only a year back an Antyaja member actually sat in the Legislative Council—a unique event in the annals of the State. The depressed classes are now being educated and are treated on an equal footing with the other subjects of the State in all courts and offices of His Highness's government.

Education is the panacea for all evils, whether social, religious or economic, and His Highness with a rare foresight has introduced compulsory education both for boys and girls since 1904. It is fervently hoped that His Highness will be able to see the results of his beneficent activities in his own life-time.

Let the social reformers emulate the example of the Gaekwar and they will soon be able to achieve a good deal in a few years.

THE CLASSIC ART OF AJANTA

The Subjects of the Paintings.

IV.

ALL the caves at Ajanta are of Buddhistic origin. The spacious Chaityas were used for the purpose of worship. The Viharas were chiefly used as dwelling apartments, but the halls in the centre were probably meant for solemn ceremonies. Besides the Chaityas and Viharas there are a few smaller caves which were used exclusively as monastic retreats, as is evident from the bed-steads and pillows carved in stone inside these caves. Most of the finished caves, whether Chaityas, Viharas or others, show fragmentary remains of paintings. The large number and extensive capacity of all these caves reveal even at this distant date

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Plate 1. The Chhadanta Elephant and his herd in the lake.

what an immense abbey Ajanta must have been. It is also evident that the paintings were essentially of a religious nature. The object of these paintings was not merely to beautify the place but to give it the appearance of a sanctuary and to make it perfectly in keeping with the moral atmosphere of monastic life. Secular subjects were none the less treated also. The most notable and interesting of these are court scenes, both of heaven and earth, love scenes, pageantries, water *fetes* and various other subjects. But the representation of these had perhaps an ulterior significance. None of them seems to have been painted simply for the sake of exposing some mundane sentiments, but on the other hand their place is distinctly defined as hieratic, tending towards the common goal of religious emancipation. This art is not secular in spirit or conception even when it is so in form, for in its intention it is entirely religious, and in this aspect this secular art is wholly moral.

There are a few other paintings which have an historical interest. The number of such paintings is very small but they help us to realise that even in those remote times the importance of great historical events was in no way underestimated and their memory was perpetuated almost with religious reverence.

The other form of painting at Ajanta is decorative. These were undoubtedly meant chiefly for decorations. They fill up empty spaces which might have been oppressive to the eye, but they were never illegitimately emphasised. Their composition is characterised by a remarkable dignity, largeness, sensitiveness and freedom in design, and they are as rich in feeling as any of the subjective paintings. A wonderful simplicity and variety pervade these decorations and even when the designs are extremely rich they are so elegantly and harmoniously set that they are entirely free from any sign of heaviness or monotony and they appear to be an embodiment of a rhythmic refinement essential to all true decorative art.

Religious Paintings. V.

The web of the Buddhist faith is woven round the figure of its founder—Gautama Buddha. The legends and traditions connected with the personality of Gautama formed the subjects of the hieratic Buddhist art. The majority of the Ajanta paintings represent these subjects.

Before he was born as the Sakya Prince Siddhartha, and prior to his becoming Buddha, the Enlightened One, Gautama had to pass through countless incarnations. He was born repeatedly as a *deva*, a human being and as an animal; and in all these forms he had to sacrifice himself for the sake of his fellow-creatures, thereby fulfilling the conditions for the making of a Buddha. The incidents of these incarnations are related in the numerous *Jatakas* and from the moral stand-point nothing could have been more uplifting and edifying than the representation of these subjects in pictorial art. These form the topics of most of the notable Ajanta pictures. It will be interesting to give an illustration of one of the best known and frequently represented *Jatakas* which was depicted with marvellous skill in one of the caves at Ajanta.

In one of his births the Bodhisattwa was born as the Chhadanta or six-tusked elephant far away in the

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Himalayas. He was the lord of eight thousand elephants and lived near a glorious lake. And in this sparkling sheet of crystal clear water bloomed myriads of the *satadal*—hundred-petalled—otus flowers and when the cool breeze of the mountain passed over the lake, it looked like the deep blue sky of the summer showing innumerable tremulous stars. The lordly Chhadanta with his troop of elephants frequently bathed and sported in the waters of the lake. (Plate I). Now the Bodhisattwa had two wives—Mahasubhadda and Chullasubhadda. It chanced one day that he with his two queens was standing under the cool shade of a large banyan tree and he struck one of its branches with his trunk (Plate II). And Chullasubhadda, the younger wife, who happened to be standing on the windward side, was covered with dry and withered leaves, twigs and ants, while on Mahasubhadda fell a shower of flowers and fragrant pollen. This however was a very little and insignificant thing, but sometimes little things cause much mischief. Chullasubhadda got offended, became greatly jealous of Mahasubhadda and conceived a hatred for her husband—the six-tusked elephant. The canker of jealousy grew within her soul and her hatred for her husband increased till she fervently prayed that in her next birth she might be born as Subhadda, the daughter of the king of Madu, and wed the king of Kasi, whom she would persuade to slay the Chhadanta elephant and thus satisfy her vengeance. Now her evil wishes were fulfilled and in her next life she was born as Subhadda and became the favourite wife of the king of Kasi. And as she was a *jatismara* and remembered the incidents of her past lives, she longed to satisfy her wicked desire of revenge by compassing the death of the Chhadanta elephant. But how was she to tell the king of Kasi of the evil intention that filled her heart? What would he think of her, if she were to tell him of the hostility she bore against the Chhadanta elephant, who was her lord in her previous birth? But she was full of guile and in order to obtain her desire she pretended that she was ill and took to her bed and refused all food. The king made anxious and affectionate enquiries as to what was troubling her. With affected reluctance Subhadda replied that her heart was longing for an unattainable thing but the King could get it for her if he liked. The King without knowing what she wanted, promised to try to get her the thing she craved for if she would let him know what it was. Subhadda then told the king of her wish, the desire to possess the six tusks of the Chhadanta elephant. In due course a hunter was entrusted with the task and Subhadda gave him full instructions as to the route he should take and described to him the king of the elephants who was conspicuous by his enormous white body and six tusks.

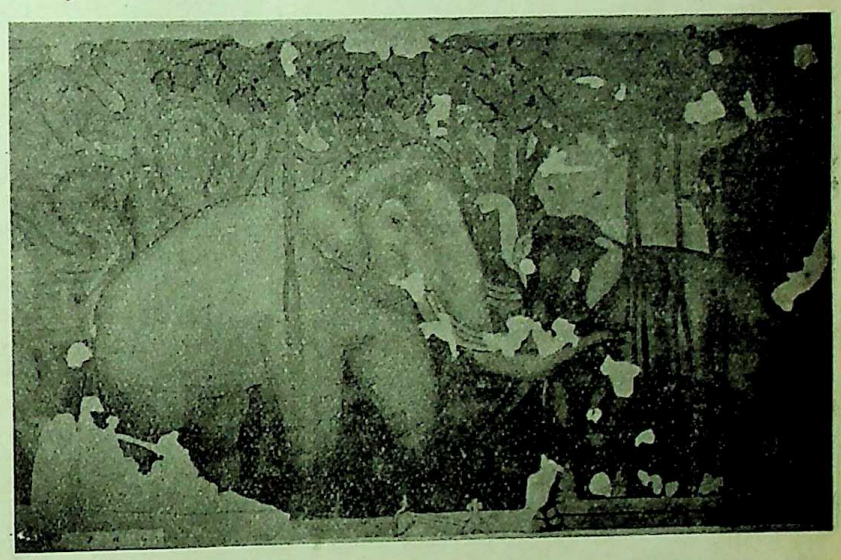


Plate II.—The Chhadanta Elephant under the Banyan tree

The hunter reached the spot after considerable difficulty and observed the Chhadanta elephant going daily for his bath after which he went to a retired place. He dug a hole in the ground and wrapping himself up in the yellow robe of a hermit waited for a favourable moment to shoot the elephant. The Chhadanta elephant passed by the pit quite unsuspecting his danger and the hunter discharged his deadly arrow. Though wounded and suffering great pain the Buddha-elect showed mercy to the hunter when he noticed his yellow robe. He questioned the hunter and was told that the man had done the bidding of Subhadda the queen of Kasi. The Bodhisattwa understood

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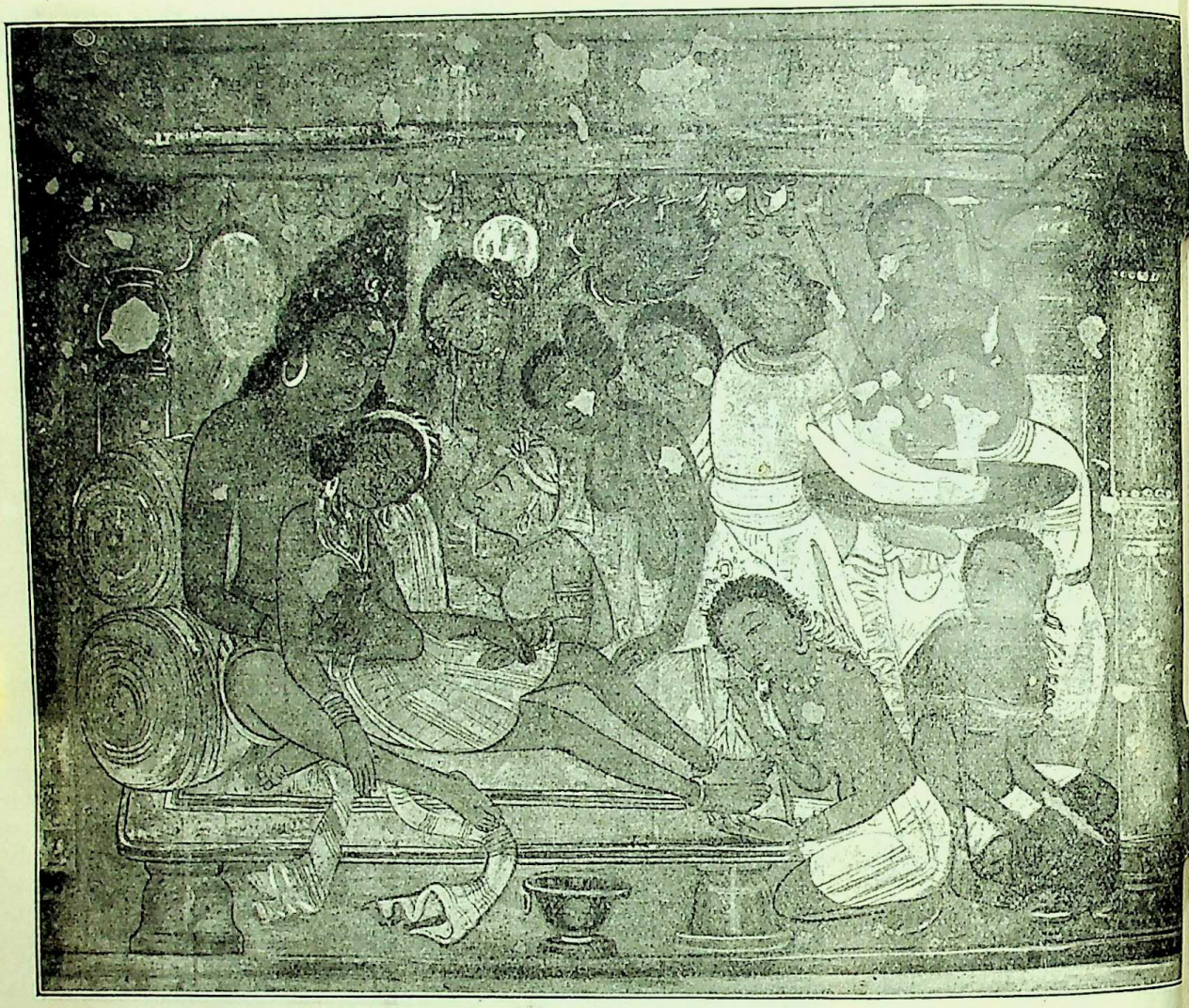


Plate III.—The Passing of Subhadda. (Cave No. 17 Ajanta).

why Subhadda had sought his life. He told the hunter that he could have his tusks; but the tusks were so big that the hunter could not cut them off, whereupon the elephant himself took the saw in his trunk and cutting off his tusks offered them to the hunter.

The hunter returned to the court of the King of Kasi with the six splendid tusks. When he started on his murderous errand he had been very energetic and eager because of the reward he had been promised if he were successful. But on his return he was neither happy nor eager to claim his reward, for he had come to know of Subhadda's wickedness and revenge, and was deeply repentant because he had been instrumental in slaying the noble Bodhisattwa. He laid the tusks before the Queen and said in words of remorse and contrition that he had killed the Chhadanta elephant against whom she had cherished hatred and revenge in her previous birth for a very trifling thing, and that while dying the elephant had himself offered him the tusks. Saying so the hunter withdrew without waiting to receive his reward.

Subhadda looked at the tusks and the reminded her of the noble Chhadanta elephant who was her lord in another life. She realised her wickedness and the great crime she had caused to be committed. Her sin weighed heavily on her and she died the same day of a broken heart in the arms of her husband the King of Kasi (Plate III).

Besides the illustration of the *Jataka* the life-history of Gautama Buddha has been represented on the walls of Ajanta. The vicissitudes of his life were full

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Plate IV.—The Temptation of Buddha by Mara.

romance and they form the nucleus of both historical and religious subjects. Nothing could have been more ennobling and elevating than the portrayal of the Buddha legends, and the artists who painted them realised this fully, for otherwise their work could not have been so much concerned with the spiritual significance of these stories. Their works were not mere achievements in fine or bold draftsmanship but were also the emblems of their own thoughts and beliefs that gave them spiritual comfort. In whatever they produced there was a superabounding sense of the greatness of Gautama. Everywhere and in every condition he is supreme.

The history of Gautama begins with the birth of the Sakya Prince Siddhartha and terminates with the passing of Buddha, the Enlightened One. In his youth when he sought for the hand of Yasodhara in marriage no one equalled him in feats of arms. As a prince he was placed amidst alluring pleasures; nothing disquieting came before him and the struggles and trials of human life were unknown to him. He was provided with every kind of enjoyment that could distract a young man from all serious thoughts. The world as it appeared to him was full of gaiety and revelry, but at last when the knowledge of the reality of mundane things dawned on

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Plate V.—Buddha Preaching.

him he felt the devices of pleasure to be utterly disgusting and revolting. The sight of pain and suffering and death—the common heritage of man—made him think and he felt that misery and death were the portions of man. Was life meant only to be wasted in fleeting pleasure, the end of which was suffering and death? Was there no escape from life and could it not be used for a better purpose? He sought for an answer to his questionings and the answer came from within his own self. The perfect evolution of his life was yet to come and he had to seek the light that would reveal to him the secrets of the inner problems of life. But how was he to gain that enlightenment? He could not surely get it as long as he was wrapped in the pursuit of pleasure. So he decided to renounce the world; and in spite of his seclusion and being surrounded with all the distractions which appeal to a young ma his great predestined mission drew him the magnet draws the needle and he nounced his princely estate and the wor

It was midnight. In that hour solemn silence Siddhartha prepared leave the palace and become a homele wanderer. Before leaving he cast a la lingering look at his wife and infant so For a moment the love of a husband a a father held his mind undecided, and he gazed on the beautiful face of his ch lying on the mother's breast his hea yearned to hold the infant for the last ti in his arms. But he could not do it, le Yasodhara might awake. He turned h face away and left behind him for ever his worldly attachments.

Siddhartha had to pass through t ordeal of temptation before he attain perfect enlightenment. As a mendicant

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Plate VI.—Buddha Preaching.

had tried to practise austerities and penance but they were of no avail. He gave them up and while he was in a state of doubt and uncertainty, Mara, the Evil One, came to him and assailed him with his innumerable wiles and temptations. Many were the agents of Mara and they tempted him in many forms. They appeared in the forms of personified passions such as lust, entreaty, fear and menace, but none of them could distract Gautama. Unvanquished he remained absolutely firm in the noble resolve he had made for the deliverance of man. The elements were under the control of Mara, who raised the furies of the storm and hurled stones and scattered dust on Gautama sitting perfectly still in meditation, but when these came near Gautama the offensive dust changed into the dust of sandal wood and the stones into fragrant flowers. When the storm failed to hurt Gautama, Mara brought down torrents of rain but these were not able even to wet the clothes of Gautama who remained absolutely calm and composed and paid no heed to Mara's evil attempts. (Plate IV). At last when Mara saw that all his attempts to tempt Gautama had failed and that no harm could reach the Sacred One through his evil agents, he felt extremely humiliated and retired with all his host.

After the triumph over temptation came the attainment of knowledge, the light of which dispelled all gloom and Gautama became Buddha, the Enlightened. And from that moment of supreme realisation everything appeared clear before his eyes and he went out in the world to preach the truth of the *Dharma* he had found. The message of the new faith brought seekers after truth from all quarters. Princes and paupers, nobles and commoners gathered round Buddha to seek spiritual comfort and happiness, and the light of knowledge emanated from the Enlightened One as sunlight radiates from the sun.

Such were the subjects which inspired the Ajanta artists and brought to them glorious visions of sacrifice, truth and

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Plate VII.—Buddhas and Bodhisattwas.

love. That is why their works are transcendental. They also represent a national culture. Perhaps nowhere was any art employed to serve a better purpose. Through the medium of visual art these paintings gave expression to the delights of the absolute and universal ideals of peace. The soul of the artists thirsted for service and thy rendered a magnificent service by offering their art at the alter of their faith. They repre sented what Buddha ha taught and preached. Re presentation in this cas was a motif of explainin the suggestions that un derlay the canons of th religion. People who found the theological phase o the religion difficult o comprehension could per haps understand it bette by looking at these paint ings. And even today on is overpowered by th beauty, sublimity an truth of the fragmentary remains of these paint ings. As one passe through these neglected and almost for gotten halls hung as it were with painted tapestry he sees before him disclosed with marvellous simplicity the Bodhisattwa sacrificing his life for the sake of creatures in his numerous incarnations; the birth of Siddhartha; incidents of his child hood and youth; his departur from the guarded palac to seek the Great Renun ciation; the trials h underwent in his wan derings; the temptatio by Mara; his victory an attainment of Buddha hood, his preachings an finally his passing or *Ma haparinirvana*. And there standing in the hush and the semidarkness of these apartments one gradually becomes rapt with joy and wonder, realising what a great and glorious cycle of art once existed in India, under the patronage of that faith in the heart of which was the supreme conception of Gautama Buddha, radiant with a religious consciousness which once awakened most of the civilised races of the whole of Asia.

SAMARENDRANATH GUPTA.

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THE INDIAN STATES

WE have heard not unfrequently men whose sincerity cannot be questioned declaiming against the Native States and asserting that the sooner they are amalgamated with British India the better for all concerned. Words such as these uttered by thoughtful men drive us to the conclusion that many states are falling behind in the march of progress, which aim at the welfare of their subjects, who labour under disadvantages and troubles to which their brethren in British India are strangers. Unfit and indifferent rulers, corrupt officers and inefficient officials, devoid of any sense of duty, owing their appointments merely to the favouritism of rulers and chiefs, must be held mainly responsible for what I may call the pollution of the atmosphere in such states. Posts are created and maintained for men, rather than men selected for posts.

No man who is not a candidate for a lunatic asylum will deny that in such circumstances the sooner such States are thoroughly overhauled, or, if that be absolutely impossible, brought under British administration the better for the States and their subjects. In ancient times Indian Kings trusted the learned interpreters of Dharma to guide them towards a progressive and just administration and thanks to this alliance they had a sort of democratic government. Now however such councillors are jettisoned and their place taken by officers of the type described above with the consequent deterioration in the welfare of the people. The Native States of India occupy an area of more than one-third of India and they control the destinies of about one-fourth of her population.

The days are rapidly passing when rulers and princes clad in gorgeous raiments surrounded by sycophants and living in luxury and magnificence, could command the respect of the subjects by their very environments.

The people have become more critical and no longer deem that fine feathers make wise birds. Handsome is as handsome does is rather their motto.

Since the establishment of the British Government the ancient desires have revived and owing to educational progress there is a general cry for constitutional government all over the country.

Though British rule in India is based on principles of personal Government still we find justice, peace and security of life and property.

It is an established fact that no government on the face of the earth is perfect. Even in the most civilized of countries grievances exist and the British government is not exempt from this universal law. It has its defects. The Indian National Congress is a product of British rule. This body claims to bring the grievances of the people before Government and point the way to several reforms needed by the country.

It will be sufficient to explain some of the important and vital demands of the congress. They are: 1st, Self-government on the colonial system ; 2nd, Free and compulsory primary education ; 3rd, Higher posts for Indians in the administration of the country. On the other side the anti-congress party put forward the argument that Indians are at present unfit and incapable of performing the functions indicated.

The country people alone realize what they suffer when a Tahsildar, a police officer or even a peon or constable visits their village. The residents tremble like slaves before these petty despotic figures, who appear to have a control over their lives and personal affairs. What is the remedy ? May I suggest that trial by jury and the old Punchayat system will at once kill out this form of petty tyranny ?

In states where corruption is rampant, where the agents of tyranny and oppression are ever active and where the machinery of administration is in the hands of unqualified officers, the case of the poor country people can be better imagined than described.

Let me illustrate my point. We learn from history that after the decline of Mogul rule the Sikhs and Marathas set up "Swaraj" or Self-government over the

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greater part of India, but were unable to maintain it for a long time.

Some people may argue that the English people had strong guns and disciplined armies and conquered the country by force of their superior arms. But the fate of a people cannot be decided merely by the loss or gain of some battles. In the Sikh War some battles were unfavourable to the British side and yet the British eventually triumphed. Why? The answer surely is that maladministration and want of education in India, caused the humiliation and overthrow of the rulers of the country. People in their hearts wanted the British to govern them for the sake of the resulting security to their lives and property and so they called them in to rule over their destinies and desire their rule to continue until the country has become fit for Self-government.

The principal objects of the Indian National Congress may probably be attained in some future period, but when we turn our attention to the Native States we find that they already possess all that the Indian National Congress earnestly demands from the Government in British India.

We have Self-government already, and all higher posts in the administration are practically reserved for Indians. The ministers of Hyderabad, Mysore, Baroda and other big states get as high salaries as most Englishmen in British India. Free primary education has been introduced in several states.

All that is required is that they should be regulated and administered on judicious principles.

I beg to outline briefly some measures of reform in Indian states which are keenly desired by the subjects and call for the favourable consideration of the Indian chiefs.

1st. Trial of criminal cases should be conducted by the jury system and petty civil cases should be disposed of by Punchayats. Councils elected by the people should be established so that no new taxes may be imposed and no new law introduced without the consent and advice of such councils. Despotic government will thus die its natural death and maladministration will disappear in course of time.

2nd. One of our greatest grievances is the general extreme poverty attended with famines and starvation owing to seasons of drought or other unforeseen calamities. This can be remedied by constructing canals, opening State Banks to help industrial projects, sinking deep wells, introducing irrigation by steam engines, and undertaking researches for the improvement of agriculture. The State revenues and the general condition of the subjects will be immensely benefited by such steps.

3rd. Technical Schools should be opened and elementary books on agriculture and hygiene should be added to the curriculum of studies in primary and village schools for the benefit of agriculturists.

4th. Free and compulsory education should be introduced and rules facilitating the higher education should be laid down such as liberal grants of scholarships, &c.

5th. Small universities should be created in each State for the teaching of medicine, engineering, agriculture and other sciences in vernacular languages.

6th. The average of life is far lower in India than in other civilized countries and its uncertainty far greater. It is therefore an important duty of every State to improve the health of its subjects by adopting sanitary measures without loss of time. Public health departments should be established to keep the towns and villages clean, to supply pure water, to provide open spaces for games and physical exercises and to save the people from the treatment of quacks and unqualified charlatans.

7th. The injurious effect on the health of juveniles produced by smoking cigarettes is proverbial. A law prohibiting such smoking and the use of intoxicating drugs by all below a certain age should be passed. Such laws I believe have been passed by the Patiala, Faridkote, Baroda and Mysore States.

8th. Minors are now-a-days induced to become Sadhus or beggars. This ruins all who take to mendicancy as a profession. A law should be framed to protect all minors from such inducements.

9th. The abode of women of ill fame in densely populated quarters of towns is highly objectionable, producing demoralising effects on the public. A special quarter of every town should be assigned for their abode. Several municipalities in British territory have taken steps to remove the nuisance indicated.

10th. Agricultural cattle have become scarce and expensive beyond the means of ordinary agriculturists. The result is

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dearth of ghee and milk keenly felt all over the country. It is necessary that from the uncultivated common land of each village, where it exists, a certain area proportionate to the needs of the village should be reserved for the grazing of cattle. A law should protect such pastures from partition by the proprietors or for utilization for agricultural purposes. Facilities should also be devised for stimulating the breeding of good stock.

11th. Poor-houses for indigent people should be established in all principal towns subscribed to by the public and aided by states and municipalities. Professional beggary should be stopped by law, as it is a curse to the country. Charity should be organized to suit modern conditions of life, for the old unregulated scheme of charity is responsible for vast waste and misuse of money.

12th. Indian rulers and chiefs should not be lax in encouraging social reforms among their subjects. The British Government has held aloof in this respect probably for political reasons, but our chiefs can do much in this direction for the benefit of the ignorant masses by setting personal examples and by appointing committees to carry on such reforms or by devising other means to get them introduced.

It is time for chiefs to realize that their future greatness and peace depend on the prosperity and good of their subjects.

It is true that at the outset difficulties will bar the way to the introduction of reforms. It will be hard to find able men to carry on these measures, and the states will have to be ready to face the necessary expenses, but with the progress of education in a few years' time we may hope for a more plentiful supply of the right stamp of men. The revenues of the States will be vastly enhanced as the wealth of the population increases in consequence of these reforms.

D. M. Diwan.

WIRE AND TINSEL INDUSTRY IN BENGAL

THERE is evidence that the wire and tinsel industry has been in existence in India from very ancient times, though no definite information regarding its early history is available. We read, for instance, in the Ramayana, that on the occasion of her marriage Sita was dressed in a rose-pink Sari richly embroidered with gold. There is evidence also that the Hindu Rajas of the pre-historic period used apparel set with gold. The antiquity of the industry may, however, be judged from the fact that there is mention of the Egyptian mummies having been found wrapped in garments wrought with thin strips of gold. It is also mentioned as having been known to the world at the time of the siege of Troy. There is, besides, a legend current among the 'Wire and Tinsel' workers of Patna and Calcutta, which lends support to the antiquity of this industry. It is said that Joseph, son of Jacob, was the inventor of the industry and that he was in the habit of spending his leisure hours in embroidering handkerchiefs with tinsel and wire. To do honour to him the wire and tinsel workers to this day offer niaz (offerings) to his memory on the last Wednesday of the Muhammadan year.

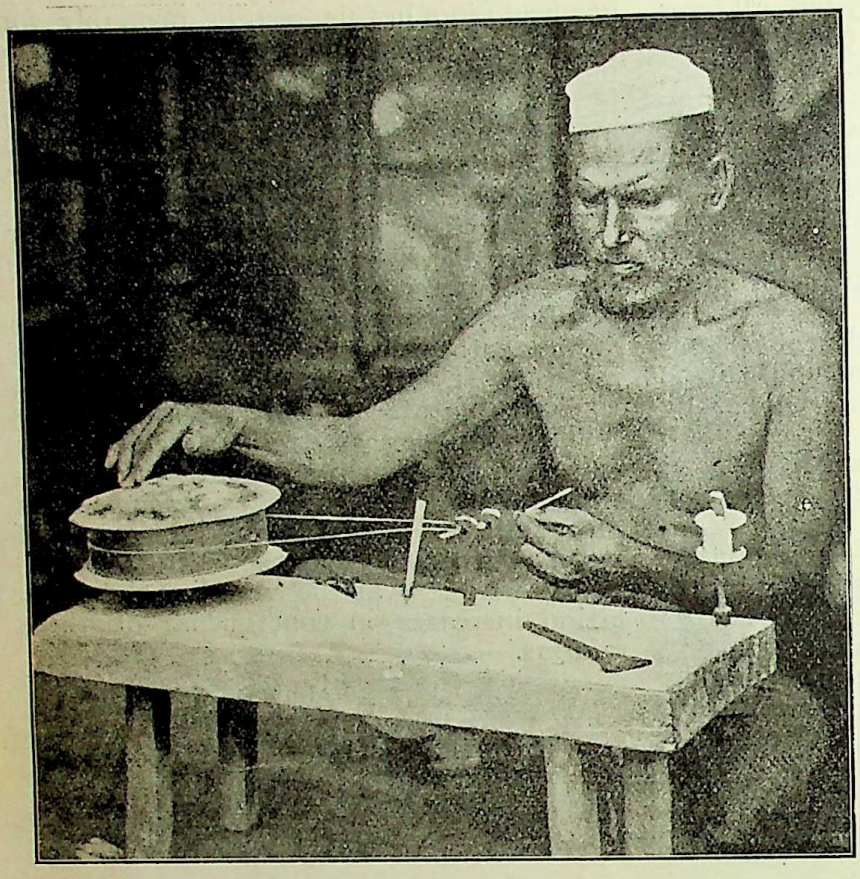
It is doubtful, however, whether the 'tinsel industry' proper was known in India before the Muhammadan period. The fact that it flourished in towns which were ancient Muhammadan capitals and that even now it is generally in the hands of Muhammadans, supports the view that it was not.

Implements and Methods of the Art.

It is characteristic of the Indian artist that his implements are few and these often of a very crude nature. The implements used in this industry provide an illustration to this dictum. The reader will find out what these are as he proceeds with this article.

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The Yantar or apparatus for making Tinsel Works.

Wire-making—The wires used in this industry are either white or yellow in colour. In both cases however they are made of silver—the yellow ones are made of silver with a coating of gold.

Copper or zinc coated with silver is often used to produce what is called *Jhuta* (false) wire, in contradistinction to what is called Sacchha (pure) wire, which is made of pure silver.

The process of making gold or yellow wire is as follows:

40 or 60 Tolas (1 tola=180 grains) of silver are first melted and moulded into a bar of the shape of a candle tapering at one end. The bar is next wrapped up with very thin gold leaves and tied over firmly with silk threads. It is then gently heated on fire till the gold leaves are fixed on the silver bar and the process of gilding is complete. Gold weighing 10 or 12 as. (1anna=11·25 grains) is used for gilding a bar of the weight referred to above. Of course, the quantity of gold used varies with the colour and quality of the tinsel to be produced. The candle-shaped bar thus produced is called 'passa' or 'kandla' which is next force through a series of gr duated holes on a sto steel plate, with the aid a simple apparatus calle 'ghawa'. When the 'kandl is passed through the la hole, it is reduced to th thinness of a wire of very narrow gauge. Th wire thus obtained coiled round a reel techn cally known as 'paire which is fixed by a spik at one end of a small tab about a foot high. At th other end of the table similarly fixed a larger re called the 'Paira'. At th middle of the table is fixe firmly by means of wedg driven into notches in th table, a steel plate calle *Jantar* or *Jantri* havin graduated wholes. One en of the wire coiled on th *Pairee* is filed down an laid through a hole in th *Jantar* and then fastened on the upper edge of the *Paira*. The *Paira* is the turned round by an iron rod and a wi of the desired thinness is coiled on it being led through a certain hole in t *Jantar*. By repeating the process a wi of any thinness may be obtained.

Usually a tola of metal is drawn in 600 to 1200 yards of wire. The gold silver coating becomes closely fixed by th process and the wire has the appearance bright gold or silver.

The *Jantar* or the steel disc having series of graduated holes in it, is one of t important tools in this industry. Calcutta workers still use the indige ous tool but the Patna people prefer t foreign commodity. There is no intrins difference between the two—the Europe article is a bit more polished but is more costly.

Once the wire is prepared it is p through further operations to produ what is called *Salma*. Salmas are of tw kinds :(1) Kora Salma (coiled round wir (2) Dobka Salma (coiled flat wire).

The former is pepared in the followi way:—At one end of a table a small wh is fixed. A few inches away throu

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holes in two pegs an iron rod is fixed horizontally. A round iron spindle is then joined at one end of the rod by a piece of bamboo. At the other end of the table is fixed a reel of gold or silver wire. The wheel is then joined with the iron rod by means of a string. When the wheel is turned this rod is set in rapid motion. The spindle to which it is joined by an end of the wire from the reel is also set in motion; thus the wire is coiled round the spindle, being guided by the fingers of the workman. Thus a *Salma* of any length is made. By changing the iron spindle mentioned above *Salmas* of different fineness are obtained.

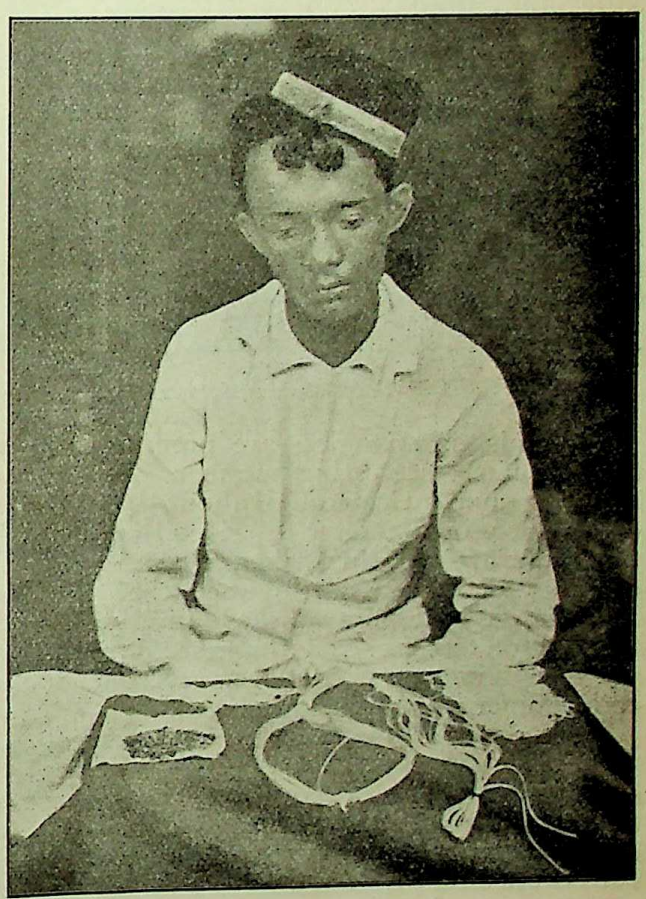
Dobka Salma is prepared in the same way as Kora Salma, but the wire is flattened in the first instance before the Salma is prepared. The flattened wire is called Badla or Lemetta and is prepared in the following way:— "The workman seated before a small and highly polished steel anvil about 2 inches broad with a steel plate in which there are two or three holes set opposite to him and perpendicular to the anvil draws through these holes as many wires—two or three as it may be—by a motion of the index finger and the thumb of his left hand, striking them rapidly but firmly with a steel hammer, the face of which is also polished like that of the anvil. This flattens the wire perfectly." The whole is so skilfully manipulated that no portion of the wire escapes the blow of the hammer.

Kanki and *Bullion* may be classed under 'Dobka Salma' but their preparation is somewhat different from that of Dobka Salma. The spindle used in preparing *Kanki* is not round but triangular or rectangular.

Bullion is similarly prepared but the *Badla* used is curved and not a flat one. The curvature is obtained by passing the *Badla* through the hole in a *Jantar* in which a round fine wire is fixed leaving a semi-lunar narrow space. The Badla thus obtained is wound on its concave side round the spindle.

Kallabatoon—It is prepared by twisting a flattened gold or silver wire round silk thread. The process is thus described by Captain Meadows Taylor:—

"The silk is very lightly twisted and is rolled upon a winder. The end is then passed over a polished steel hook fixed to a beam in the ceiling of the workshop and to it is suspended a spindle with a long thin bamboo shank, slightly weighted to keep it steady, which nearly touches the floor. The workman gives the shank of the spindle a sharp turn upon his thigh which sets it spinning with rapidity. The gold wire which has been wound on a reel as it passes behind the maker is there

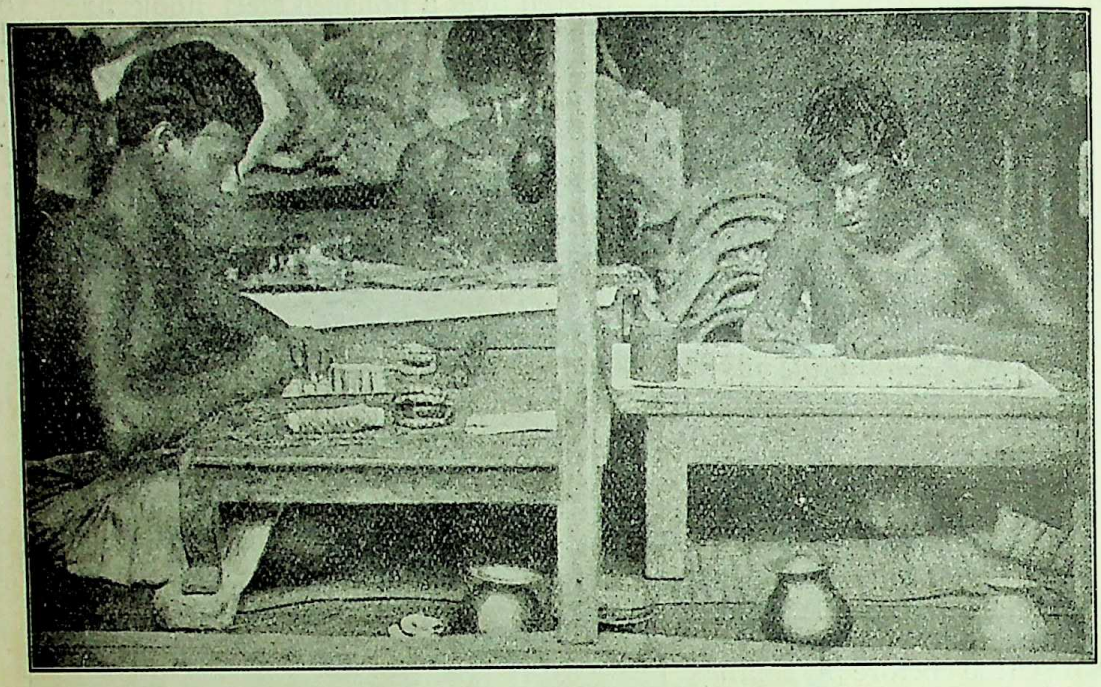


Kallabatun or Tinsel entwined Silk.

applied to the bottom of the silk thread near the spindle and twists itself upwards, being guided by the workman as high as he can conveniently reach or nearly his own height, upon the thread: but it is impossible to describe in exact terms the curiously dexterous and rapid process of the manipulation. The spindle is then stopped; the thread now covered with wire is wound upon the spindle and fastened in a notch of the shank when the silk thread is drawn down and the spindle is again set spinning with the same result as before.

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Making dress and ornaments for idols.

Chumkis or spangles—are prepared in the following interesting manner. A wire is coiled round an iron rod of about $\frac{1}{12}$ to $\frac{1}{16}$ of an inch in diameter. The coil is then taken out and cut into rings with a pair of scissors. Then one by one they are dropped on a highly polished anvil with the aid of forceps and hammered by a polished hammer. With every stroke of the hammer a chumki is produced.

The various products of this industry were formerly in great demand in this country and were used in decorating idols, for making fashionable garments, for embroidery and brocade and in making trappings for horses and elephants. The demand in these respects has decreased but wire and tinsel articles are now being extensively used for making dresses for dancing girls and itinerant theatricals.

The manufacture of decorations for idols forms an important branch of the industry but it is difficult to ascertain when this custom of decorating images came into vogue. That the practice is not of recent date is evident from the fact that Ramprasad (the famous Bengali composer of religious songs), who lived about two hundred years ago, has referred to this practice in one of his songs as in the following lines:—

"The mother (goddess) who adorns the world with gold and gems—shame to you who wa to ado that moth with wi and tinse

Prepar tions of t sel orn ments w the here tary occup tion of sect of t Hindu called 'M lakars' the garla and pi decoratio makers. B it has no been tak up by a castes, bo men ar

women. Kumartuli and Machuabaz in Calcutta are the centres of this industr but there is also a shop at Bhawanipu A large number of women is employed i this trade. They are mostly members o middle class Hindu families who devot their leisure hours to this work. T wages in this industry vary from 4 to annas in the slack season to 10 to annas in the busy season (Puja time).

Krishnagar, Sherpur and Dacca a other centres of this industry. The proce of decorating images is as intricate as it elaborate. The principal departments it are:—

1. Decoration of the frame, marrh— it is called, in which the images are set.

2. Preparation of *mookoot* or tiara crown.

3. Preparation of *anchla* or scarf.

4. Preparation of necklace, *bajoo* circular ornament worn on the upp arm, bracelet, etc.

Chumki, *salma*, *kankni*, *badla*, a *bullion* are used in ornamenting garmen caps, turbans, jackets, saddles, belts, e Velvet, silk, or linen embroidered wi them is called *Zardozi* work. A *Zard* earns from as. 8 to Re. 1 per diem. E broidery work again is of various clas each having a distinct name. Thus g and silver embroidery done with *Ka batoon* thread in the districts of Murshi

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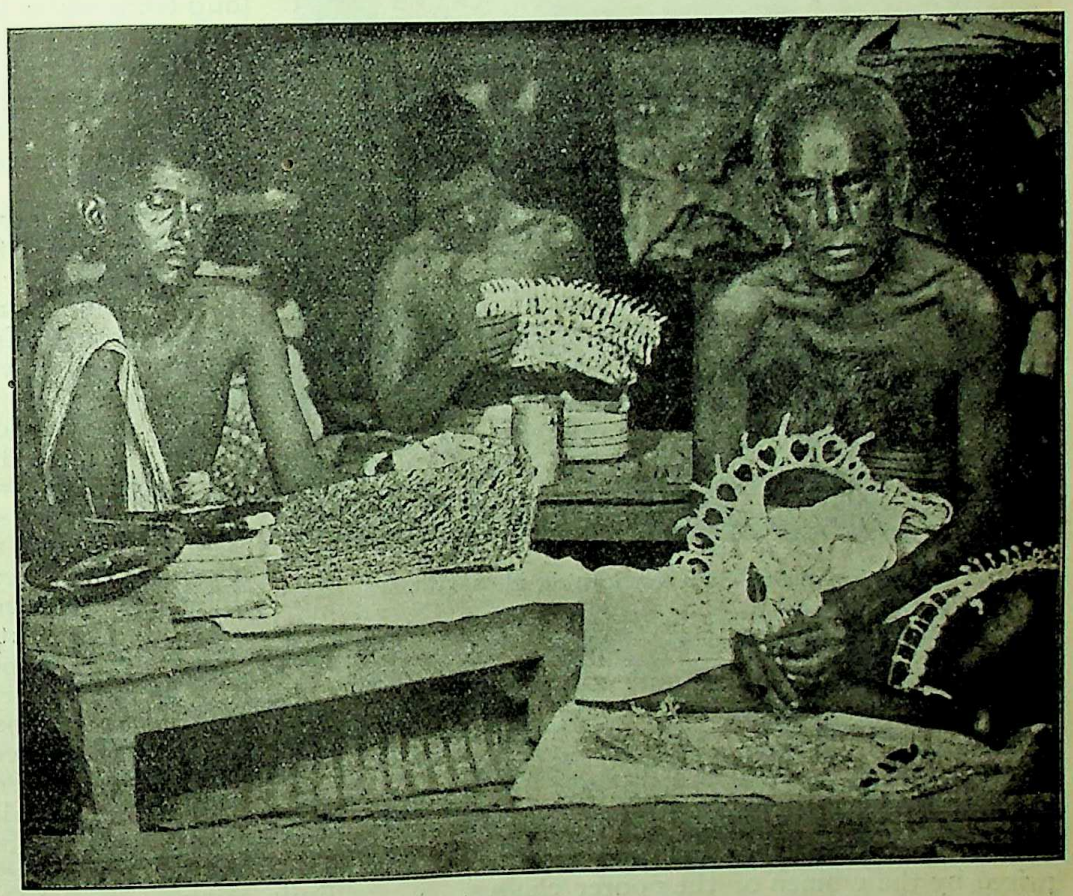
bad and Patna is called *Karchab*. Elephant jhul, horse trappings, canopies with fringes, caps, slippers, money-bags, belts are embroidered with *Karchab work*, also called *Karchikan work*. We have all heard of *Kinkhab*, which is the heaviest kind of gold embroidery. Gold and silver embroidery on cotton is called *Kamdani*.

Silk fabrics with raised patterns are called *Brocades*. Murshidabad, Benares, Ahmedabad, Surat, Multan, Poona, Aurangabad are places most noted for silk brocades. Benares *saris* noted for their excellence throughout India, are specially prized by Bengali ladies. In 1890 the Hon'ble Mr. E. W. Collin, I. C. S., made the following remarks regarding gold and silver embroidery in his report on Arts and Industry in Bengal :—

"Gold and silver embroidery is chiefly applied to caps and to the trappings of horses and elephants. Murshidabad and Patna have several skilled embroiderers and there are altogether about 1,000 men engaged in this work in the latter town. Gold and silver wire (kallabatoon) is made in Patna and Murshidabad in small quantities but most of the gold thread comes from Benares and the North-Western Provinces."

Gold and silver wires are also used in lace making, lace ribbons, borders and edgings for Indian use and are known as *Gota*, *Kinara* and *Anchal* respectively. Dacca, Murshidabad, Patna, and Benares are the principal centres of the Indian lace manufacture.

Gold woven ribbons called *seerpech* are worn on the head by bridegrooms as also plumes made of finely cut silver leaf. Another product of the tinsel industry is the *topor* or the cone-shaped pith hat decorated with tinsel worn by bridegrooms at marriages. The practice has been thus noticed by the Rev. Lal Behary De in his immortal picture of Bengal Peasant Life :— "A costly dress for the bridegroom has been purchased ; the village *Malakar* was ordered to prepare as gaudy a crown as he could make, for all Bengali bridegrooms, however poor, put on tinsel crowns at the wedding ; equally gaudy shoes, embroidered with silver, have been brought up from Calcutta."

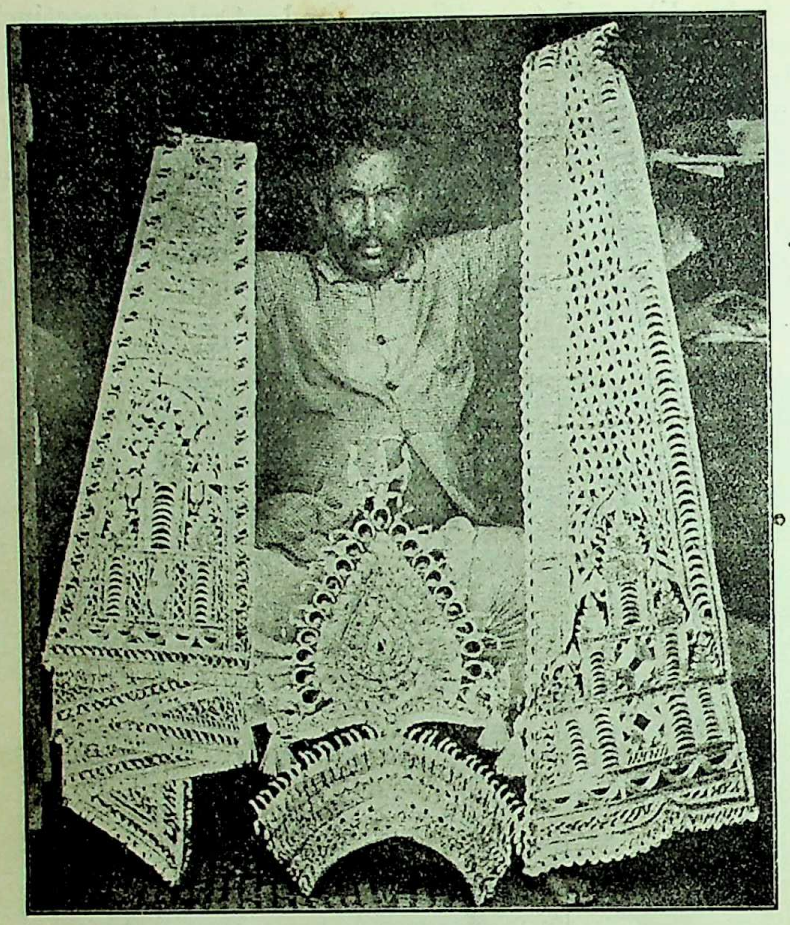


Making dress and ornaments for idols.

Shatkas or hooka-snakes or hooka-pipes are invariably adorned with gold and silver wires—the costly ones being made

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The Crown and scarfs to adorn the idols with.

of Kallabatoon and lace, the inferior stuff being made of *jhuta* lace. The pipes called snake's by old Anglo-Indians, are manufactured in all the larger towns in upper India. Tinsel printing is another branch of the Tinsel industry which deserves notice. Tinsel printing on coloured cloth is done in many places in Behar and the United Provinces. These clothes are much prized by the women of the poorer classes, who use them on festive occasions.

The manufacture of gold and silver leaves should also come in for a notice in this note. Imitation gold and silver leaves used formerly to be prepared at Maniktala in Calcutta, but the machine-made foreign article has completely ousted the indigenous commodity. Pure gold and silver leaves are, however, prepared at Chitpur, where there are four shops. Nazir Hossain of Patna, who owns the shop at no. 88 Lower Chitpur Road, is considered an expert in the industry.

The process of manufacture is also interesting. Sheets of gold or silver are first prepared. A tola of gold sheet is then cut into 160 pieces and tola of silver into 140 piece There are leather cas (6″×4″) made of dried *jhi* or membrane of deer. 140 160 pieces of the beaten shee of silver or of gold as the ca may be, are placed in the ba each between two dried me branes in the case. The leath cases are hammered for long time on a slab of sto till the foils measure 4″×5 One hundred and sixty leav of gold weighing one tola a sold at Rs. 28 and 140 silv leaves of the same weight Re. 1-8.

We shall now close wi a brief notice of the gener condition of the industry Bengal. Like many indigeno industries the wire and tins industry has now deteriorate Patna now in the Provin of Behar and Calcutta are no the two principal seats of thi industry and in the former place there are some families who have made this industry a hereditary occupation. Th industry however is in moribund condition, the out-turn bei very small and the export confin to the limits of Behar. There is no lik lihood of the industry being revive here, as Benares where readymade articl are always stocked and where the wa are of superior finish supply all demands.

The undermentioned are the more not 'wire and tinsel' factory owners.

Fajju Mian Ali Ahmad Haji Akbar Haji Md. Ismail Abdul Rahman son of Haji Tagiram	Fasahat K Maidan.
Doulat Mian.	Mughalpura.
Soopan Mian.	Kalu Khan ka Bag
Abdulla.	Sadargali.

In Calcutta also the industry is in th same plight as at Patna. About 35 yea ago the industry was in a very flouris ing condition in Calcutta. There we about 9 big shops at Machuabazar, ea shop having 20 to 25 expert workmen w earned from Rs. 2 to Rs. 5 each per die A German manufacturer however came

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Calcutta about the year 1877 and took away samples of each of these products. From the very next year after that German products began to pour into Calcutta. The native industry continued to thrive, however, inspite of the competition till the year 1897 when finished machine articles were imported from Germany. These were as good as the hand-made articles and hence within a very short time after their introduction the native industry almost ceased to exist. There were only three shops at Machuabazar a few years ago and Shaikh Kaloo, the owner of a shop at 133 Machuabazar Street, was considered an expert in the art. There is still some demand for hand-made *chumki* (spangles) as the imitation silver spangles from Germany are not so finished as the native commodity and the existing shops in Calcutta thus eke out a miserable existence.

In conclusion it may be noted however that though the cheap German goods have displaced the country produce, the superiority, in point of quality, of the home product remains unchallenged. Thus, for instance, at the Dublin Exhibition, "the exhibition of the Irish poplins in which gold and silver thread was used, had to change their specimens on account of becoming tarnished; whereas the metal embroidered fabrics of India, shown on the same occasion, retained their colour and lustre throughout."

BISWESWAR CHATTERJEE.

Compiled from "A Monograph on Wire and Tinsel Industry in Bengal" by Babu Mallinath Ray, B. SC., M. R. A. S. Sub-Deputy Collector, 1910. The illustrations are also from the same work.

EYESORE

BY RABINDRANATH TAGORE

XXIX

EVERY summer Vihari used to get some mustard-flower honey sent up from his estates at home, and this he would send on everytime to Rajlakshmi; —he did not omit to do so this year.

"Brother Vihari has sent some honey Pishima," announced Binodini, as she went up to Rajlakshmi with the pot. And then as she returned after putting it away in the store-room, she continued: "Brother Vihari never forgets to send you seasonal greetings. The poor fellow has no mother of his own and looks upon you as his mother."

Rajlakshmi had got into the way of looking upon Vihari as Mahendra's shadow, she hardly ever gave any thought to him as a separate person—so easily had he come to them, so little did he claim in return, so completely was he theirs. When Binodini made her conscious that she held the place of a mother to the motherless youth, her maternal heart was touched. "Of course he looks upon me as his mother!"—it flashed across her. She was reminded of the several occasions of illness, sorrow or difficulty when Vihari had rendered her silent and devoted service, unasked. She had accepted this as a matter of course, as she did her breath from the air, without seeing any reason to be specially thankful. But had they looked after Vihari in return?—was now her disquieting thought. Of course when Annapurna was here she used to make much of him, but that, Rajlakshmi was sure, was only to show off and keep Vihari on her side. So, as she replied, "Yes, Vihari is quite like a son to me," she sighed, for it struck her as she was speaking that Vihari had done much more for her than her own son, unassuming and unrequited.

"Brother Vihari is very fond of eating whatever you cook for him," Binodini went on.

"He can't touch fish-curry cooked by anybody else," agreed Rajlakshmi with affectionate pride, and as she said so she remembered that Vihari had not been coming for some time. "Look here, child, how's it we don't see Vihari here nowadays?" she asked.

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"Just what I was wondering Pishima," said Binodini. "Your son is so wrapped up in his wife, that his friends don't find themselves welcome, perhaps."

Rajlakshmi felt she was right. Mahendra's infatuation for his wife had lost him his truest friends. No wonder poor Vihari felt the difference—why should he come if he was not welcome? She felt herself and Vihari to have a common grievance, and with a sudden access of fellow-feeling she began to tell Binodini about all that Vihari had so unselfishly done for Mahendra, how much he had suffered for him, how unjust it was that this wife in these few days should have overshadowed the old friendship's claims.

"To-morrow's Sunday," suggested Binodini. "Why not invite brother Vihari to lunch. He'd be so pleased."

"You're quite right, child," returned Rajlakshmi. "I'll get Mahin to send him an invitation."

Binodini.—"No Pishima, send him one yourself!"

Rajlakshmi—"Do I know how to write, like you learned people!"

Binodini.—"It doesn't matter. I'll write it for you." And she wrote the invitation in Rajlakshmi's name.

Sunday was now a day of great expectation for Mahendra. From the night before his imagination would run riot. And though nothing had yet happened to come up to his imaginings, the light of this Sunday morning poured honey upon his eyes. The various noises of the awakening city sounded in his ears like a song.

But what could be going on? Was his mother preparing for some religious ceremonial? She was not, as on other days, taking her ease, leaving the household work to Binodini. She could be heard bustling about herself.

Things went on like this till it was past ten. Mahendra was not able to contrive any way of seeking a word with Binodini alone. He tried to read, but his attention wandered, and at last he sat for a quarter of an hour staring at the advertisement columns of a newspaper. Then he could stand it no longer. He went downstairs and found that a portable stove had been brought up to the balcony adjoining his mother's room, at which she was cooking, while Binodini, with the loose end of her *Sari* wrapped round her waist, was busy helping her.

"What's up to-day," asked Mahendra, "why all this excitement?"

"Hasn't Binodini told you?" replied Rajlakshmi. "I've asked Vihari to lunch to-day."

Vihari asked to lunch! Mahendra felt angry all over. "But mother," he said at once, "I'll not be able to stay for lunch."

Rajlakshmi.—"Why?"

Mahendra.—"I've got an engagement."

Rajlakshmi.—"Couldn't you go after lunch—it won't be late."

Mahendra.—"But I'm engaged to lunch out."

"Let him go if he's got an engagement," said Binodini, after shooting a rapid glance at Mahendra. "Brother Vihari wont mind lunching alone just this once."

But how could Rajlakshmi brook the idea that her Mahim would not join in tasting the delicacies she was cooking. The more she tried to persuade him, however, the firmer Mahendra became.

"It's an important engagement, mother, which I can't possibly put off," he said. "You should have consulted me before asking Vihari." Thus Mahendra, in his anger, decided to punish his mother.

Rajlakshmi's enthusiasm evaporated. She felt she didn't care to go on with the cooking any more.

"Don't be afraid, Pishima," said Binodini, "Brother Mahin's a bit annoyed, but however he may fret and fume now he's sure to change his mind about going out to lunch."

"You don't know Mahin, my child," said Rajlakshmi as she despondently shook her head. "Once he gets an idea into his mind, there's no getting it out again."

But it turned out that Binodini knew Mahendra better than his mother did. Mahendra had seen that the invitation to Vihari was Binodini's doing. The more his jealousy was roused at the idea the more difficult it became for him to keep away. Must he not know all about what Binodini did and what Vihari did? It would hurt him sorely, and yet see it he must.

It was a long time since Vihari had been a welcome visitor in Mahendra's inner apartments. When he came to the threshold of Rajlakshmi's room, which had always been as free to him as to a son of the house, he hesitated. A wave of tears seemed to dash against his heart, threatening to overflow the barrier of his reserve. He got

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over the shock in a moment, and entering with a smile prostrated himself before Rajlakshmi, seated fresh from her bath, and took the dust of her feet. Vihari used not to be so formal when he was in the habit of coming every day. But he somehow felt as if returning home after a long exile.

Rajlakshmi laid her hand on his head as he rose, with an affectionate blessing. She felt specially sympathetic to-day, and was correspondingly effusive. "Why haven't you been coming to see us all this time, Vihari," she said. "I've been expecting you every day, but we've not had a sight of you."

"I wouldn't have been so much in your thoughts, mother, if I'd been coming everyday," said Vihari cheerfully. "Where's Dada ?"

Rajlakshmi's face fell as she replied : "Mahin's got an engagement somewhere so he couldn't stay to lunch."

Vihari's wounds opened up afresh. Was this then to be the end of their life-long friendship ? With a sigh he brushed aside this thought for the moment, as he turned to Rajlakshmi and asked, "And what have you been cooking for me to-day ?"

Vihari used to take great pains to make himself out to be thoroughly greedy whenever he was invited to taste Rajlakshmi's cooking. Gratified at his curiosity in regard to her culinary efforts, she proceeded to reassure him in detail as to the good things in store.

At this moment Mahendra strolled in and asked in a cold formal way, "Ah, Vihari, how are you ?"

"Why Mahin, weren't you going out to lunch !" exclaimed Rajlakshmi.

Mahendra tried not to show how ashamed he felt, as he replied : "No, I've managed to put that off."

When Binodini made her appearance after her bath, Vihari could not find a word to say to her. The last scene in which she had played a part with Mahendra had remained imprinted on his memory.

Binodini edged near him and said in a low voice, "Well friend, do you no longer know me ?"

"Is it really possible to know any one ?" muttered Vihari.

"Yes, if you have the sense," returned Binodini. And then she announced louder, "Pishima, lunch is served."

Mahendra and Vihari sat down to their meal. Rajlakshmi took her seat on a cushion placed near them, while Binodini assisted in the serving. Mahendra had no attention to spare for the viands. He was absorbed in watching for signs of Binodini's partiality. It seemed to him she was taking a particular delight in attending to Vihari, and all the tit-bits appeared to be finding their way to his platter.

When they had finished and come out of the dining-room, Binodini hurriedly came up and said : "Friend Vihari, don't be running away just now. Come up-stairs and sit down a bit."

"Won't you have your lunch ?" asked Vihari.

"No, to-day's the eleventh.*"

A cruel ironical smile flickered for a moment on Vihari's lips—"So you fancy a bit of asceticism too!" he seemed to be saying to himself.

This smile did not escape Binodini, but she bore it as she had borne the wound on her elbow. "Do stay a while, for my sake," she pleaded humbly.

Mahendra suddenly flared up with an uncalled for excitement. "How inconsiderate you are ! A man may have other places to go to, or other things to do,—he may like it or he may not,—yet he must stay ! This is a sort of petting the meaning of which I fail to understand !"

Binodini broke out into a laugh. "Just hear him, friend Vihari," said she. "He pretends not to understand !" Then turning to Mahendra : "Who else, I wonder, has ever had such opportunities of learning the meaning of all sorts of petting ?"

"Dada," said Vihari, "I have something to say to you, will you come out with me ?" —with which he went off with Mahendra without a word of leave-taking to Binodini. She remained leaning against the railing of the passage in which they had been standing, gazing into the emptiness of the courtyard through which the friends passed out.

When they were out of the house Vihari said : "Well, Dada, is this to be the end of our friendship ?"

Mahendra was all on fire within. Binodini's derisive laugh was cutting from one end of his consciousness to the other, like repeated lightning flashes. "It may be to

* The eleventh day of the moon is a fast-day for orthodox Hindus, more strictly observed by widows and others who take up an ascetic life.

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your advantage if we make it up," he replied, "but I don't hanker after it. I'd rather not have outsiders interfering in my domestic concerns—I prefer to keep the sanctity of my inner apartments inviolate."

Vihari left him without another word.

Consumed with jealousy, Mahendra swore he would have nothing more to do with Binodini—and then when he went in he spent the rest of the afternoon wandering up and down the house in futile attempts to get a glimpse of her.

XXX

Asha came back. Binodini took her severely to task. "You've been away all this time, and you haven't written me a single letter."

"Nor have you written either, my Eyesore," returned Asha.

Binodini,—"Why should I be the first to write? It was for you—"

Asha embraced Binodini and acknowledged her fault. "You know, my dear, that I can't write well," she said. "And then to be writing to such a clever person as you makes me feel so awkward."

Their little quarrel was over, love overflowed again.

"You've quite spoilt your husband," said Binodini, "by always keeping near him. Now he can't do without somebody to keep him company."

Asha.—"That's just why I left him to you. You know the art of keeping company much better than I do."

Binodini.—"During the day I had a fairly easy time after packing him off to college. But in the evening there was no escape. I must talk to him, I must read to him, his demands were endless."

Asha.—"Serve you right! since you are so artful in winning peoples' affections you must pay for it!"

Binodini.—"Be careful, my dear! From the way friend Mahin goes on, I'm sometimes afraid my art may turn out to be magical."

Asha.—"Of course it is. I wish I knew something of your magic."

Binodini.—"Whom d'you want to lure to destruction, friend? Take my advice, my Eyesore, be satisfied with the conquest you've made at home. Don't you go trying your charms on others, the result is never worth the trouble!"

"Don't be horrid!" said Asha reprovingly, shaking her finger at Binodini.

"You've been very well I see, you' actually stouter" was Mahendra's fir greeting after Asha's arrival.

Asha felt ashamed. She ought not to ha been in such rude health—how was it s would always be doing the wrong thing She certainly had not been happy awa from Mahendra, why then did her bod play her this trick! It was difficult enou to find words to express what was in h mind, without her appearance bearin false witness against her. She sham facedly asked in her turn: "I hope y also have been well!"

In the old days Mahendra wou probably have facetiously replied, "I been more dead than alive." But t banter which he essayed from force habit died away in his throat. He simp said: "I've been all right, there's nothi the matter with me."

Asha looked hard at him. He certain looked thinner—his face was pale, a so of hungry fire shone in his eyes. She w cut to the quick at the thought that h husband had perhaps not been well, an she had been away from him at Benares Her husband grown thinner and she to b looking stouter! She mentally cursed her own exuberant health.

Mahendra, casting about for some oth subject of conversation, asked after pause, "And how is Kaki?" and wh reassured as to her well-being he co not think of anything else to say. He to up an old newspaper lying near, a absent-mindedly glanced over its column

Asha with bowed head anxious pondered: "How's it that though we m after such a long time, my husban not talking nicely to me, and does even look me straight in the face? C it be because I've not been writing him these last few days, or is it that please Kaki I stayed on too long Benares?" Her wounded heart tried h to discover through what loop-hole a fault could have gained an entrance.

Mahendra's afternoon refreshment w served on his return from college. R lakshmi sat by him. Asha, duly veil stood leaning against the open do There was no one else in the room.

"Aren't you well Mahin?" asked mother anxiously.

"Of course I am, why shouldn't I b was the irritable response.

"Then why aren't you eating anything

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"But I *am* eating, don't you see!"

Mahendra after his meal, clad himself in the thinnest of muslin, and strolled on to the terrace to await the passing of the evening warmth. He was nursing a fervent hope that their daily reading would not be interrupted to-day. But the shades of evening merged into night, the usual time went past, and Mahendra, oppressed with a sense of hopelessness, retired to bed.

The blushing, faltering Asha, bedecked and adorned for the night,* came up with slow steps to their bed-room—only to find Mahendra in bed! She felt she could not advance a single step further. After a period of separation, comes a momentary sense of strangeness. The thread of companionship cannot be taken up exactly where it was severed,—a mutual introductory greeting is required afresh. How then could Asha accept the joy of re-union without an invitation? She stood for a while at the doorway, but there was no sound from Mahendra. With one hesitating step after another she guardedly made her way into the room, feeling as though she would die of shame if even one of her ornaments tinkled. When with fast-beating heart she reached the mosquito-curtain, she found Mahendra fast asleep. Each one of the touches she had given to her toilet, her draperies, seemed to deride her. For a moment she wanted to fly from the room, to spend the night anywhere else but there.

At last she crept into bed as noiselessly as she could. Nevertheless the unfastening and re-fastening of the mosquito-curtain and the creaking of the bed-stead would have been enough to waken Mahendra, had he been really sleeping. He did not stir, simply because he was not asleep. Mahendra was lying with his face turned the other way, so Asha lay behind him. But even so, Mahendra could feel that she was silently weeping. A sense of his own cruelty made his heart feel as if between two millstones,—but for the life of him he could not find a caress to offer, or a word to say. His conscience lashed him with scornful condemnation,—that gave him pain, but did not show the way out. "In the morning," thought he, "I can no longer pretend to be asleep. What *am* I to say or do then?"

Asha solved the problem for him. At the break of dawn she, with her slighted adornments, left the bed. She also knew not how to show her face to him in the morning.

XXXI

"Why has this happened, what have I done?" was the burden of Asha's thoughts. But the real point of danger eluded her vision; that Mahendra could be in love with Binodini was a thing even the possibility of which had never struck her. She had no experience of the world, and she could never imagine Mahendra to be otherwise than what she had concluded him to be immediately after their marriage.

Mahendra that morning went off to college early. It had been Asha's habit to stand at the window at the time of his departure, and as the carriage drove off Mahendra would look up and they would exchange a parting glance. At the sound of the carriage to-day Asha mechanically went to the window. Mahendra, also from habit, raised his eyes. He saw her standing, unbathed, untidy, her hair undone, her careworn face gazing into space; and in an instant his eyes reverted to the book on his knee. Where was the smiling glance, the unspoken greeting?

The carriage drove off. Asha sank down on the floor where she was. The savour had gone out of her life, of her world. It was past ten, the full tide of business had set in. The stream of carriages going towards the city was endless, and the tramcars followed one another in rapid procession; and this stricken failing heart, seemed so utterly out of place beside the hubbub of this bustling traffic.

All of a sudden Asha seemed to light upon a discovery. "I understand!" thought she. "He's angry because brother Vihari went to Benares. But," she wondered, "how could that be *my* fault?" And as she pursued her thought, her heart suddenly stopped dead for an instant. Could Mahendra have suspected that *she* had anything to do with it? What an unspeakably shameful suspicion! It was horrible enough to have had him connecting her name with Vihari at all: she would die a thousand deaths if he could harbour a suspicion like this! And if he did have any misgivings, or

* The night-dress is not essentially different from the day-dress. Dressing for the night implies only a fresh toilet and a change.

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anything to complain of, why did he not speak out, why not rebuke her? But perhaps he to was ashamed of his own unworthy suspicions, and had not the courage to mention them to her,—else why that guilty look? For he certainly did not look like an angry judge.

The glimpse of Asha's piteous face which Mahendra had had from the carriage haunted him all day. During the lectures, amidst the ranks of the students, the picture of that window, and the forlorn dishevelled Asha with her disconsolate gaze, came up repeatedly before his vision in clear outline. After the classes were over, he began to pace up and down in the neighbouring square; and thus he continued till it grew dark. He could not decide as to how he should behave towards Asha. Should he be kindly false or frankly cruel? Whether he should give up Binodini or not was an alternative which refused to occur to him.

At last he consoled himself with the reflection that the tenderness he still felt for Asha was such as most wives would be glad enough of. Why should such tenderness, such affection, not satisfy her? His heart was big enough to have room for both Binodini and Asha. The purity of the love he felt for Binodini need not in the least stand in the way of his marital duties.

Thus persuaded, his mind was eased of its load. Why should he cast away either? He felt quite cheerful when he had decided that nothing need deter him from holding on his course like a planet served by two moons. To-night he would retire early and coax and caress and comfort Asha into forgetting her slight and her sorrow—and he hastened his steps homewards.

Asha was not present during his meal. She would have to come to bed sometime or other, thought Mahendra. But the fancies which lulled him into a languor, when alone in bed, were not recollections of the perennial freshness of the daily love-play of his early wedded life. Like moon-beams at the rising of the sun, the bashful girlish figure had paled before the charms of full-blown youth which had dazzled him. He went over again, in reminiscence, his tussle with Binodini for the "Poison Tree"; he lingered over the memory of the evening readings of "Kapala Kundala," which had gone on sometimes far into the night, and in the silence which fell upon the household after everyone had retired, Binodini's voice had grown softer and softer, and at time almost died away, with the burden of he emotion; and when, suddenly recollectin herself, she had started up to leave the roon he had offered to accompany her down th stairs; and each incident as it came bac to him again and again, repeatedly thrille him.

As the night advanced, Mahendra wa every now and then disturbed with th apprehension that Asha would be comin —but she came not. "I was quite ready t do my duty," then thought he, "but if sh *will* be needlessly sulky, what can I do? And he allowed himself to wholly relaps into thoughts of Binodini.

When it struck one, Mahendra could l in bed no longer. He thrust aside th mosquito-curtain and jumped out. Comin on to the terrace he found it to be a beaut ful moonlit summer night. The vast slee of silence around him, which felt as if could be touched like the waters of motionless sea, seemed to be charmed int a deeper and deeper profundity by the sof blowing wind which wandered over the housetops.

Mahendra's long-repressed desires would be curbed no longer. Binodini had not shown herself to him since Asha's return. The moon-intoxicated solitude now irresi tibly impelled Mahendra towards Binodin He went down the stairs. Going alon the passage to Binodini's room, he foun the door open. Entering, he saw the be left as it had been made, unslept on. At th sound of footsteps in the room, Binodin exclaimed from the balcony on the oth side, "Who's there?"

In a voice thick with suppressed passio Mahendra replied, "'Tis I, Binod," and as h spoke he stepped out on the balcon

In the warm summer night, Rajlakshm was with Binodini, reposing on a m spread out in the open balcony adjoinin both their rooms. "What brings you her Mahin, at this time of night?" she cri out in surprise.

Binodini from beneath her heavy frow ing eyebrows showered black thunderbol at Mahendra, as he slunk aw without a word.

XXXII

The next morning was heavily cloude The sky which had been burning in t fiery heat of the last few days looked grat fully refreshed. Mahendra had left for h

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college long before the usual time. His cast off clothes were scattered over the balcony in front of his room and Asha was counting and making a list of them before making them over to the washerman who was waiting there.

Mahendra was naturally forgetful and careless and had always told Asha to go carefully through his pockets before sending anything to the wash. In the pocket of one of his tunics Asha felt a piece of paper. As she pulled it out she saw it was an open letter in Binodini's handwriting! In a moment she had gone ashy pale. She went inside the room and read the letter:—

So you are not satisfied with your absurd behaviour last night, and needs must send me a note by the maid—what must she have thought of us! Are you determined to shame me before the whole world!

What is it you want of me? Love? You have been surfeited with it from your childhood and is your greed yet unsatisfied, that you must still be a beggar for more!

To love or be loved is not for me in this world, that is why in my despair I play with love. When you had a holiday you joined in the game, but holidays don't last for ever. Now that you are called in, don't be looking back at your playground. Shake off its dust and go home.

You say you love me. That sort of thing may be allowed in play, but seriously I do not believe it. Once you thought you loved Asha, that also was not true. The fact is you love only yourself. You have not that in you which can allay the burning thirst for love that consumes me, heart and soul, I now for the last time warn you to leave me alone, to cease to pursue and shame me with your shamelessness.

You have called me cruel: that may be true. But it is because I have also some pity left that I have decided to give you up. If you reply to this letter then I shall know my only refuge is in flight.

She had no sooner read through the letter than Asha felt as if all support had been taken away from her! all the nerves in her body felt suddenly relaxed, not a breath of air seemed left for her to breathe, and the very sun seemed to have lifted its rays off her eyes. Clutching at the wall, at the clothes-press and then at the back of a chair she swooned on the floor.

On recovering consciousness she sat up and again read through the letter, but this time the black lines merely danced across her vision, her dazed senses could make nothing of their meaning. What was it? What had happened? How could it be? What was she to do? Where to go? Whom to call to her aid? She was equally at a loss. Her choking heart cast about for something to hold on to, like a drowning man grasping at the empty air—till at length with a gasp she breathed out "Kaki!"

With the invocation of that beloved name the tears came to her relief and when after having flowed in torrents after torrents they at last came to an end, then came the thought: "What am I to do with this letter?"

She could not bear to think of the cruel shame to which her husband would be put if he knew that she knew of this letter. She decided to replace it in the pocket of the tunic and hang it back on the clothes horse, leaving it out of the wash-list. She rose and, letter in hand, went back to the balcony. She found the washerman had fallen asleep on the floor leaning against his bundle. Asha took up the tunic and was about to put the letter back into its pocket, when she heard Binodini coming up the stairs calling out, "Eyesore, dear!"

Asha hastily retreated into the room and throwing the tunic and letter on the bed sat on them.

"The washerman has got very careless and keeps changing the clothes," said Binodini as she came in. "I've come to fetch the unmarked ones to get them marked."

Asha could not look her in the face. Lest her own face should betray her she had turned towards the window and was gazing up at the sky. She had set her teeth to make sure that the tears should not come.

Binodini paused suddenly and stared at Asha. "I see," thought she, "so she knows something about last night! And all her anger's for me—as if the fault was mine!" She made no further attempt at conversation, but making a selection from among the scattered clothes, departed.

What pressed most cruelly on Asha's breaking heart was the weight of shame that she should so long have entertained for Binodini so pure a friendship. She tried once more to find in the bitter letter the ideal of her friend which she had so long cherished.

She had just began to re-read it when Mahendra hurriedly entered the room. Something had driven him homewards before closing time. He hesitated a moment on seeing Asha and then began to cast anxious glances round the room. Asha of course divined what he was in search of, but could think of no plan for placing the letter

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in the pocket unnoticed, and making her escape.

Mahendra then passed out into the balcony and went through his clothes one by one. Asha could bear the suspense no longer. She rose and throwing the tunic and letter to the ground held on to the bed post with her right hand, hiding her face in the curve of her arm.

Mahendra was back into the room with a bound, as he snatched up the letter. He stood still for a moment as he took a look at Asha. Then she could hear him tearing down the stairs.

"Mother!" the washerman was grumbling, "how much longer will it be before I get the clothes! It's getting late and I've such a long way to go!"

XXXIII

Rajlakshmi had not inquired for Binodini since the morning. Binodini as usual went into the store-room, but Rajlakshmi would not look up at her.

It was all clear to Binodini, yet she said "Aren't you well, Pishima? No wonder! after the absurd way Brother Mahim went on last night! He seemed beside himself when he came to our balcony. I couldn't get a wink of sleep after that."

Rajlakshmi's manner did not relax, nor did she make any sign of assent or dissent.

"Even if he has the least bit of a quarrel with my Eyesore," Binodini went on, "there's no holding him in. He must drag me in, then and there, to get it made up, no matter what time of the night it may be. Your son may have all the virtues you claim for him, Pishima, but patience he has not. That's why we've never been able to pull on together."

"Don't keep chattering nonsense child," said Rajlakshmi. "I'm not in the mood for that sort of thing to-day."

"Well, if it comes to that," retorted Binodini, "I'm not in the mood either! If I talked nonsense it was to save your feelings, to shield your son's good name. But it's come to such a pass that the truth can't be hidden any longer!"

"I knew the good and the bad in my son, well enough. But I did not know the sort of deceitful minx you were!"

Binodini seemed on the point of coming out with a passionate reply but she restrained herself and said calmly, "You are right, Pishima, no one can know another. But does every one know oneself? Did your jealousy of your daughter-in-law m make you use me to draw your son's h away from his wife;—can you deny it?

"Wretched creature!" Rajlakshmi fl up, "you dare accuse a mother of d this to her son, and your tongue doe drop off?"

"True, Pishima," Binodini contin unmoved, "we are a deceitful sex. deceit that was in me I didn't cle know, but you seem to have discovered and the deceit that was in you, you were fully aware of, but I found it out long a Yes, we are a deceitful sex."

Rajlakshmi speechless with passi whirled out of the room. Binodini mained for a while standing where was, her eyes blazing defiance.

After the morning's household work over Rajlakshmi sent for Mahendra. knew that he would be called upon for explanation of last night's affair. He just received Binodini's reply and completely upset over it. Her contem uous rebuff made his whole being rebou towards her with an irresistible impuls He was not in a frame of mind to banc words with his mother. Any attac against Binodini, he knew, would mak him blurt out the whole truth, and ther after there would be no peace in the hou The best plan he felt would be to get away from home and think over the sit tion. "Tell mother," he said to the s vant, "that I've got to go to college ea to-day and will see her when I come bac And like a truant schoolboy he hast dressed himself and slipped out witho his breakfast. He had been carrying Bi dini's tormenting letter about with h reading and re-reading it, since the ea morning. In his haste he had left it the pocket of his tunic when changing i his college suit.

The lowering clouds had kept hangi on in the intervals of heavy showers rain. Binodini had not been able compose herself since her pass with Rajlakshmi, and it was her ha when disturbed in mind to throw her all the more into her work. Thus h she volunteered to do the marking of t clothes. Her glimpse of Asha upsta had not tended to improve her temp If it was she that was always to be bra ded as the criminal, why should she take her share of the sweets as well as blame, she thought bitterly.

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Another heavy shower had come on in the afternoon. Binodini was sitting on the floor of her room. In front of her was a heap of clothes. The maid was handing them to her, one by one, and Binodini was marking them.

Mahendra, without any attempt to announce himself, rushed right into the room as he came downstairs with the letter. The maid dropped the clothes she was holding, drew down her veil, and bolted. Binodini started to her feet, scattering her marking things. "Go out of my room, will you ?" she commanded.

Mahendra.—"Why, what have I done ?"

Binodini.—"What have you done, you miserable coward ! Ask rather, what can you do ? Why are you trying to ruin my life—you who know neither love, nor duty ?"

Mahendra.—"You really think I do not love you ?"

Binodini.—"That's exactly what I do think. This double-dealing, this hide and seek, this slinking away like a thief makes me fairly sick. I'll have no more of it. Get away from my room, please."

Mahendra.—"So you think me a contemptible creature, Binod ?"

Binodini.—"I do."

Mahendra.—"There's still time to make amends, Binod. What if I have done with the conflict ? What if I leave everything else ? Would you then come with me Binod ?" He clasped both Binodini's hands in his own and drew her forcibly towards himself.

"Let me go ! you're hurting me !" cried Binodini.

Mahendra.—"Let it hurt. Tell me, will you come with me !"

Binodini.—"No, never !"

Mahendra.—"Why will you not ? Haven't you dragged me to the brink of this precipice ? You can't forsake me now, you must come with me to the end." He crushed her to his breast as he continued : "Even your contempt won't drive me away. I must and shall take you with me. Somehow or other I'll make you love me."

Binodini snatched herself away from his arms.

"You've set the fire blazing all round, Now you can't put it out, nor can you escape," Mahendra went on, raising his voice higher and higher till he shouted : "What made you play such a terrible game, Binod ? Calling it play can't save you any longer, now there's only one death for you and me !"

"Whatever are you doing, Mahin ?" cried Rajlakshmi as she hurried into the room.

Mahendra's wild gaze turned for a moment towards his mother, and then it fastened back on Binodini as he repeated, "I am leaving my all, I ask you for the last time, will you come with me ?"

Binodini glanced once towards the infuriated Rajlakshmi, and then calmly stepping upto Mahendra she took him by the hand and said, "I will !"

"Then wait just a day more. I am off now. From to-morrow there'll be no one else in the world for me, but you." And Mahendra was gone.

"I can't wait any longer, mother," whined the washerman from the passage. "If you are too busy to attend to the clothes to-day, I'll come round for them tomorrow."

The rest of the world went on as usual.

Translated by

SURENDRANATH TAGORE.

AYURVEDA

Presidential Address

DELIVERED BY LT. COLONEL K. R. KIRTIKER I. M. S. RETD. F. L.S., J. P., ON THE OCCASION OF THE FIFTH ALL-INDIA AYURVEDIC CONFERENCE AT MUTTRA ON 20TH DECEMBER 1913.

GENTLEMEN, I thank you heartly for the very great honour you have done me by electing me to preside over your deliberations on this occasion. Your election has taken me quite by surprise. I suppose it is because you, or at least some of you, may have heard how deeply interested I have been in the study of

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Indian Botany and Materia Medica which form an essential division or portion of Ayurvedic Medicine. Being an Aryan born and brought up in India I cannot but be in deep sympathy with that branch of the healing Art which gives relief to mankind from the aches and pains caused by dire diseases. Bharat Khand was the birth-place of Ayurvedic Medicine. It has been the nursery of Ayurvedic Literature for hundreds of centuries, time out of mind. It must have had its glorious days in the past, judging from what remnants we have left of its past. We are now living in an age of progress. It is our bounden duty to keep pace with the times and profit ourselves by the immense progressive knowledge and the resources of the day. We cannot sit with folded hands nor with shut eyes, nor with deaf or closed ears and say what is told in our old sacred Ayurveda is gold. Even gold gets lustreless by time if not polished as it deserves. All the honoured and lovingly cherished golden, silvery, copper and brass images of the gods and goddesses in our domestic shrines, of our Lares and Penates grow tarnished and lustreless if not constantly polished. Even so be it with our honoured ancient Ayurvedic Science.

We have to take cognizance of the collateral Sciences such as Chemistry, Electricity, Bacteriology, Botany which form the very basis of modern medical treatment of diseases.

TRIUMPH OF ELECTRICITY IN MEDICAL TREATMENT—MODERN AIDS.

What are called Rontgen Rays were discovered by Wilhelm Konrad Rontgen in 1895 A. D. They were called X Rays. They are now extensively used in finding out broken bones and foreign bodies such as bullets in gunshot wounds ; false teeth and fish bones in the esophagus accidentally swallowed. These Rays are also used for the purpose of medical treatment of cutaneous diseases more particularly of a chronic character. They are supposed to give, and there are instances in which they have given, palliative relief in certain forms of the malignant diseases, for instance in the enlargement of the lymphatic glands, of the spleen and of the thyroid glands. They give useful palliative effects in certain forms of Cancer. In the disease known as Rodent Cancer which is a process of destructive ulceration, as slow as it is sure, there is no doubt of the efficacy X Ray treatment for bringing about complete cure in the majority of cas provided that the disease has not advanc too deeply into the tissues. Even elect city has its evils in the use of X Ra (H. L. J. in En. Br. Volume 28th, pa 38, 11th Edition). "The idea of using Rays in the treatment of diseases ar from the recognition of the injurious effe which followed the prolonged applicati of the Rays for diagnostic purposes."... ....."A definite action of the Rays up the skin having been observed, th employment in skin diseases followed as natural corollary." Quite recently X Ra have been used in fibroid tumours of t uterus. These discoveries are well worth of our study.

BACTERIOLOGY & DISEASE.

The rapid strides which the science bacteriology has made and thereby add so extensively to our knowledge of t causation of diseases, render it necessar to just barely refer to them. If m utterings here today are to have any valu or be of practical utility for the relief o sufferings in those human beings wh happen to be affected with diseases o bacterial origin, I must make at least brief reference to their etiological relatio ship to the corresponding diseases. It now a well established fact, corroborat by the microscope that certain livi germs invisible to the naked eye ca diseases in man. Those germs can be se under the microscope alone. What mighty instrument of the last century it multiplying an object, altogether invisib to the naked eye, even 2000 times und its magnifying power! To enter into t history of the origin and progress of t microscope would be to tire you out wi a long account of the triumph of scienti methods of our modern day. Suffice it say that although in the early days of t Ayurvedic literature we find in Char thus said :—'सूक्ष्मत्वाच्चैकभवन्तोऽदृश्याः" (चरकसंहि विमानस्थान), it was left to the microscope reveal in the nineteenth century what w considered invisible centuries ago. For t future success of the Ayurvedic medici let me ask of you to make use of t Microscope for diagnostic purposes, as well as for the confirmation of yo diagnosis.

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In an interesting little book lately published in Bombay by an alumnus of the Bombay Ayurvedic Vidyalaya, by name Mr. Ganpatrao Pandurang Kalokhe, entitled रोगजंतू he says at page 51 in Marathi thus:—जंतु संबंधाची माहिती आर्यवैद्यकामध्यें एकाच ठिकाणीं नमून ठिकठिकाणीं, उदाहरण:—व्रण, कुष्ठ, क्रमी वगैरे रोग प्रकरणीं दिलेली आढलते, या शिवाय वरीचशी माहिती आर्यसंहितेमध्यें दिलेली आहे, (द्वितीयकांड, पंचम अनुवाक, पंचम सूक्त; व पंचम काण्ड, पञ्चम अनुवाक, द्वितीय सूक्त).

The birth of the microscope marks the era of advancement in Animal and Vegetable Histology, displaying and explaining what is invisible to the naked eye, the living and dead organisms. To the microscope alone belongs the success we have achieved and are still achieving in Bacteriology. The etiological relationship of bacteria to disease having become clear, we are now able to understand the general laws governing their life and actions. Nor is this all. Bacteriology has unfolded the gratifying fact that the microbes are not wholesale destroyers of organic life; they are not all malignant organisms. Their benignancy is well established in the world of Botany and even in Pathology. Their classification is not yet complete but merely provisional. Of the benignant microbes found in the vegetable kingdom may be mentioned those bacteria which in the soil make nitrogen more available for the nutrition of plants converting ammonia into nitrites and nitrates. Other bacteria or organisms allied to bacteria exist which can actually take up and combine into new compounds the free nitrogen of the air. These are found in the tubercles which develop on the rootlets of the leguminous plants. (Muir and Ritchie. P. 24).

In his Presidential Address at the Annual meeting of the Royal Microscopical Society of London delivered on 19th January 1910, Sir Edwin Ray Lankester said as follows:—"Let me now pass on to the other question concerning bacteria, one which we as Naturalists and Biologists might pursue on lines somewhat distinct from those necessarily used by the medical man.

"The part played by bacteria in the alimentary canal of man has become a very important matter of investigation. It is now attempted to check the activity of putrefactive bacteria which require alkaline conditions for their activity, by introducing with food (as suggested by Metchnicoff) acid-producing bacteria, those which produce lactic acid. Such lactic-acid-producing bacteria are taken in sour milk and it has been certainly ascertained that they do for a time establish themselves in the large intestine and produce there an acid environment which checks the growth of certain putrefactive micro-organisms. The whole subject of the microbian flora of the alimentary canal is under investigation and demands an immense amount of further observation and experiment. The condition of the alimentary canal of lower animals in regard to bacterial activity is of great interest. It has been held by some writers that the activity of bacteria is absolutely necessary for the proper accomplishment of the digestive process in animals. Metchnicoff has, however, shown that the large fruit bats (Pteropus) of the East Indies have digestive tract practically free from bacteria, and that certainly bacteria do not take part in the breaking up of food in that creature's intestine." (Transactions of the Royal Micro-Society, Lond.; April 1910, P. 140).

Another great triumph of the microscope about the last third of the past century is the discovery of the dual nature of the Cryptogamic plants known as *Lichens*. The great discovery regarding the real nature of lichens was made by Schwendener. It became fairly established after twenty years of strenuous opposition. It was quite epoch-making in the history of Botanic Science. These lichens form a humble yet a picturesque class of plants. They are recognised simply by their dwelling places, as well as by their forms. Ordinarily they are not terrestrial plants at all, but aerial and of the nature of Epiphytes, as aerial as orchids and the misletoe, and often decorating rocks and trees with the splendour of natural jewellery or like the Reindeer Lichen which whitens all English moorlands they descend to terrestrial levels. They are essentially light-lovers. They are seldom, if ever, developed in dark or obscure places. They are not to be found in the streets of towns, nor on travelled roads, nor generally near the habitations of man. They select the most open and airy situations, loving to reside where the heaven's breath smells wooingly; while others give their preference to grim and unsheltered wildernesses, stern Alpine soli-

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tudes, desolated cliffs by the sea, bleak mountains and wild and pathless moors. Here I show you two or three varieties of Bombay Lichens called Parmelias known as Dagadphul. Parmelias of many kinds seat themselves on old monuments of rustic churchyards, on walls of old delapidated forts, others cling to the aged barks of trees. About Andheri and on an open tract of land all along the B. B. & C. I. Railway line near Palghar in the Thana District of Bombay there are numerous Toddy Palms (Tad-Borussus flabelliformis) the bark of which is covered with blotches of white parmelia. It is a remarkable sight. What is the inner life of a lichen? What its economy? There is a remarkable fusion of root, stem, and leaves into a simple flattened body as the different pieces forming the whole expanse of the plant stretch horizontally into thin flat dry crustaceous plates. On the surface, in one season will be noted *Shields* or *Cups*. Lichens, except in their simplest forms, are provided with important bodies formerly called "Gonidia" which are either solitary, spherical green cells containing chlorophyll, or cellular filaments. "Here the wonderful fact of the dual nature of lichens, the fusion of two distinct classes of plants into a single organism begins to dawn upon us. What are called the "Gonidia" are really and truly Algæ enclosed in the flat leaf-like surface of the plant on which *Fungi* have sown themselves, and live parasitically. Here are plants of entirely different classes living in partnership as a single organism! The wellknown partnership between the Hermit Crab and the Sea-Anemones is thus entirely outdone, and as a case of "Symbiosis" or co-operation in plants, the lichens unquestionably afford the most fully developed instance yet known in Nature." To continue this story yet a little further, let me say a few words to tell you how Schwendener describes the phenomenon. He observes thus :—"Lichens are not simple plants, nor individuals in the ordinary sense of the term. They are rather colonies, consisting of hundreds and thousands of individuals among which one predominates, while the rest in perfect captivity prepare the nutriment for themselves and their master. This master is a Fungus, a parasite which is accustomed to live upon others' work; its slaves are green Algæ which it has sought out or indeed laid hold of, and compelled into its service. It surrounds them as a spider its prey with fibrous net of narrow meshes, which gradually converted into an impenetrab covering. But while the spider sucks i prey and leaves it dead, the *Fungus* invit the *Algæ* found in its net to more rap activity and indeed, to more vigorous i crease." Such is the glory of the Micros scope. In every way encourage it in th study of Ayurvedic Medicine.

It would be to the best interest of Ayu vedic Medicine to foster the study of India Botany and establish Museums for th collection of Botanical products used in th treatment of disease. Many Europea Botanists have toiled in our country fro the Himalayas to Ceylon, from Afghan istan to Burma, from the Laccadives t the Phillipine Islands, Java, Malaya, Sing pore and other islands of the India Archipelago, and have added much to ou Botanic lore. Roxburgh, Griffith, Royl Wallace, Wallich, Wight, Brown, Thwaites Trimen, Thompson, Kurz, chief amon them Sir Joseph Hooker, who travelle over the Himalayan Mountains, Thibet Sikkim reaching the highest peaks of the hoary Himalayas amidst great difficulties, dangers of every kind and privation.

You will find on the table a big volume in Gujrathi named *Vanaspati Shastra* from the masterhand of an esteemed friend mine, Mr. Jayakrishna Indraji Thakar, Retired Forest Officer of the Porebunde State. He is now in charge of the Pore bunder State Gardens. He is a matur Botanist possessing an extraordinar faculty for identifying Indian plants. Th work you see before you is a combinatio of accurate knowledge and marvellous zea in collecting plants even at an advance age. There are few such original worker on this side of India.*

As a Science, Botany is not only a instructive science, but is one of the most useful sciences affording aid in the treat ment of diseases. It has inspired a spiri of research and study among men of cul ture who have toiled life-long for the relie of human suffering and for the enlighten ment of the human kind.

The noble Science which inspired

*While this Address was passing through, it announced that the Virat Ayurvedic Exhibition Muttra 1913 has awarded two Silver Medals one f the work mentioned above and another for M of plants growing on Bard Mountain of Kathiawad, (Porebunder State).

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Humboldts' *Cosmos* and Aspects of Vegetation, Hooker's Himalayan Journals (11th November 1847 to 28th January 1851), Darwin's Insectivorous Plants and Movements of Climbing Plants, Kerner's Flowers and their Unbidden Guests, Bates' and Wallace's and Spence's Travels on the Amazon, and Belt's Naturalist in Nicaragua, Dr. George Bentham's and Baron Von Muller's Wanderings in Australasia, not to speak of Sir John Lubbock's (Lord Avebury's) British Wild Flowers in relation to Insects, Kingsley's Dying Voyage to the West Indies, Fitz Muller's researches and other contributions to the story of Plant Life on the old line of the Traveller and the Naturalist, *that* noble science of Botany will never cease to be equally interesting and instructive to the generations of Ayurvedic Vaidyas and Kavirajas yet to be born. The study will be a powerful engine of relief to suffering mankind throughout India, nay the vaster world beyond. It is wellknown throughout the civilized world that in the beautiful volcanic Island of Java there is one of the finest gardens in the world established in the town of Buitenzorg. It is situated on the northern slope of Mount Bulak, some 300 yards above the sea, and dates from the year 1817. Besides the Botanic Gardens there are also agricultural and forestry gardens attached, the latter in the virgin forest. The hot moist climate is favourable to the growth of plants so much so that in five years Orodoxa Palms are said to have grown some thirty feet, while the Albizzia Moluccana tree actually attained a height of over 6 ft. in that time. The gardens are particularly rich in palms, tree ferns and climbing plants. Students whether Dutch or foreigners are allowed to study there gratuitously and the use of a library, photographic studio and laboratory is afforded them. Russian, English, German, Swedish and other Naturalists have availed themselves of their privilege which extends to the agricultural and forest departments.

There is no such garden in India, be it said to our shame! When a small island like Java has achieved so much during the last 100 years, what have we Indians done for India? Is it not a crying want in India? Will this All-India Ayurvedic Conference consider this question seriously? If any service I shall have done to you from my chair this day, in enlisting your sympathy, and awakening a desire to form such a Garden, I shall have done my very best for your advancement and for the future benefit, everlasting good and glory of our beloved country. India has many charming spots for much useful enterprise from one end of the country to the other, East, West, North, South, over hills and dales, over flat level plains, nay along the fertile banks of our numerous and long-extending rivers and along the extensive seacoastal areas bounding one of the most picturesque peninsulas on the surface of the globe. Why should we have no kind of Aquarium on any of our maritime towns so abundant in our country for the study of Marine Biology? Well may the All-India Ayurvedic Conference seriously consider the very urgent question of supplying a want which leaves uncared for the vegetable and zoological life, nay practically neglected, and thus deprives the country of the use and benefit of many useful products of the vast marine kingdom which so abundantly and so happily but uselessly surround us. Alas! alas! what an ignoble waste of some of the best gifts of God! I need not dilate any further upon the necessity of a Central Museum than by merely saying that the Museum should be the store-house of anything and everything belonging to the vegetable and zoological kingdoms conducive to the relief of human ailment. The duty of a Vaidya or physician is not only to examine his patient, not merely to diagnose the disease of his patient but also subsequently to treat him with what chemicals and herbals, with what pills and potions he can obtain from his surroundings. For administering herbs he must have the correct herbs, the genuine roots or leaves or barks of correct plants. For the location of these herbs, for the collecting and systematic arrangement of genuine drugs it is that we want of a home and a habitation, a Museum such as there is at Buitenzong in Java. As we stand at present we are left to the tender mercies of a Gandhi (Herbalist) or the itinerant druggist so common in Bombay known under the name of नाकाडोलयाचा वैद्य shouting out "था वड्द!" The Gandhi (Herbalist) oftener than not being himself illiterate is deceived by the jungle-collector of herbs following the tricks of his trade, giving the wrong drug for the right, the wrong

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plant for the required one, thus cheating the ignorant or credulous needy customers.

I am speaking from experience. I shall substantiate my observations with a few instances. (1) I was once given by a collector of herbs the mere roots instead of the tuber of Cæsalpinia dygina. The tuber grows on the root several feet deep in the ground. It is known in the Bombay Presidency as वाकेरीचें भातें (Wakerichen Bhaten). Its weight sometimes is about a pound. The roots sent to me were not more than an inch thick and six inches long. I have seen the tuber in broken down rocky ground in the Rajapur Taluka, and along Ghat Matha Road near Helwak in the Ratnagiri District. (2) I was once supplied with oil of Carthamus Tinctorius, *i.e.*, oil of the seeds of कुसुंबा (Kusumba) when I wanted Kavathi oil, *i.e.*, oil of the seeds of Hydnocarpus Wightiana used in leprosy with so very great effect. (3) I was supplied not once but several times with the English-made powder of Zea Mays, our common मका for Gulwel Satva, गुलवेल सत्व or गलेब. Sometimes I was given masses of common आटा (Attah), *i.e.*, wheat flour! *Gulwel-Satva* is obtained from the roots of the plant called गुलवेल (Tinospora Cordifolia), which has been used from time immemorial by Hindoos as a tonic and alterative. (4) I shall add one more instance, and that is of the plant known as *Agar* (अगर), Aquilaria Agallocha Roxb. One has to be extremely careful in purchasing the wood of Agar. It is very costly, from 12-15 Rupees per pound, heavy and much used profitably in nasal catarrh and rheumatie enlargements of joints. A viscid strongly scented otto is extracted from the resinous matter which is formed in old wood. The otto is used sometimes to impart odour to heavy woods of other trees sold in the name of Agar such as Dalbergia Sissoo or Shisham. The chips of real Agar wood are adultered with chips of Sandalwood scented with Agar; more especially "red sandalwood", i.e., Hæmatoxylon Campechianum (रक्तचन्दन—Rakta-chandan) is used in the mixture as an adulterant after being treated with Agar-otto. So is the wood of Taggar (तगर), i.e., Tabernamontana Coronaria used for the same purpose, says Dr. Dymock.

A FEW SUGGESTIONS.

Now let me say a few words in connection with another question of great importance for the future success of the Ayurved Medicine. We have very many learne Vaidyas, in the real sense of the ter trained all over India in Ayurvedic lor But unfortunately they do not and canno agree with each other, because out of a the numerous works printed or not pri ted, they study different books accordin to their own wishes, at times without an guide or teacher during the course of the studies, unaided by any practical wor which we know as clinical work or bed-sid instruction or apprenticeship. The resul is that there is nowhere an accepted or wel organized standard of Ayurvedic medica studies. Thus different though well lear ned Vaidyas have different views, some times very grave in matters of importance This circumstance brings on a conflict an variance in their professional opinion an in the line of treatment of their respectiv patients. This is a circumstance which i far from satisfactory. It retards, th progress and acceptance of the Ayurvedic line of treatment. It is yours to attend to this important matter. You have to consider very seriously your drawback thus staring you in the face, as the necessar result of this conflict of opinion amon Ayurvedic Vaidyas in different parts of India The misfortune is that they have hithert never thought of settling their own differences. You very happily have now opene the way to unification and solidification b having since the last four years started a annual conference of Ayurvedic Medicine men of light and leading to exchange you views and ideals of treatment by a serie of discussions of medical subjects whic alone appears to me to secure to you th promise of success which the Ayurved system of medicine deserves. It is your to consider the gravity of your position you wish, as you do wish I believe, t reestablish and emphasise the just claim of Ayurvedic Medicine in the light of th strong flux of scientific thought whic comes to us from European and American investigators of modern days. It is tru that the light of Ayurvedic Medicine ha its birth in India three thousand years ago nay more. We have now to face an profit by the glorious light of the West.

I make bold to say that Ayurvedic Medi cal Science has remained stagnant. One thing

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I may say, which has added grievously to this condition is the very unfortunate mode of secrecy in matters medical. I beg of you to remember that secrecy or a want of desire and readiness in imparting one's knowledge to the world or even to one's own pupil has been the bane of Ayurvedic Medical practice. Thus many a "professional secret" has died with the possessor of it an inglorious death much to the loss of many a suffering man. I would further recommend the following points for your earnest and early consideration :—(1) Have a perfect useful standard of Ayurvedic Medical Science established to ensure the regular study of it, and to secure its progress and success. (2) Widen the scope of the existing system of Ayurvedic Medicine by enriching it, even though it be step by step, with the additional knowledge which is continually flowing from Europe and America. (3) It is now, beyond dispute, well known that Charak, Shushrut, Vagbhat, Vridh-Vagbhat, Rajnighanta, Brihannighant, Madhav-Nidan and many other Sanskrit works too numerous to mention, contain truths ascertained, tried and tested and found correct in relieving the sufferings of hundreds, thousands, nay millions of millions of human beings long long before the very existence of Europe was heard of in India. It has been the consensus of opinion among the various Vaidyas for a long time that for the knowledge of the etiology of diseases Madhava is the best; for a collection of general rules of life and for the care of diseases Vagbhat is best ; for description of the body and its affections Sushrut is the best ; for medical treatment by the administration of drugs Charak is the best.

निदाने माधवः प्रोक्तः सूत्रस्थाने तु वाग्भटः ।
शारीरे शुश्रुतः प्रोक्तश्चरकस्तु चिकित्सिते ॥

(Khemraj's preface to माधवनिदान with Hindi translation. 1907.)

My esteemed friend Major B. D. Basu in his Essay on the Hindu System of Medicine (Calcutta, June 1894) says that there was a time hundreds of centuries ago when the Hindu physicians adorned the courts of the rulers of Bagdad ; there was time when the skill of the Hindu Physicians exacted admiration from the great Macedonian conqueror and his fastidious followers. This conqueror was no less a personage than Alexander the Great of Macedonia who was born 356 years before Christ. His battles along the banks of Indus, his foundations of new cities, his plunderings of Indian gold and jewels, his desecrations of Hindu temples, and his employment of learned men to translate Ayurvedic Literature into Greek are matters of history. The Arabs owe not a little to Ayurvedic Medicine in the early days of the Yunani System of Medicine.

It is not my wish, nor have I the ability, nor the time to investigate the Ayurvedic Pathological line of thought as regards the theory of "*Kapha-wata-Pitta*," any more than I would venture here to discuss the theory which is accepted even to this day of enlightenment in British and American Medicine under the somewhat mystic, comprehensive and as yet scientifically inexplicable term "Temperaments". The temperaments have been thus described by my illustrious teacher Dr. Frederick T. Roberts of University College, London, in his Theory and Practice of Medicine (Ed. 1894, London) thus :—"Four principle temperaments are described, namely the *sanguineous*, *lymphatic*, *bilious*, and *nervous*". Each of these is *supposed* (mark you) to indicate a susceptibility or predisposition to particular diseases, though the statements", says Dr. Roberts himself, "made in this matter are often without foundation in fact". Speaking generally, says Dr. Roberts, the *sanguineous* temperament is *believed* to predispose to fevers of asthenic type, active congestion or hæmorrhage and acute inflammations. The *lymphatic* temperament causes passive congestion, dropsy, low inflammations and certain constitutional affections. The *nervous* temperament leads to digestive and heptic derangements. These, Gentlemen, are the truths learnt, now forty years ago, when studying at the feet of Dr. Roberts in rapt attention in University College Hospital in Gower Street, London.

Glancing over your printed rules I find that you have recently started Colleges for the systematic study of Ayurvedic Medicine. That is as it should be. We have in Bombay a Sabha of Vaidyas named Bharateeya Vaidya Sabha and an institution named the Ayurvedic Vidyalaya, which latter was founded on the 16th June 1896 by an esteemed friend of mine the late Vaidyaraj Prabhuram Jivanram of sacred memory,

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assisted by his two sons, namely, Mr. Vishwanath B. A. (Bombay University), a learned man and a Barrister-at-Law of the Bombay High Court, and Dr. Popat L. M. & S., J. P., a former pupil and now an esteemed friend of mine. The report of this institution for 1905-06 published in 1907 tells its unvarnished tale of continuous success. Till the year 1907 it has trained 17 Bhishagvars and associates, 10 Midwives, 6 Paricharas (male nurses) and 15 Paricharikas (female nurses). There were 30 males and 17 females under instruction and training in the year 1906. The institution has the support and sympathy of many learned Allopaths trained in British Medicine and Surgery in India as well as in Europe. In this school Anatomy is taught from models and artistically accurate plates. It is desirable in my opinion that Anatomy should be taught from actual dissection; but where it is not possible, models and plates are useful substitutes or accessories. English-trained physicians reproachfully say that the Vaidyas are not taught Anatomy and that there is no knowledge of Anatomy forming a part of the ancient Ayurvedic studies nor there ever was. Apropos of this let me once more quote some more passages from Major Basu's essay referred to already. "The Hindus deserve credit for having utilised the dead for the living for having cultivated the most important and essential branch of medical science, practical Anatomy. It is impossible for any one to award too high a degree of praise to the sound and philosophical views of the ancient Hindu sages, respecting the uses of the dead to the living; and it is scarcely possible to withold from them the immortal credit of being the first scientific and successful cultivators of the most important of all departments of medical knowledge. For what had been the views of the other nations of the globe when the Aryans were so vigorously increasing the knowledge of Anatomy by the help of scalpels and scissors, and were laying down the foundation of a true system of medicine? Why, 'the mere touch of a corpse was held as a pollution among the Jews, and the Egyptian knowledge of Anatomy was confined to the low and wretched outcasts employed to embalm and disembowel the bodies of the dead, who were considered to be so low, polluted, and degraded, that no corpse of a royal or beaut female was ever handed over to th until unequivocal indications of de and decomposition had been exhibit Even in ancient Greece the study Anatomy was neglected, for the laws Athens were so strict respecting the prom burial of dead bodies, that it was con dered a sacred duty, and its negl punished with such severity, that read in Xenophon's History that six o cers of rank were condemnd to dea notwithstanding their having gained brilliant victory, for not having tak sufficient pains to recover the bodies the slain warriors who had fallen in the sea'." Major Basu further obser with regard to the Anatomy of the Anci Hindus thus:—"It is proper to observe h that their knowledge of Anatomy is n so clear as it ought to have been f medical purposes. Though dissection w countenanced by the early medical autho the later ones abandoned this mode learning anatomy. The religious revo tion that took place in India under t leadership of Buddha might account for to some extent, the renunciation of th Hindus of not deriving their knowledge o anatomy by practical dissection. 'Do no kill any living being' was the doctri preached by the great religious teacher mankind. His followers pushed the d trine a great deal further. To mutilate dead body was a sin with them." "Th the rise of Buddhism put a stop to t study of anatomy by actual dissections a great extent."

In addition to the Bombay Ayurved Vidyalaya of Vaidyaraj Prabhuram th is another body of Vaidyas in Bomb namely the Bombay Vaidya Sabha presid over by my friend Dr. Moreshwar Gop Deshmukh, M. D., B. Sc., J. P. It possess a Library of Ayurvedic Literature rich endowed with books by Sheth Khem Shrikrishnadas J. P. of Shri Venkate Samachar Press. H. H. the Maharaja Durbhanga is the Patron of this Sabh Vaidya Trimbaklal Tribhuvandas Mum the Vice-President and Amritlal Jatasha ker Chandlia is the Secretary. They both gracing this august assembly i their presence.

Recent advancement in Europe in th preparation of pure chemicals and veget ables into pills, tablets and potions requires your serious attention. Yo

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Ayurvedic pills, potions and powders are manufactured by crude, elaborate and expensive antiquated methods. Will it not save time, trouble, energy and expenditure if you adopted the modern scientific improved methods in the preparation of your medicines as is done by the Chemists and Drüggists of England and America ? I do not wish to underrate your pristine methods. Accept my suggestions on this score in the spirit with which they are offered for the future advancement and success of Ayurvedic medicine.

Now let me say a few words about the spurious and reckless men who call themselves Vaidyas and play with human lives fast and loose, disappointing credulous men in moments of extreme anxiety. In my humble opinion, no man should practise medicine unless and until he has arrived at a mature age, say between 18 and 20 and has gone through a systematic course of study for 3 or more years and shown himself qualified before competent examiners. Whatever the school of medicine be, Ayurvedic, Unani, Alopathic, Homœpathic, Isopathic, Hydropathic, Physopathic, Electric or Herbalistic, let it be understood, in all earnestness I say, that no man should be allowed by the State or by Society, to treat diseases of the human body until or unless that person has shown himself before a competent and proper tribunal and proved that he has made the organism of the human body and its various diseases a special study under a competent teacher well versed in medical lore. "This is simple and fair," says Professor Cornelius G. Comegys M. D. of Cincinnati, so far back as 1st November 1855. Nay he further adds as follows:—"And Society owes this not only to itself as selfprotection but as a tribute of respect to the Medical Profession." Who knows better than a devout Hindu and an Ayurvedic Vaidya the gravity of the solemn and sacred duties of a medical attendant and the deep anxiety of the man taking upon himself the great responsibilities of relieving the physical or mental distress of the human body or mind ? "Who knows," asks Dr. Comegys, "half so much the wants and the wishes, the joys and sorrows of the family circle watching by the bed-side of an ailing or a dying man ? Who are the friends and comforters in adversity especially of persons in every grade of life from the sovereign to the wretched outcasts of the street, houseless, homeless, friendless, alone ? Who disarms pestilence and gives Jenners to the world ? Who follow in the battlefield through the thickest of fire, not that they may aid Destruction in her work, but that they may staunch the wounds she makes ? The servant of religion hath not more sanctity about him than the good Physician." The Divines and Pastors promise to save the soul. The Physician tries to give relief from pain to the human body. Let the physician but know, remember and realize that he can only do so, through, and not without, an intimate knowledge of the laws of Life, the "laws by which we live and move and have our being."

MR. GANDHI AND THE COMMISSION

I LEFT off in my last narrative letter at the point where Mr. Gandhi and I were fortunate enough to catch the last train up to Pretoria before the Great General Strike began which threw the whole of the South African Union into disorder and ended in the proclamation of Martial Law.

I cannot describe the anxiety of those days after I first landed. All the leaders of the Indian Community, with their followers, had taken a solemn vow and covenant together not to appear before the Commission unless General Smuts showed them consideration and respect. They claimed that his acknowledgment of the principle of consultation had been broken and their own vital interests had

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been flouted. There was no thought in their minds of mere expediency. That would have made them eager to give evidence. For with their own leading counsel watching the proceedings and full powers of cross-examination the world at large would have known all the facts; and Mr. Gandhi believed that if once the facts were known his cause would be won. But this consideration did not weigh with them for a moment: it did not even come into their line of vision.

What was it then that so profoundly moved them, that 20,000 of them were ready to endure once more the sufferings of hard imprisonment rather than surrender? What was it, that made delicate Indian ladies, who had just served their first term of imprisonment, ready, and even eager, to go to prison with hard labour a second time? As I explained in my letter to the "Pioneer" it was the honour of the Indian community, and nothing else than that.

I wish, in this letter, to emphasise the points I made in writing to the "Pioneer." I was obliged there to compress to the smallest limits, a mass of detailed facts. The story is so stirring and its lesson so inspiring for us here in India, that my readers will pardon any slight repetition which I may now make.

I wish first to make clear how relentlessly Mr. Gandhi threw away all that he had gained as far as human foresight could predict, in refusing to appear before the commission. He had three hundred witnesses ready, with their statements all taken, each of whom could affirm that he had seen with his own eyes things done that were illegal. By refusing to present his witnesses Mr. Gandhi laid himself open to the most damaging taunt, that he had brought the charges and afterwards shirked enquiry like a coward. This taunt of cowardice was doubly hard to bear from those who would bring it forward, with all the passion of race prejudice. But far beyond this in importance Mr. Gandhi knew that Mr. Gokhale was lying dangerously ill at Poona. Gloomy telegrams were coming to Natal about his critical condition. The strain of his anxiety about South Africa seemed to be killing him, yet it could not be removed. I think this was the bitterest cup of Mr. Gandhi's suffering at that time. To sacrifice himself to his family at the call of duty was easy compared with the thought of increasi Mr. Gokhale's illness. For to the India generally in South Africa, Mr. Gokhal name is the most honoured of honour names, to be mentiond only with rev ence and devotion. They have ne forgotten his visit to South Africa at time when his health was weak, nor h persistent courage and self-denial in adv cating their cause. To bring suffering, a possibly even death itself, to such Indian leader was an agonising thoug The message that was cabled to M Gokhale was, however, clear and unbendi "We are ready," the Indians said, in many words, "to sacrifice life itself for yo but we cannot sacrifice our Indian honour Few nobler messages than this have be sent at a great historic crisis. I s with my own eyes the strain, t suffering, the tension. I watched t eagerness of painful expectation wh any message came by cable from 'Servin Poona' to 'Resister, Durban.' (Do not t very cablegram addresses give in brief t whole story?) I saw also the sharp pan of disappointment when each fresh cabl that came only confirmed the worst news Of all the darknesses of those dark days in Natal this thought produced among the Indians the deepest gloom of all. To go prison was a light-hearted adventu compared with the danger of causing M Gokhale a fatal injury.

The wrong that would be done to t Viceroy and Lord Ampthill by refusing give evidence,—the pain of putting th in a false position after their championsh of the Indian cause—this anxiety was o second to that concerning Mr. Gokha It was not here a question of danger to l and health, but it was a question of r suffering and injury all the same. Lo Hardinge after his generous and outspok Madras speech, had been obliged suffer personal insults and abuses. By M Gandhi's refusal to give evidence before commission the Viceroy was most serious compromised. The taunts which w levelled against Mr. Gandhi were certa to be levelled against him. For he had n no means left of substantiating the alle tions which he had made in his pub utterance at Madras. Mr. Gandhi fu realised this; but he could only go affirming that Indian honour must co first.

There was one further considerati

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which to my practical English nature loomed very large indeed. It was this. From all sides among the colonials I learnt the fact, that if passive resistance began again there would certainly take place violent reprisals. "If the Indians go out again, *there will be shooting*". This was the blunt colonial way in which it was put to me, but such a phrase meant volumes in South Africa. I could picture the scene in every detail,—the thousands of men and women and children on the march with the prospect of indiscriminate shooting and violence. Such a picture was a horror to me by night and day. I cannot describe the strain of it. What then must it have been to Mr. Gandhi, who would be ultimately responsible as the leader of the struggle? Yet when I came back from European houses and told him the news I had heard, he would answer, 'Yes! I know the risk we run." He simply went on his way unflinching and unwavering.

It may be asked, what was my own private opinion. Was the point at issue, (as I saw the situation on the spot with my own eyes) worth the tremendous risks which the Indians were running? That was the exact question which I had to face immediately on landing: for I was asked for my unbiassed judgment, and on my answer much would depend. I was bound, as a Christian and a clergyman, to shrink from bloodshed to the uttermost. I had also come out with a longing in my heart for peace and goodwill. Indeed, I still trusted to be able to meet my own countrymen in a kindly manner and help towards a settlement. Yet the very first question that was put to me by Mr. Gandhi was this—"Are we justified if we re-open the whole struggle?" That was the question. Mr. Gandhi and the leaders were gathered together in a little room. Parsee Rustomjee was there just released from prison. Thambi Naidu was there, the hero of hardships and sufferings almost beyond counting. Imam Sahib Bawazir, Mr. Gandhi's staunch ally and friend, was there also. Mr. Polak, with his hair still short from his imprisonment, was sitting with us, and Mr. Gandhi himself was present, in his coolie's dress,—his face already looking like that of an aged man, though he is only forty-five years old. I do not know how it all came about (for the word 'honour' itself had not been mentioned by any one and I had never heard the point discussed) but after a few minute's talk together I said to Mr. Gandhi "Isn't it simply a question of Indian honour?" His eyes flashed into mine and I shall never forget his look, as he said quickly,—almost vehemently—"Yes! that is it! That is it! That is the real point at issue". As far as I was concerned, this answer ended the whole matter. For it did not need even a day's residence in Natal to understand, that for an Indian leader to give up honour meant to lose the whole position.

My own strongest judgments are always those of instinct, rather than of reason and calculation. This temperament served me in good turn at this critical juncture. For a point of honour is incalculable, and often seemingly irrational. And the very fact that I decided in a moment was a reassurance to Mr. Gandhi. He often referred to it afterwards with a kind of wonder. "I cannot understand", he used to say, "how you made up your mind so quickly." Not that it would have made him waver, even if I had gone against him,—he is set in too heroic a mould for that; and he had taken up his final position. But when, instead of urging compromise, I turned to him quite simply and said, "I am sure you are right: we must never sacrifice our honour", then our friendship was cemented in a way that years of ordinary intercourse could not have effected. And when I said to him later,—"You must let me join in the march," we were comrades and brothers from that hour. It is a glorious thing to meet a true man face to face in a time of stress and danger.

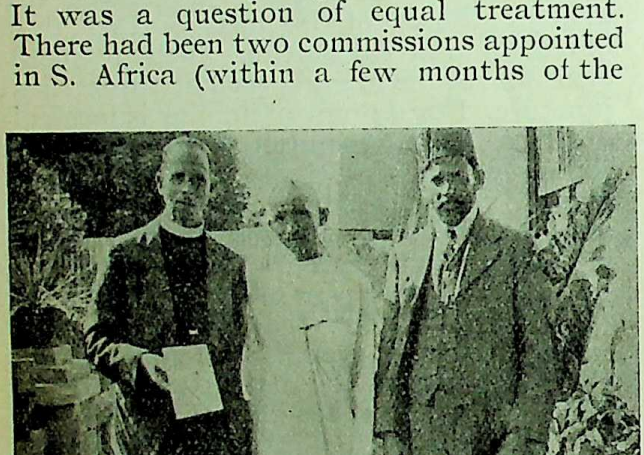
I am sure that my Indian readers, if they had been on the spot, would have grasped the situation without difficulty. My own intense love for India made me able to see the real issue with their eyes. To put it plainly, the crisis was this. Were the Indians in South Africa to be robbed of the one thing which had made them a strong people? Were they to be placed, in this matter of the Commission, on the lowest possible level with no consideration shown them at all? Or were they to be respected for their moral courage and unflinching character? This latter position of respect had been won by the great struggles of the previous years. Were all the fruits of those past struggles to be surrendered in order to obtain, by a mendicant policy, a few loaves and fishes? There could be only one answer. We

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might surrender the good opinion of our friends: we might surrender our reputation in the eyes of the world: we might be misrepresented and even slandered: we might surrender the immediate abolition of the £3 tax. But one thing we could not surrender (I am writing as one of themselves),—we could not sacrifice our Indian honour.

I have explained fully in my letter to the "Pioneer" how the point of honour came in, but its significance cannot really be understood except by those on the spot. It was a question of equal treatment. There had been two commissions appointed in S. Africa (within a few months of the



Rev. Andrews, Mr. Gandhi, and Mr. Gul of Capetown.

Indian Commission) to enquire into the grievances of the European labouring community. On each of these commissions full representation was allowed. In the case of the railway workers the labourers themselves were allowed to elect by ballot their own representative. But when the Indian Grievances Commission was appointed, then not only was no representation allowed, but there was not even consultation.—The Indian community does not claim political franchise in S. Africa, but it does claim equal justice.

Now it cannot be too often repeated that this question of self-respect is crucial in S. Africa. It is not the £3 tax: it is not the money lost by withdrawal of licenses: it is not economic disabilities, which are the final issues. Far beyond these, is the question of the Indian status and position. The Indians in S. Africa can say, in the words of Shakespeare

Who steals my purse steals trash: 'tis something, nothing;
'Twas mine: 'tis his: and has been slave to thousands:
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

Mr. Gandhi had grasped this vital fa from the first day he set foot in Sou Africa, nearly twenty-five years ago, a he has never wavered for a single insta where Indian honour was at stake. T has constituted the greatness of his lead ship and the wonder of his enduran It has also formed the glory of the respo from the Indians who have followed h to prison. The poorest and humble men and women, just out of indentu have been raised by Mr. Gandhi to t own readiness to sacrifice everything i the Indian cause. Muhammadans ha grasped the vital issue equally wi Hindus. The very life of the Indian comm nity in S. Africa has depended on this o intangible thing—*honour*, and practica every Indian has responded in one way another.* When it is remembered that Indians in S. Africa come chiefly from t coolie class, the moral courage which the have displayed is indeed remarkable. The have already gone to prison by thousands. In the Transvaal 2,500 out of a populatio of 10,000 Indians (making one in four of t population) went to prison, rather th give their finger-impressions after t manner of criminals. At the beginning this year there were more than 4,000 in t prisons of Natal: and Mr. Gandhi had t pledge of the community, that if the str gle were re-opened, this number would raised to 20,000. Though weighed do by the indenture system, though treat as inferiors and despised every day of th lives by those of another race: yet lit by little these same Indian men a women (under Mr. Gandhi's leadership have risen to such a position, that t respect of the European population h been freely given them on account of th moral endurance. It was repeatedly s to me during the General Strike,—"If t Indians had been out instead of t miners *they* wouldn't have given in

* There is a tiny body of 'discontents' who themselves The Natal Indian Congress, but they are negligible quantity. I do not wish to imply that Indians except these have been ready to go to prison, but they have been ready to make sacrifice for the cause.

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quickly: but these men (the Rand miners) are out for money, and that makes all the difference."

I learnt many lessons while in South Africa, but the chief was this supremacy of spiritual independence' over all other human forces. The old story of Alexander and the Brahman came often to my mind.—"Do you not know that I can kill you?" said Alexander. "Kill *me*?" said the Brahman. "You can cut me into a thousand pieces but I myself am beyond your reach. *The Atman is immortal.*"

That was just what I felt, day by day, out there in South Africa. Yes! The *Atman* was immortal! The message of the Upanishads, that man's deliverance comes through realisation of the *Atman*, assumed for me a new and living meaning. All other forces were recklessly and gloriously put on one side by the Indian leader. Spiritual courage was alone relied on; and in the end it achieved its triumph. The victory was certain; for the pure human spirit is in essence one with the divine. This alone gives the clue to mortal existence. Without this all life becomes chaos and despair.

I hardly dare to speak what I know and feel about the leader of the struggle. His spiritual realisation in action has been so complete, during all these years of conflict and imprisonment, that I long merely to bow my head in silence and thus express my reverence. I have seen through him the victory of the *atman*, and my own life has become stronger and purer from the vision. He has not grown stern and hard under the suffering he has endured, as well he might; indeed, it was his tenderness for the weak and down-trodden and the sinful that made my heart go out to him no less than his courage for the Truth.

One afternoon I had been discussing with him some point in an academic fashion, scarcely considering what I was saying. I had been arguing that, even if the indentured coolie did not get his immediate release, we might still come to tolerable terms with General Smuts,—if, for instance, the coolies were merely required to pay the poll-tax for two or three years longer. I do not know why I was making such a theoretical proposition, for it was not a practical issue. Suddenly I saw from the pain in Mr. Gandhi's face how seriously he had taken my carelessly cruel words.

"Rather than that", he cried, "we should be ready to go to prison ourselves for the rest of our days! Should we, who have all the comforts of life and of freedom, stand aloof and ask the coolies to bear all the burden? Rather than that, we should offer to pay the whole sum ourselves, even though it ruined us! Yes! That would be a beautiful deed! But the other would be unthinkable."

It was not so much the words themselves as the spirit which accompanied them that stirred me deeply. I was wholly ashamed of myself for setting forward even in theory the idea I had propounded. I saw there the tenderness of his nature. And many times also I have watched him hearing the bitter complainings of some poor coolie woman or ignorant man whom I myself would have treated with impatience. I owe him this debt of gratitude, that he showed me all unconsciously by his own silent example, the fulfilment in action of those ideals which as a Christian I longed to realise.

And I owe him personally something still more intimate. The incident with which I conclude shows in so clear a light the high character of the Indian struggle that I must not refrain on personal grounds from speaking about it, though it is difficult to do so. I have related earlier in my letter how I told Mr. Gandhi that I was ready to go with him on the march, if it should begin again. I was quite eager to do this. Then there came at once to my mind the promise I had made to my mother that I would make every haste back to England to see her in her weakness. This would not be possible if I courted imprisonment: and the promise was sacred. I was torn by two conflicting duties, each of which appeared to be imperative. It seemed to me on the one hand a cowardly thing to advise the Indian community to renew the struggle, and then to shrink myself from the consequences.

My whole nature revolted against such a course. But on the other hand there was the promise given to my Mother, and that promise was sacred.

I went to Mr. Gandhi. He replied emphatically and without a moment's hesitation that my Mother's promise must come first. "We Indians", he said, "would all feel that, in giving you up to see your Mother in her weakness and old age, we were true to our own Indian nature. Not one of us would wish you to do anything

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else. You must go at the time appointed, and see her; and you will take to her from all of us our deep reverence. She is as our own Mother to us. And you know how we are taught by our Shastras, that a word once promised to a father or mother is sacred beyond any recall."

My doubts were ended by that immediate decision of my friend. I knew that no Indian would ever misunderstand me, if I did not stay. They would all put a Mother's promise first, as I myself desi to do.

Even at the time we were speaki though we little knew it, my Mother h self was at the point of death. I have happiness, on looking back, to rememl that through the loyalty of my friend a the support he gave to my own best in tinct, I did not, even in thought, bre the promise I had given to my Mother.

Bolpur. C. F. ANDREWS.

INDIA COUNCIL BILL

THE India Council Bill as introduced by Lord Crewe into the House of Lords seems to have aroused very bitter comments in the Anglo-Indian press, who almost as a body are opposed to the bill. They seem to dread that if Lord Crewe is allowed to have his way in this matter and the bill becomes law, the great autocrat who today presides over the India Council in London will have succeeded in producing a number of other autocrats, who would simultaneously so act as to paralyse the executive in India. We have seen it reported that there is no wish on the part of the Secretary of State for India to do anything of that character. But this is all beside the point. What does it matter to an Indian whether he is autocratically governed from Delhi and Simla or from London? Then again, so long as the autocracy is there, why should it be felt peculiarly irritating to the Indian if one autocrat deposes another or the chief autocrat should produce a number of other men possessing his powers and responsibilities? These considerations of a paramount nature seem to have been wholly ignored by the writers in the Indian press and this is why the deplorable spectacle of Indian publicists playing into the hands of their Anglo-Indian contemporaries is prominent today in connection with the discussion on the India Council Bill. The object of this paper is to warn the Indian press to exercise a little better discretion and wisdom in making a common cause with Anglo-Indians on a qu tion of such grave importance. It oug to be quite obvious to Indian publicis that Lord Crewe in making provisi for the selection of the two Indian me bers of the India Council from among th chosen representatives of the Indians proposing to make a conspicuous departur from the existing practice of nomina ting Indians, who may be deemed be adequately convenient by the e cutive. Lord Crewe is in fact ende vouring to extend the British syst to India by providing for the selection two Indians to his Council from amo a number of the men elected by the n official members of the various legislati Councils in India. This is in my opini a wholesome departure that will go ul mately to help the cause of self-gover ment within the empire, which is t ultimate goal of progressive India. T chief executive of the United Kingdom the Cabinet and the members of the Cabi are selected from amongst the memb of Parliament, who are the elected rep sentatives of the people generally. T proposals of Lord Crewe strike me as closely similar to that practice and the fore so fraught with great possibilities the future that personally speaking I a much enamoured of it and am inclined view with regret the support that countrymen are unthinkingly givi to the opponents of the measure, w are clever enough to damn the

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on other grounds and are thus concealing the real motive of their hostility to the measure. I wish therefore to place this view of the measure before my countrymen and to beg them to consider if their love for idealism and theory is greater than their love for the extension of the country's welfare in practical and material directions. As an academic discussion it is really immaterial whether my countrymen agree with so and so that departmentalism is bad or wicked in such and such quarters. But it becomes irritatingly painful when one sees that the academic inclination or love of criticism is allowed to work so injuriously to the best interests of the country. I for one do make bold to say that I do not mind if departmentalism and the red-tape illness get a promotion from Delhi to London, provided that in the bargain we Indians receive a share, valued and substantial. I see no reason to so grumble as to lose a substantial dose of valued rights and privileges simply because there is a chance of an occasional tug of war between Delhi and London or because the great Moghul of London is about to reproduce his kind plentifully and that at one single jump. I have not studied Western materialism for nothing and I confess I mean in my conduct of life to so spitefully take advantage of every possible opportunity to uplift my country and to expand my countrymen's opportunities for larger and larger enjoyment of this world's powers and responsibilities as to earn the applause of even the very men from whom those fields and opportunities are snatched away. There is really a very vast field of activity for the progressive and constitutional party of our countrymen and it ought to be our anxious concern to see that every chance and opportunity of well-being is tightly grasped without loss of time. The present opportunity afforded by Lord Crewe's India Council Bill is a valued and great privilege and I wish my countrymen should see that the offer is pocketed with grateful thanks. But unless India and the Indians do support the Bill with all their strength it is idle to expect that the Bill would pass as it is. Anglo-India is already advertising that the Bill has no friend in India and the danger is that the Lords might on the strength of this outcry so change the Bill as to drop altogether the provision giving the proposed valued privilege to India. This aspect of the possibility ought not to be lost sight of by our people. I am not one of those who hate criticism, dissatisfaction and discussion. In fact, it is my political creed that a people who feel satisfied with their existing lot and surroundings and opportunities, are politically a dead race. So I wish dissatisfaction to live and to expand in this quiet land of ours and I wish every Indian to cultivate the great virtue of restlessness and sensitiveness. But I must say I want this with a view to get better opportunities, greater privileges and still more liberties for my people. If a dissatisfaction that robs me or my people of a golden opportunity that is already within sight comes before me, I would consider it my honest duty to advise my people to look ahead for some moments and with all their strength to subdue the national virtue of restlessness, criticism and dissatisfaction so as to gain the proffered chance. That opportunity has now arisen and I very much wish my countrymen to exercise that discretion with a view to get hold of the privilege Lord Crewe so nobly wishes to confer on our people.

SYED H. HUSAIN.

KRUPP IRON WORKS

THE name Krupp and the famous Krupp iron and steel are known far and wide amongst the civilised countries of the world. The centenary celebration of that firm took place last year in the month of August amidst great eclat and the enthusiasm of its many thousands of labourers and officers.

In the year 1811 Friedrich Krupp of Essen established for the first time in

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Germany the manufacture of steel known as English cast steel. During the first year of its existence the works did not give the desired results and success. A hard competition ensued between this and the imported steel and the German firm got worse. But this was only the beginning of a sure future footing.

On the 26th April 1812 was born Alfred Krupp—the son of Friedrich Krupp—who in later years played such an important part in guiding and developing this firm towards wonderful success. In 1818 the firm had built a new big structure which stands as a monument of success up to the present day. On the death of the old Friedrich Krupp in 1826 there came another sudden standstill and the works sustained some losses. At this critical moment Alfred Krupp, then only a lad of 14 years old, took a bold step and took up his father's works.

Luckily however things took a better turn and gradually the works began to prosper. The indefatigable energy and earnestness of purpose of the young Krupp and the wise control, guidance and experience of his trusted men brought about a revolution later on in the iron and steel industry of the world. Every man of industry knows the prominent position the Krupp works hold now, i the pioneer and developer of high class ir and steel in the world's trade.

Besides these achievements of Krupp iron and steel factories, one hears no of their owning three gun and rifle range three coal mines, numerous iron ore works three smelting works and many othe concerns allied with this particular indu try. The works employ 70,000 hands i the Friedrich Alfred smelting works Reinhausen, the steel works in Witten Westfalen, the casting works in Magd burg and extensive works at Kiel.

On the death of Alfred Krupp on 14t July 1887, his son Fritz Krupp took up th works in his own hands. On his deat again, he leaving no male heir, the propri torship went to the eldest daughte Bertha. Soon after this the concern wa converted into a limited liability compan of 180 million marks (13½ crores o Rupees) capital. In 1906 Bertha marrie Gustav von Bohlen and Halbach and he i the present managing director of the whol Krupp concerns.

Krupp iron and casting for different industries of railway and naval engineering and their special steel for armoury, ammunition, &c., are still to be beaten.

A. GHOSH.

PHILOSOPHY OF THE SADANGA OR THE SIX LIMBS OF INDIAN PAINTING

BY ABANINDRANATH TAGORE, C.I.E.

INCLUDING '*Rasa*' which is the Great Taste and '*Chhanda*' which is Rhythm, we get the following Eight instead of six limbs for our art of Painting.

(a) '*Rasa*' the Great Taste; (b) *Chhanda*, Rhythm; (1) *Rupabheda*, Difference of visual forms and the knowledge of appearance; (2) *Pramanani*, correct perception, proportion, measure and structure of forms; (3) *Bhava*, Idea, action of feelings on forms; (4) *Lavanya Yojanam*, Infusion of grace and artistic quality; (5) *Sadrisya*, Similitude; (6) *Varnikabhanga*, Artistic manner of using the brush and colours.

As I hope to publish a fuller account of the above eight Laws of Painting soon I will in the present article restrict myself to the limit of pointing out the great similarity of thought in India and China with reference to the philosophy of the two sets of art-canons now before us. To facilitate clear explanation, the art of Japan as influenced by the older Chinese art-philosophy will give us more help than the art of China itself.

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Let us first of all take *Rasa* or the great taste. Mammata Bhatta, the author of Kavyaprakasha, defines Rasa as the great taste : 'Brahma-svadam iva anubhavayan' i. e., as if elevating our spirit by giving it a taste of greatness. We find that *Ki-in* of the Japanese art conveys the same idea as this Rasa—"Ki-in, that indefinable something which in every great work suggests elevation of sentiment, nobility of soul" (Vide Page 83, On the Laws of Japanese Painting, Henry P. Bowie.)

Besides, it is said of Rasa that 'Sa cha na karya, napi jnapya' it can neither be demonstrated nor defined, produced or expressed, according to the author of Kavyaprakash. Rasa is felt, as if palpitating before us—'Pura iva parisphuran' ; as if entering and filling our heart—'Hridayam iva prabisan' ; permeating our whole body—'Sarvanginam iva alingan' ; as if causing everything else to vanish altogether—'anyat sarvamiva tirodadhat.' Speaking about the *Ki-in* of Japanese art, Mr. Bowie has said—"From the earliest times the great art writers of China and Japan have declared that this quality... can neither be imparted nor acquired (Sa cha na karya, napi napya). It is akin to what the Romans meant by divinus afflatus, that divine and vital breath which vivifies...the work and renders it immortal" (Hridayam iva prabishan, &c.).

After the Rasa comes 'Chhanda' or Rhythm. Chhanda literally means that which gives 'Alhada' elation (vide Sabdakalpadruma). Chhanda is that which makes everything move rhythmically in joyous exultation. Therefore Chhanda in one sense is Hladini sakti. In the second chapter, sloka 59 of Panchadasi, Sakti is mentioned as moving the otherwise inactive spirit.

"Satvattamasrita sakti kalpayet sati vikriya, Varna bhittigata bhittau Chitram nanavidham yatha."

Satva (the spirit) remains passive until Sakti resting on it transforms and gives it movement. Like this white wall the spirit is colourless, motionless. Sakti is the multicoloured picture resting on a white wall. As those paintings give life and movement to the otherwise dead wall, so the colourless and motionless Satva is made to appear as moving and living by the power of this Sakti which gives movement and colour and form. Acting on Sat (spirit) the Sakti creates Rhythmic and living movement.

'Hladinya sambit alistya sachchidananda Isvara'—adhering to the Rhythmic stimulation of Hladini Sakti, Isvara is existent, exultant, active and moving. The great spirit which is inactive and invisible, *Sat*, appears as *chit* and *ananda*, (moving and living) elated as it were by the vivifying influence of Hladini Sakti (Rhythmic and living stimulus).

In fact Chhanda—Rhythm—is the life-movement (chit) and the elation (ananda) of the spirit (*Sat*). The explanation given by Mr. Okakura of the first canon of the Chinese Painting unmistakably suggests Chhanda or the Hladini Sakti.

"The life movement of the spirit through the Rhythm of things.....The great mood of the Universe moving hither and thither amidst the harmonic laws of matter which are Rhythm." (Vide page 52, Ideals of the East, Okakura).

Law of Sei-do of Japanese art probably means our Chhanda or Chhand....."This is one of the marvellous secrets of Japanese painting handed down from the great Chinese painters and based on the psychological principle-matter responsive to mind"(Vide page 78, On the Laws of Japanese Painting, Henry P. Bowie).

Now we come to *Rupabheda*, difference of visual forms and the knowledge of appearances, the first of our six limbs of painting. It is stated in Panchadasi, chapter 6th, Sloka 5, that

'Brahmadya stambha-paryanta Praninotra jada api, Uttamadhama bhavena vartante Patachitravat'. All forms, great or small, living or non-living are grouped throughout the universe according to the hierarchy of things.

This thought of the Vedanta is repeated in the Chinese 5th canon of painting.

'Disposer les lignes et leur attribuer leur place hierarchique' (Vide Page 89, La Philosophe de la nature dans l'art de 1' Extreme Orient. Petrucci). "Composition and subordination or Grouping according to the hierarchy of things," (Vide page 12, The flight of the Dragon, L. Binyon).

According to the Upanisads the formless one is revealed to us in the following different manners :—

'Yathadarse tathatmani, Yatha Svapne tatha Pitriloke, Yathapsu pariva dadrise tatha Gandharvaloke, Chhayatapayoriva Brahmaloke' (Kathopanisad).

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Within the Atma (soul) he is revealed as in a mirror, in the world of Pitris (ancestors) as merged in dreams and imagination, in the world of Gandharvas (celestial musicians) he appears rhythmically vibrated as if seen on the face of moving waters, and in this our Brahma Loka (Highest to the lowest heaven) he is revealed through the contrast of shade and light.

'He is revealed in the soul as in a mirror,'—this idea of the Upanisads is echoed in the Japanese art philosophy by the word *sha-i* ..... "They paint what they feel rather than what they see but they first see very distinctly" (as if mirrored in the soul) (Vide Page 8, On the Laws of Japanese Painting, Henry P. Bowie).

'Revealed through the contrasts of Light and Shade'—this idea was more clearly defined by the Philosophy of the Jivatma and Paramatma where the two were described as a pair of 'Suparna' Birds living in the same tree, one active and eating of the fruit of enjoyment, and the other without eating, without enjoying, sits inactive facing his companion. The Law of *In-Yo* in the Chinese and Japanese art exactly corresponds to the above doctrine of Vedanta. "In-Yo.....requires that there should be in every painting the sentiment of active and passive, light and shade (Chhaya and Atap)...The term *In-Yo* originated in the earliest doctrines of Chinese philosophy and has always existed in the art-language of the Orient. It signifies darkness (In—Chhaya) and light (Yo—Atap), negative and positive, female and male (Prakriti and Purush), passive and active (as the two 'Suparna'—Birds) .....Two flying crows, one with its beak closed, the other with its beak open.....or two dragons, one ascending to the sky, the other descending to the ocean"..... (Vide Page 48, On the Laws of Japanese Painting, Henry P. Bowie).

The Second Law of our six limbs of Painting gives us Pramanani—correct perception, proportion, measure and structure of forms. Prama not only determines the length and breadth of a thing but also tells us how far or how near the thing is. This law of Prama is practically the same as the *En-Kin* of the Chinese art-philosophy....."So far as the perspective is cerned, in the great treatise of Chu Kai entitled, The Poppy Garden Art Conve tion, a work laying down the fundame laws of landscape painting, artists specially warned against disregarding principle of perspective called *En-* meaning what is far and what is nea (Vide Page 8, On the Laws of Japan Painting, Henry P. Bowie).

Now about 'Byangya' (suggestiven which is one of the qualities of Bh (action of feelings on forms) and wh takes the third place in our six limb Painting.

In the first chaptar of Kavya-praka Mammata Bhatta says:—

'Sabdachitram bachyachitram aby gyam tu avaram smritam'—all repres tations, be they given through the me of sounds or through the means of wo are inferior representations unless there Byangya (suggestiveness) in such repres tations.

In the Japanese art-language this p ciple of Byangya is called Yukashi. "S suggestion or stimulation of the im gination is called Yukashi.....(Vide Page 47, On the Laws of Japanese Painting Henry P. Bowie).

Thus the Ethics of Indian Philosop and Art even in their minutest details echoed and re-echoed by the six canons Chinese Painting which compared with perfect planning of the Indian Six Limb Painting appear to be more or less loos strung, showing little unity of the six a whole. As far as could be judged fr translation, many subordinate things, as the copying of classic models, finish, are there simply to fill up gaps as it and to make the number of the Chinese canons come up to six.

The want of cohesiveness between e of its component parts as well as the u of the thing as a whole, also the lack any well-arranged plan in the composi of the six Chinese canons, lead us to bel that at the time when Hsieh-Ho was ing down the six canons of Chinese pa ing much of the art-philosophy as cont ed in the original six limbs of Indian Pa ing was lost to China or only im fectly remembered by art-writers of age.

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REVIEWS AND NOTICES OF BOOKS

ERRATA.

We regret very much that in the review of "Krishna and the Gita" published in our last number, several misprints have crept in. The two more serious are mentioned below.

Page 672, column 2, line 26, *omit* the word "patronisingly."

Page 672, column 2, line 38, *for* "superstitious" *read* "supercilious." R. C.

ART

We have received eight chromo-lithographs of Indian paintings published by the Indian Press of Allahabad. They are all well reproduced. As works of art the best in our opinion are "The Passing of Shah Jahan" by Abanindranath Tagore and "Chaitanya" by Nanda Lall Bose.

The Arts and Crafts of India and Ceylon, by Ananda K. Coomaraswamy. Published by T. N. Foulis, Edinburgh 1913, with 225 illustrations, price 6s. net (Rs. 5-4-0). To be had of the Indian Society of Oriental Art, 7, Old Post Office Street, Calcutta.

Dr. Coomaraswamy's handy little volume, published, with profuse illustrations, in the well-known 'Arts and Crafts' series, has well maintained, and has, perhaps, enhanced the reputation of this series of admirable handbooks so familiar to us through Professor Flinders Petrie's 'Arts and Crafts' of ancient Egypt (1909). That a volume should be devoted, in this popular series, 'to aid in the understanding' of Indian Art is one of the testimonies of the growing interest in the study of the Art of India as a characteristic record of its peculiar history and civilization. Upto the last few years the fine arts of India, as illustrated in sculpture and painting, have either been denied to exist, or have been contemptuously dismissed as unworthy of attention, by the fashionable art-exponents of Europe, as the arts of India had failed to answer the test furnished by experts brought up in classical traditions and the Italian Renaissance. The study of the arts of the *extreme orient* has recently enlarged the scope of aesthetic vision in Europe and has widened the basis of artistic criticism. As soon as these critics were led to brush aside their Hellenistic prepossessions they instantly recognized originality of idea and expression in Indian sculpture and painting, which only a few years ago, they asserted, were bastard of the occident, in their origin. Only four years ago a group of English artists maintained in a manifesto published in *the Times* that "Indian art is a lofty and adequate expression of the religious emotions of the people and of their deepest thoughts on the subject of the divine"; and the Indian type of Buddha was pronounced to be "one of the great artistic inspirations of the world". This has led to greater curiosity to know more of Indian art in its aesthetic aspects. This curiosity is now in the process of being supplied with materials. After the publication of the stupendous volumes illustrating the paintings and sculptures of India, e.g. *Indian Paintings* and *Sculptures, Ideals of Indian Art, Selected examples of Indian Art, Indian Drawings, History of Indian Fine Arts*, which, in their scope and costly productions, were intended more for the connoisseurs and learned critics, a demand for a popular and a cheap hand-book was inevitable. Dr. Coomaraswamy's present handbook is admirably well suited to meet this demand.

As the author has explained in the preface, 'the book is intended for ordinary persons rather than for archaeological specialists'. The history of the art illustrated in its growth and decay is not touched, as it would require a far greater range of illustrations and will hardly attract the general reader. The matters set forth in the book were originally delivered in the form of extension lectures in the University College, London, in 1912 and the nature of the exposition is intended primarily for persons unfamiliar with Indian religious ideas and the interesting synopsis in the first chapter, giving the character and history of Indian civilization, supplies the necessary data for the study of Indian Art and the atmosphere in which it was born and has flourished. The Indian view of life, based on its philosophy and attitude towards nature has been very well interpreted and illustrated in the various arts and crafts of India in which it finds such articulate expression.

The author has some very pertinent remarks to make on the appreciation of art :—

"I do not perceive a fundamental distinction of arts as national—Indian, Greek, or English. All art interprets life; it is like the *Vedas*, eternal, independent of the accidental conditions of those who see or hear. Hence if one should say that he is touched by the Italian, and not by the Chinese primitives, or by Greek, and not by Egyptian or Indian Sculpture, we understand that he has done no more than accept a formula. It is this habit of accepting formulas which makes it so often possible for one form of truth to be used in denial of all others; like Michael Angelo, we are apt to say that Italian painting is good, and therefore good painting is Italian. This not only prevents our understanding the arts of other races, but is the chief cause of the neglect of living artists: patrons are not sufficiently sensitive to trust their judgment outside the accepted formulas ... ... we ought not to like a work of art merely because it is like something we like. It is unworthy to exploit a picture or a phrase merely as a substitute for a beautiful environment or a beloved friend. We ought not to demand to be pleased and flattered, for our true need is to be touched by love or fear. The meaning of art is far deeper than that of its immediate subject" (p. 57-58.) Indeed this pernicious habit of accepting the accidents or idiosyncrasies of art and to judge a work of art by its subject matter apart from its manner of representation have stood in the way of Europeans as well as Indians appreciating the greatness of Indian art. The polycephalous and zoomorphic Indian images, says the European critic, are monstrosities and as such are incapable of being treated as fine arts and are intrinsically bad art. Sure enough the Indians having accepted the fashionable types in modern European art which they have learnt

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to respect find the products of Indian craftmanship devoid of any artistic merit because they do not find anything in them which they have learnt by rote to admire in European art. Similarly our educated Indians are unable to understand any new movement even in European art which strikes out any fresh path and thus happens to offend their favourite formula. The masterpieces of Indian literature had to pass through a similar attitude of indifference and neglect on the part of the educated gentry from our University and the treasures of Indian art are now faring the same fate in the estimate of the same esteemed class. The principal reason for this lack of interest must be found in the lack of opportunity or a desire to study and investigate the masterpieces of Indian art which are scattered all over India in various out of the way places, in obscure nooks or corners, in temples, or in shrines, which do not ordinarily come within the itinerary of the average educated youth from the College. Any publication therefore which could provide in an accessible form, with abundant illustrations, sufficient materials for the study of this important phase of Indian civilization is of great importance as likely to arouse interest and curiosity in a subject in which the same are conspicuously lacking. For out of interest and curiosity comes knowledge and from knowledge, appreciation. Out of this interest and curiosity in the masterpieces of Old Bengal literature we have been led to indefatigable searches after old manuscripts in every nook and corner of our villages which have revealed in our Vaishnavite and pre-Vaishnavite vernacular poems, in our folk-songs and ballads exquisite gems of artistic compositions which (inspite of their peculiar conventions, their religio-philosophical idiosyncrasies, their crudities, their provincialism and their archaisms) we have agreed to honour with the best literary masterpieces of the world. The Indian mind in its infinitely various aspects have found as much effective expression in the literary scripts to them, in the *gajan* songs, in the Sonnets of Vidyapati, in the *abhangas* of Tukaram or the poetry of St. Appar, as in the aesthetic scripts recorded with the chisel or the pencil. The masterpieces of Indian literary records are great and inspiring not because they resemble either in their form, technique or ideas the masterpieces of Europe, but because they have a character, a temperament and a flavour all their own and have displayed all the beauties and characteristic qualities of great literature *qua* literature. It is puzzling therefore to find our modern *litterateurs* with their unbounded enthusiasm for the vernacular literature turn their face against the examples of the old vernacular art of India and to refuse to look at them as if they were forbidden fruits.* They forget for the moment that art is an equally exquisite form of *Sahitya*, a medium of *companionship* with other ideas, and that "Craftsmanship is a mode of thought".

To return to our author, we find that with the aid of 225 carefully chosen illustrations, a general survey of the whole field of Indian art has been given in a very short compass (250 pages) which is likely to be very useful to the ordinary reader desiring to have a first acquaintance with the subject. The matter is divided into 2 parts, the first dealing with *Hindu a*[nd] *Buddhist art*, the second with Mughal Art. Ea[ch] part is subdivided into chapters dealing with sc[ul]ture, painting, architecture, metal work, enam[el] jewellery, woodwork, ivory, stone, earthenware a[nd] textiles. The chapters on ivory, metal work and t[ex]tiles are very interesting and the examples illustrat[ed] fully bear out the claims for artistic reputation Indian applied art. The author's assertion "that th[e] vast majority of fine metal images are of copper an[d] that bronze is rarely used" requires some correcti[on] A good portion of the Mahayanist images are bronze as also the numerous South Indian figu[res] which are composed of more than one metal and [are] known as '*pancha lauha*' figures, although copper now used in larger proportion than was usual former times. In the present state of Indi[an] archaeology any classification of the schools style of Indian art with dates of the periods howe[ver] tenative is more or less a speculative task and [the] author's very rough outline of the periods (p. [4] even now requires an adjustment in view of [Sir] Marshall's recent discoveries at Sanchi which te[nd] to show that the gates with the sculptures belong much later times. The period of the rise and grow of the Gandhara art in view of the evidences discover[ed] must be attributed to at least the 1st century B.[C.] which marks the period of the culmination of th[e] school.

There are some minor misdescriptions in describi[ng] some of the illustrations chiefly as regards their *loca*. The lamp-figure (illus. 111) is not Orissan but a dis[-] tinctly South Indian example. The brass horse (illus[.] 107) comes from Orissa, not from Rajputana. The Panel of Vishnu lying on the serpent-bed (illus. 33) is from Mamalla-puram and not from Anuradhapuram as suggested in the List of illustrations.

O. C. G.

* The attention recently given to Indian figure sculpture by our friends of the *anusandhan samitis* has been in the nature of an historical and archaeological interest, rather than of an aesthetic appreciation. The inscription at the foot of the image is to them of more importance than its sculpturesque quality.

ENGLISH

The Religion of the Sikhs, by Dorothy Field. Publi[shed] by John Murray, Albemarle Street, London. Pp. 114. P[rice] 2s. net.

The book is the latest addition to the "Wisdom of the East" series. It is divided into four chapters. In the first chapter a short description is given of the Sikh Gurus. The subject of the second chapter is "The Religious origins of Sikhism." The third chapter is the most important of all ; in it is described the doctrines of the Sikhs. In the last chapter which is the longest chapter (pp. 63-114) there have been quoted hymns from the *Granth Sahib* and from the *Granth* of the Tenth Guru.

The description given of the *Gurus* is very meagre. The readers will get, from the third chapter, a good idea of what Sikhism is. The attitude of the writer is sympathetic.

The following summary is quoted from Mr. Macauliffe's work on the Sikh Religion :—

"It prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to sacred rivers and tanks of the Hindus, and it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, all the moral and domestic virtues known to honest citizens of any country."

The Sacred Books of the Hindus: (No. 55, Jan[uary] 1914) Vol. XI—Part IV. Samkhya-Pravachana Sut[ra]

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translated by Babu Nandalal Sinha, M.A., B.L., P.C.S.; published by Babu Sudhindranath Basu, at the Panini Office, Bahadurganj, Allahabad. Pp. 231-326. Price Re. 1-8. Annual subscription: Inland Rs. 12. 12 as.; Foreign £1.

In this part the Second Book and 51 Sutras of the Third Book have been translated.

The book contains :—

(*i*) Sanskrit Text in Devanagri character. (*ii*) Padapatha with meaning of every word. (*iii*) Translation of the Sutras. (*iv*) The English Translation of the Vritti of Aniruddha. (*v*) The English Translation of the Bhasya of Vijnan Bhikshu. (*vi*) Translator's Notes to elucidate difficult points.

The series is being well edited and translated.

Spiritual Life, by Babu Hemchandra Sarkar. Pp. 19. Price 6 pies. (Published by the Andhra Brahma Postal Mission, Cocanada).

This sermon was preached by Babu Hemchandra Sarkar, M. A., on the occasion of initiating Mr. K. Kaliana Swami B. A., B. L., into Brahmaism on the 26th January, 1914.

It is a good sermon.

Ten Noble Women, by Margaret Bretherton. Published by the Christian Literature Society of India (Madras & Colombo). Pp. 60. Price 4 annas.

In this book we find short biographies of the following eminent women :—

1. Frances Willard, the Temperance worker. 2. Sister Dora, the Nurse. 3. Fidelia Fiske, the Teacher. 4. Catherine Booth, the Evangelist. 5. Elizabeth Fry, the Friend of the Prisoner. 6. Madame Guyon, the Mystic. 7. Frances Ridley Havergal, the Hymn-writer. 8. Harriet Beecher Stowe, the Champion of the slaves. 9. The Countess of Huntingdon, the Lady of Society. 10. Josephine Butler, the Champion of womanhood.

Longman's Indian Reading Books :

GRADE I.

1. Rama and Sita, with 5 illustrations from the Ravivarma Series. 24 pages. Price 6 pice.

2. Little Lady of the Sun. An Indian Fairy Story, with 4 illustrations. 24 pages. Price 6 pice.

In these books, the sentences are all simple and the words are of one or two syllables. Only the simple present, past and future, tenses are used. A beginner in English will easily understand the books.

GRADE II.

1. The Boyhood of Krishna. With 9 illustrations from the Ravivarma and Lakshmi Series. 39 pages. Price 2 annas.

2. Tales from Panchatantra, Indian fables, with illustrations. 48 pages. Price 2 annas.

In these books also the sentences are simple and short and a few are joined by conjunctions. Most of the words are of one or two syllables.

GRADE III.

1. South Indian Tales. With 8 illustrations by an Indian Artist. 64 pages. Price 3 annas.

In this book the present and past perfect tenses of verbs have been introduced. There is a little indirect speech but the meaning is always clear. A few words of three syllables have been used.

GRADE IV.

1. The King's Tale. With illustrations. 72 pages. Price 7 as.

2. The Story of Rama. With 10 illustrations from the Ravivarma and Lakshmi Series. 72 pages. Price—4 annas.

GRADE V.

1. Romantic Tales & Legends from Hindu sources, with 14 illustrations from the Ravivarma & Lakshmi series. 94 pages. Price 6 annas.

All these books are well-written and are very interesting and we draw the attention of our teachers to this excellent series.

The Islamic Series. Published by the Christian Literature Society for India, Madras.

1. The Quranic Doctrine of Sin, by the Rev. W.R.W. Gardner, M. A. Pp. 43. Price 4 annas.

2. The Quranic Doctrine of Salvation, by the same author. Pp 59. Price 4 annas.

"With regard to the Quran and its teaching," says the author, "all we can say is that we can see nothing in the book to justify us in believing that Muhamed himself had any deep conviction of sin or demanded that believers should experience it. His teaching is rather that sin, though a great offence against God, is not something which puts a man where he needs *redemption*. God does not redeem man. He simply forgives him when he repents." According to the author "the Quran does not insist on the necessity of regeneration which can alone be the basis of any true doctrine of sanctification. The absence of teaching on the necessity of regeneration naturally arises from the view taken by Muhammad concerning sin and the result of sin on man's nature."

3. Muslims in China, by the Rev. Canon Sell. Pp. 31.

The author says :—

"Muslims in China possess much religious liberty, though occasionally restricted after rebellions : but they purchase whatever liberty they enjoy by conforming to pagan practices and ceremonial and by a subservieney to the prejudices of the State officials and of the literary classes, in a manner not usual amongst their co-religionists in other lands. ..... As regards their dogmatic beliefs they may be classed as orthodox Muslims, but they are certainly lax and time-serving in their conduct and relation to others of an alien faith." In conclusion the author calls upon the missionary societies to carry on their work amongst the Muslims of China.

Siratu-i-Mustaqim : The Straight Path : by the Rev. J. Takle and published by the Christian Literature Society for India (Madras). Pages 87. Price 4 annas.

The following subjects are dealt with in the book :—

(i) Religion a Relationship. (ii) The Relationship—Paternal and Fraternal. (iii) What Muhammad teaches concerning the Relationship between God and man. (iv) What does the Lord Jesus Christ teach concerning the Relationship ? (v) The Ideal Relationship with God as seen in the consciousness of Christ (vi) Muhammadan objections. (vii) How the Muslim and Christian conceptions of Man's Relationship with his Maker work out in the Religious Social and Political spheres.

In the last chapter (eighth) the author appeals to the Moslems to weigh the words of Jesus Christ, study the testimony given to his divinity, and meditate upon his character.

MOHES CHANDRA GHOSH.

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1. The Ancient Roman Empire and the British Empire in India: the Diffusion of Roman and English Law throughout the World: two historical studies: by James Bryce, author of "The Holy Roman Empire," "The American Commonwealth." Oxford University Press, 1914. 6 shillings net.

The great statesman and author whose name is associated with these two studies is well-known for his liberal views and sympathetic handling of political problems. After a perusal of the volume under review we confess to a sense of disappointment, all the more keen because the scholarly historian who wrote these Essays raised expectations of a somewhat different kind. In treating of India, he has left his sympathies behind him, and has viewed everything in the cold light of expediency. For a person who wants to justify the rule of one nation by another, it is perhaps necessary to divest himself of those moral standards which are usually applied to governments. The noblest doctrines, such as those which we have seen enunciated by Dr. Bryce in connection with other races and other climes, are coolly discarded in favour of a more materialistic standard when the British administration in India has to be judged. Evidently the author believes that even the fundamental political maxims on which every government, in order to be efficacious, should be based, must yield to the furcoat argument with which another British Statesman, 'Honest John', has made us familiar. We are compelled to conclude that the honesty of European scholars and thinkers, even in the domain of thought, is not of universal application, and is not meant to be extended to peoples and governments east of the Suez Canal.

The learned author frequently refers to the 'conquest' of India by a handful of British troops. Nowhere does he refer to the views of Sir J. Seely and his school, who hold that India was conquered *by* Indians *for* the British, and not *by* the British themselves. Everywhere he alludes to India as being 'lower in civilisation', 'semibarbarous', and uses other epithets of the same description, showing that he has a very mistaken and superficial notion of our hoary culture and civilisation, and that his brief sojourn in India in the eighties gave him but little insight into our life and society. The vulgar self-glorification, and the readiness to be deceived born of selfish greed, which are so commonly met with among Anglo-Indian writers, have also tainted our learned author, otherwise he would be incapable of writing stuff like this:

'It has been the good fortune of England to stand far off from the conquered countries, and to have had a population too large to suffer sensibly from the moral evils which conquest and the influx of wealth bring in their train' (p. 72). The deterioration of the English nation in this respect is so plain that he who runs may read it. Again, '.....it is possible for a European race to rule a subject native race on principles of strict justice, restraining the natural propensity of the stronger to abuse their power. India has been, and is, ruled on such principles' (p. 73). Once more: 'to India severance from England would mean confusion, bloodshed, and pillage.* To England however, apart from the particular events which might have caused the snapping of the tie, and apart from the possible loss of a market, severance from India need involve no lasting injury' (p. 78). The implication here is that India is held by England s or mainly in the interest of India herself, and that white man bears his 'burden' for the benefit n himself, but of the Indians. Is it for this altru reason that the British have imprinted 'upon t rule in India a permanently military character 12), so that society in India 'is military soci military first and foremost, though with an infu of civilian officials' (p. 13), and 'the traveller fr peaceful England feels himself, except perhaps Bombay, surrounded by an atmosphere of gunpow all the time he stays in India' (p. 14)? Or does author, actuated by the same philanthropic motive fer to the breaking down of the demarcations of ca and the assimilation of the jarring elements, ra linguistic and religious, as 'a source of polit danger to the rulers of the country' (p. 21)? (not the opposition to the appointment of a natives of ability and force of character to the high civil and military posts, which the author anticip from members of the regular civil service, 'who w consider their prospects of promotion to be ther prejudiced' (p. 43), also due to the anxiety of white man to shoulder his delectable burden all alo

Dr. Bryce—we believe he has recently been elev to the peerage—speaks with greater authority w he summarises the results of Roman Imperialism points out its effect on the status of the peopl the provinces. Here is an extract: "Very soon, h ever, citizens born in the provinces began to be mitted to the great offices and to be selected by Emperor for high employment. . . . If a man deem otherwise eligible, did not happen to be a full Rom citizen, the Emperor forthwith made him one. B the time of the Antonines (A. D. 138-80) there wa practically no distinction between a Roman and provincial citizen; and we may safely assume tha the large majority of important posts, both military and civil, were held by men of provincial ex traction. Indeed, merit probably won its w faster to military than to civil distinction ..... So, long before full citizenship was granted to the inhabitants of the Roman world (about A 217), it is clear that not only the lower posts which provincials had already been employed, but highest also were freely open to all subjects. A C might be sent to govern Cilicia, or a Thracian Brit because both were now Romans rather than Gauls Thracians.....*Nothing contributed more powerf to the unity and the strength of the Roman domi than this sense of an imperial nationality.* (The ita are ours).....In the third century A.D., a Gau Spaniard, a Pannonian, a Bithynian, a Syrian ca himself a Roman, and for all practical purposes a Roman. The interests of the Empire were interests, its glory his glory, almost as much he had been born in the shadow of the capitol..... the Romans had but one army in which all subje had an equal chance of rising" (pp. 39—42).

And what has Dr. Bryce to say of British Imp lism and the status of Indians within the Emp '.....the English, unlike the Romans, have conti to reserve the higher posts for men of European 'Russia places Mussalmans from the Caucasian vinces to high military posts' (pp. 40—42). Bryce, who held the high office of Ambassador to United States, assumes an air of patronage tow the Americans, and in a manner invites them to s and follow the British method of administratio India, but happily for the good name of West civil Colonies, the Americans have chosen far differ principles of Government in the Phillipines.

* Had India no government before the British government and is law and order better than progress and growth? Dr. Bryce himself has elsewhere ('Holy Roman Empire') placed progress above order.

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United States, it is true, has 'entered, somewhat to her own surprise, on the same path' as England (p. 2), but clearly she is bent upon an honourable retreat by a path entirely different from any which England has yet had the courage and the humanity to traverse.

Dr. Bryce has dwelt upon the contrast between England and Rome in regard to the facilities for the assimilation of the conquering and the conquered races. 'In the case of Rome there was a similarity of conditions which pointed to, and ultimately effected a fusion of the peoples. In the case of England there is a dissimilarity, which makes the fusion of her people with the people of India impossible' (pp. 58-9). According to Dr. Bryce, climate offers the first point of contrast. The colour of the races offers the second, in spite of the fact that among the more civilised races of India, the faces are 'often full of an intelligence and refinement which witness to many generations of mental culture' (p. 59). Religion offers the third point of contrast, the want of a common tongue offers the fourth.

"Still, the warning Rome has bequeathed is a warning not to be neglected. Her great difficulty was finance and the impoverishment of the cultivator. Finance and the poverty of the cultivator, who is still, though much less than formerly, in danger of famine, and is taxed to the full measure of his capacity—these are the standing difficulties of Indian administration; and they do not grow less, for, as population increases, the struggle for food is more severe, and the expenditure on frontier defence, including strategic railways, has gone on rapidly increasing. . . . There is really, so far as can be seen at present, only one danger against which the English have to guard, that of provoking discontent among their subjects by laying on them too heavy a burden of taxation. It has been suggested that when the differences of caste and religion which now separate the peoples of India from one another have begun to disappear, when European civilisation has drawn them together into one people, and European ideas have created a large class of educated and restless natives ill disposed to brook subjection to an alien race, new dangers may arise to threaten the permanence of British power. Such possibilities, however, belong to a future which seems still distant" (pp. 76-7).

In the second essay the author traces the progress towards uniformity in the domain of Law. The world is being more and more divided into two groups of nations—those which follow the Roman Law, and those which follow the English Law. England, Wales, Ireland, the United States, the British colonies (except South Africa, Ceylon and Quebec, which follow the Roman Law), and India, are all governed by English Law. Scotland and Japan are among the countries governed by Roman Law. The author regards Hindu Law (p. 125) as much inferior to Roman Law,—a view which the researches of Oriental scholars are more and more proving to be false. Dr. Bryce anticipates (p. 129) the dissolution of the Hindu and Mahomedan religions in a century or two, when English Law will be adopted wholesale in India. This wish of the author does not seem likely to be gratified. Dr. Bryce observes that Legal policy in India has been determined by a handful of persons during the last eighty years of British rule. How true this is, we all know to our cost. Upon this fact Dr. Bryce moralises as follows: "Indeed the world seldom realises by how few persons it is governed. There is a sense in which power may be said to rest with the whole community, and there is also a sense in which it may be said, in some governments, to rest with a single autocrat. But in reality it almost always rests in every country with an extremely small number of persons, whose knowledge or will prevail over or among the titular possessors of authority" (pp. 122-3). But the difference between India and self-governing countries in this respect is fundamental. The legislative authority is vested in a few in the latter because people know that the interests of the few and the many are on the whole identical; here the few jealously guard that authority because they know that their interests are often antagonistic to those of the many. This is the reason which prevents the devolution of real legislative power on the representatives of the people in India.

II. The Present Educational System in Germany: by W. Chowdhry, Ph.D. K. P. Mookerjee and Co, 20, Mangoe Lane, Calcutta. Rs. 1-8-0.

This little book of 128 pages is replete with useful information. It is written by one who is evidently quite at home in his subject, and who has thoroughly digested the information at his command. Dr. Chowdhry spent over five years in Germany and visited many of the most famous educational centres. He has rendered a patriotic service of no mean merit by making his knowledge and experience available to those Indian students who may harbour the ambition of joining one of these great seats of learning to round off their education.

In the Lower Primary Schools of Germany, where the standard is nearly the same as that of our High Schools, the children are made to visit with their teachers places of historic interest in the neighbourhood. "They are made theoretically, and as far as possible, practically acquainted with the historical monuments in the country, specially with monuments commemorating German glory and the victories of Germany over other countries. Patriotic anecdotes from the lives of eminent men of Germany are always told in the lower as well as in the upper classes by the teachers, and short biographies of national heroes and of those who have made Germany what she is now, are studied. In this way, the children are taught to respect and love the Fatherland and to take pride in being Germans." A first grade male teacher gets 4,200 marks (1 mark—1 shilling) per annum and a first grade female teacher gets 2,950 marks per annum with free quarters. The top classes of the "Real" schools correspond to the B. Sc. classes of the Indian universities. As a rule, German parents try to educate their sons up to this standard, as otherwise they are regarded as uneducated and must serve in the army for three years as a private, and can never be more than a noncommissioned officer. Co-education of boys and girls ceases with the Primary Schools and does not extend to the High Schools, as in America, as the Government is totally against the system. Though in all Germany there are about 1200 High Schools for girls, female education does not occupy the high place that it does in France, for instance. The result is that in Germany the woman stands far behind the man intellectually. A University Professor is selected by the Senate, and appointed by the Government, so that on the one hand he is a Government servant, on the other a free savant. The principle 'Science and its teaching is free', is scrupulously observed, and there is no interference with the independence of the professors. The title of Professor can in Germany be granted only by the King. The income of the ordinary professor amounts to 12,000 marks per annum. The freedom enjoyed

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by the German student is proverbial. There is a Committee of students, which the senate consults on all important occasions. The method of teaching of a professor, the dealings of a professor with the students, or the personal conduct of a professor, and such other matters, are also discussed by this committee and if necessary, brought to the notice of the Senate. In this way the students also have a share in the administration of the university. There is no boarding house for the university student. There is no residential university in Germany. "The Germans do not like the residential system, and are of opinion that it prevents the full and spontaneous evolution of the character of the student, for which constant and unrestrained contact with the outer world is necessary." In a small University town, every citizen is proud of the university, the professors and the students. A student is not always punished by the public Law Courts, for every University has a private prison, where the Rector can imprison the students. The German student spends nine years in the gymnasium under a system which allows him no freedom, and he leaves it with an education so extensive and complete, that the most a university can do for it is to perfect some of its specialties. "The German student, when he leaves the gymnasium, not only has a comprehensive education, but he knows what he knows—it is not befogged with uncertainty, it is burnt into him so that it will stay. For instance, he does not merely read and write Latin or Greek, but speaks it, the same with the other languages." There are 21 Universities in Germany with 51,700 students. There are two examinations in the University which take place 3 to 5 years after the student enters the University,—the State Examination for the various learned professions, and the Examination for the Doctor's degree, which is really a very searching and protracted test, and is a much more perfect system of judging the ability and knowledge of the student than the Indian Examinations. Comparing the merits of the two types of Examination, the writer says: "Without the least hesitation one can say that the university system of this country is most cruel. One may be ever so well prepared, but still there is an uncertainty about his passing the Examination." The German universities are the chosen homes of learning and research, and every professor there is a specialist. Text-books are unknown in the Universities. The professor himself is engaged in research and is in constant touch with the new facts that are brought to light, new theories that are put forward, new discoveries that are made in his departments of study. Every professor puts his students in complete possession of the very latest information on the particular subject of their study. "The Indian University is a routine and its merit lies in the transmission of learning and not in the advancement of the same. In this respect, it is not much superior to the Gymnasium and the Upper Real School of Germany. The object of the German Universities is twofold—the transmission and the advancement of learning." The intellectual curiosity of the German scholars knows no limit and their sympathies are universal. For instance, the German scholars were the first on the continent to learn Sanskrit and to study methodically the language and wisdom of the Indians. There is an Oriental Seminary in Berlin, where, among modern Indian languages, Hindustani and Gujarati are taught by a Parsi gentleman. The names of the Professors under whom a student has studied his subjects are also taken into consideration when judging his qualification outside the university. The Technical "Hochschulen" or universities Germany stand at the head of the technical institutions of the world. The industrial concerns assist further in every conceivable way the work of scholars. The Technical University of Charlottenb is the most famous in Europe. Scientific journ scientific societies, libraries abound. There is not single town in Germany without a museum. subject of human interest is without several orga Germany enjoys the hegemony of European mus In addition to all this, there are the "People's Uni sities," sometimes employing as many as 200 pro sors.

The book is fascinating reading and possesses unique interest for us in India. A sigh, almost despair, escapes one when the condition of the Ind Universities is contrasted with those of Germany.

III. Reflections on the Problems of India; by J. S Wadia, M. A. sometime Professor of English Hi Elphinstone College. J. M. Dent & Sons, London, Pp. with an Index.

The book under review has numerous mari features, the most prominent of which is its luxuri get up. The limp morocco leather binding, thick pages, the ivory-finish paper, the beaut letterpress, the gilt edges, the portrait of the auth which constitutes the frontispiece, captivate senses and command attention; the subjects de with are of immediate practical interest to us; a the method of treatment is novel and striking, open the book wherever you may, you are sure come across some of the choicest invectives, in t style of the yellowest of yellow journalism, directe against Indian social and political leaders whom people much better known to fame than our author are accustomed to speak of with deference and respect. The author in his dedicatory preface sa that his object is to assist his countrymen in clear their minds of cant. With an ingenuousness much be admired, he also alludes to his 'unmitiga cynicism,' his 'unnecessarily aggressive' tone, admits that he is 'frequently carried away by vehemence calculated to defeat its own purpose.' Fina with that freedom from excessive humility wh characterises the whole book, Mr. Wadia lays cl to being one of the elect who swim against the t and relegates Mr. Gokhale, the target of his bitter attacks, to the ranks of the demagogues who alw swim with the tide.

Such bumptiousness on the part of a writer wh name we now hear for the first time on this side India might have been overlooked had not the b possessed some excellences, and had it not ensured its contents a certain amount of publicity by vir of their sumptuous setting and the reputation of firm by which the book has been issued. At eve page Mr. Wadia lops off a tall poppy, and seems stand before the footlights and exclaim, "Look at little David, who has laid low so many Goliaths His Highness the Gaekwar down to Mr. Gokh Don't you admire him?" It is necessary to assure Wadia, who is so terribly obsessed by that insid disease known as exaggerated ego, that there are good fish in the sea as out of it, and that wisdom not begin, nor is it likely to end, with him. As Squire in Addison's *Spectator* said on a fam occasion, there is much to be said on the proble sides, and the last word on the problems of sociology and political philosophy is to be spoken. Persons whose ability does not exte beyond paraphrasing what some modern Europ

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thinkers, some of them notorious degenerates, have said or written, should not run full tilt against those of their countrymen who have shown their capacity for constructive work of no mean order. Towards the unfortunate Bengalees, the author seems to be particularly offensive. They are 'effeminate' (p. 118), nay, 'they are to this day all that Macaulay said of them years ago' (p. 148). A foul libel may pass muster in the case of a man of the abilities and position of Lord Macaulay, but a repetition of the same by Mr. Wadia is simply intolerable. We know that in the present temper of our rulers, the cheapest and the most cowardly—Mr. Wadia must really pardon us the epithet—way to curry favour with them is to have a fling at the Bengalees, but even among Anglo-Indians there are plenty of men who are fairminded and gentlemanly enough to be ashamed of the stupid slander with which Lord Macaulay's name is associated. As a study in contrast, let us hear what Mr. Wadia has to say of the Parsis : " . . . it (simultaneous examinations) would do more harm than good to India ; for the service would be simply swamped by the quick-brained Bengalees and the plodding Marhattas. Except in this test, a Parsee of average talents would prove superior to either of them in the more really important qualifications for a trained administrator and leader of men, and in worthily upholding the status of a civilian and the traditions of the great service" (p. 161). Here is a grievance against the Bengalee which we can well understand. Again : " . . . it would be no exaggeration to say that to the Parsis an Englishman is less a foreigner than a Hindu or a Mahomedan in spite of the fact that he has lived among them for the last twelve hundred years." Let the writer think of the times when the Parsee Pilgrim Fathers, driven from the inhospitable shores of Persia, sought the protection of the rulers of Gujerat, couching their pathetic appeals in Sanskrit verses which have been preserved to this day, and were received by them with open arms, and then reflect in what light this pitiful attempt to dissociate themselves from the rest of the people of India is likely to be taken by that manly race of Englishmen between whom and his own race Mr. Wadia seeks to establish a relation of kinship.

Coming now to the subjects treated in the book, we find that the writer's contentions are (i) mass education is not good, but evil, as it must inevitably introduce among the lower orders social unrest and a feeling of dissatisfaction with one's environments of life, and so we should not disturb 'the national torpor or wholesome dulness of the lower orders' (ii) Caste is necessary and inevitable, man being naturally born unequal (iii) modern industrialism is a noxious growth, and reduces man to the level of a machine (iv) colonial self-government, as the goal of Indian political aspirations, is, to quote the elegant language habitual to the author, 'the pitiable hallucination of raving enthusiasts.' The author seeks to support these propositions by copious extracts from Nietzsche, Bernard Shaw, Carlyle, Ruskin, and others of their school. The extracts, it must be confessed, are effectively chosen, and show the author's varied reading to great advantage. But Mr. Wadia's bark is fortunately worse than his bite, and the practical conclusions at which he arrives are, in spite of his ravings and rantings, not far different from those which he attacks. Indeed, so far as we have been able to discover, he has no new constructive policy to offer to us. Here are some of his suggestions : The village primary schools should be converted into agricultural schools where the cultivator 'should be taught the three R's and made to undergo a more systematic training in agriculture' (p. 39). 'There should be enough elasticity between the orders [of caste] to provide for the transference of exceptional individuals' (p. 55). In spite of the denial of the influence of environment and therefore of caste restrictions at page 63, at page 83 the author emphatically asserts that "the character of men depends more on their occupation than on any teaching that we can give or any status that we can assign to them." The spread of the handloom industry and of irrigation are the remedies suggested at page 92 for the evils of industrialism. And lastly, the aim of the Pro-British Independent Party to which the author claims to belong is laid down as the attainment of provincial autonomy in the near future. "There are some who believe that it is possible in the dim, distant future, when most of the Indian nationalities have separately developed into efficient self-administering units, to combine them into a federation and form the United States of India—but this is a profitless incursion beyond the realms of present day politics " (p. 165).

Mr. Wadia discusses Sir Henry Campbell Bannerman's dictum "Good government can never be a substitute for government by the people themselves" and observes that it is " the most pernicious doctrine in politics that has ever been propounded by a responsible statesman." Hard words convince nobody. Let us see if Sir Henry was so egregiously wrong as Mr. Wadia fancies he was. What Sir Henry must have meant was that good government can never be counted upon when the administration is conducted by foreigners: in this case good government is a mere happy accident, and is not likely to be permanent. In the case of a people governing themselves, good government is likely to be the rule rather than the exception. In this sense his maxim is undoubtedly a sound and a wise one, not deserving the opprobious epithets bestowed upon it by our valiant author. At page 122 the writer combats the proposition that India has 'a community of historical antecedents'. Space does not permit our entering into a dissertation on this subject, but that Mr. Wadia's views are most superficial will appear to any one who is acquainted with the writings of Mr. Bepin Chandra Pal, Sister Nivedita, Professor Radhakumud Mukherjea and others of their school.

Here and there Mr. Wadia turns the light on particular classes in a very effective manner : "I have observed over and over again, while travelling in a railway train, many of those Englishmen who are ever ready to champion the cause of the Mahars, not only treat them, but even high caste Hindus of culture and refinement, with supreme contempt. For some time to come the Depressed Classes Mission Society cannot better employ its energies than in trying to mend the ways of that set of Englishmen who, without declaring the Indians as untouchables, practically treat them as such whenever it enters into their heads to do so" (p. 71).

Mr. Wadia has no difficulty in exploding the myth of "the hardworked official" and asks, 'Is this how the swaggering Imperialist supports the white man's burden ?' "Clubs and gymkhanas, holidays and hill stations, long furloughs and early pensions, which were all invented as the means of making the civilian take a more lively and sustained interest in his responsible work, seem now to have become the end and aim of his life, in consideration of which he consents to pass a few years of dreary existence in this Land of Regrets."

There is plenty of thought-provoking matter in this book. A little more of sweet reasonableness

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detracting from the force of the author's arguments. Truth has many facets, and some of them, not very popular among educated classes, have been vividly put before us in this book. If many of the views herein set forth appear to be reactionary and unprogressive, it behoves the party of light to take note of them, and try to mould its constructive programme in such a way as to avoid the pitfalls so prominently pointed out in this book.

IV. The Coronation Durbar and its consequences, by Sir Courtenay Ilbert. Oxford, Clarendon Press, 1913. 2-6 net.

The book consists of the following chapters: Correspondence preceding the Coronation Durbar, Announcements made at the Coronation Durbar, Notifications of March 22, 1912, Bengal, Bihar and Orissa, and Assam Laws Act 1912, Government of India Act 1912, Revised Regulations for the constitution of the Legislative Councils. This authentic record of some recent administrative reforms should be in the hands of every publicist. From the preface, which forms a supplementary chapter to the author's *Government of India*, we find that under the Government of India Act 1833, section 71, it was contemplated that Agra should have a Governor and Council of its own, but this intention, as we all know, has not yet been carried out. Those who are now agitating for an Executive Council for the United Provinces are therefore simply asking the Government to carry out the provisions of the Act of 1833. POL.

GUJARATI.

Juni Gujarati Bhasha ane Jain Sahitya, by Manilal Bakorbhai Vyas, Printed at the Surat Jain Printing Press, Surat. Paper cover. Pp. 60. Price 0-4-0 (1914).

This is a very entertaining essay on old Gujarati. Its aim is to shew that all who wrote Gujarati, both prose and poetry, in olden times, whether they were Jains or non-Jains, wrote in the same way and that Jain writers, because they were Jains, are not entitled to any special credit for having written in that way. But apart from that, the special value of the little work lies in the fact, that it contains many instances of the languages written in the very early period of Gujarati, both prose and verse, which throw a flood of light on the evolution and development of the language. We recommend a perusal of the essay to every one interested in the history of the Gujarati Language and Literature.

Tunki Vartao (Short Stories). Part II, by Vrojlal Jadavji Thakkar, and published by the Society for the Encouragement of Cheap Gujarati Literature, Ahmedabad. Cloth bound. Pp. 308. Price Re. 0-10-0 (1914).

Sri-Arya Bhishak, by the late Shankar Daji Shastripade, published by the same society, cloth bound with Photos. Pp. 496, Price Re. 1-8-0 (1914).

The first work contains a fine collection of stories, taken from various sources, Hindi, Marathi &c., illustrating the present day domestic life of us, Indians, and pointing out certain morals. The second is a very useful book, a compendium of Ayurvedic medicine. The price of the book when first published was Rupees ten, but the society has been able to cheapen it by nearly ten per cent. Its value can be appreciated at a glance, and we think, no medical practitioner should remain ignorant of its contents.

Indrajaya Natak, by Ishwarlal A. Dikshit, Printed at the Jnanodaya Printing Press, Broach, Paper Co... Pp. 204. Price Re. 1-4-0 (1914).

By means of about a score of Puranic stories, the writer tries to illustrate the present and past condition of India in religious, political and other matters. He has drawn freely upon Sanskrit and English to strengthen his theses. For a first attempt, he has done well.

Swarga ni Sadak, by Amratlal Sundarji Padhiar. Printed at the Diamond Jubilee Printing Press and other presses at Ahmedabad. Cloth bound, pp. 5... Price Re. 1-0-0 (1914).

This book shows its readers the highway to Heaven. It is couched in the writer's felicitous style and the different moral principles which it inculcates are set out in the shape of such entertaining stories that the reader does not like to lay down the book till he has finished that particular portion.

Rai no Parvat, by the Hon'ble Rao Bahadur Ramanbhai Mahipatram Nilkanth B. A., LL.B. Printed at the Satya Prakash Press, Ahmedabad. Cloth bound, pp. 107. Price Re. 1-0-0 (1914).

The ripe scholarship of Mr. Ramanbhai would make us welcome anything that comes from his pen. He has till now confined himself to humour and criticism, in both of which fields he has earned a name for himself. He has now essayed in another direction. The present state of the stage in Gujarat is lamentable, and a majority of the dramas written for being staged are devoid of poetry, imagination, high purpose or literary style. The drama under review is an attempt to show how these can be attained. It is written partly on the model of Sanskrit and partly on the model of English plays, and Mr. Ramanbhai's name is a guarantee that it contains nothing which is either mawkish or even remotely improper. The underlying idea in the play is that the hand of God is everywhere, and that truth and virtue always triumph, and intrigue and vice fail. The hero is a कर्मवीर who struggles to do his duty and follows the path of righteousness and succeeds in winning back his throne,—of which he had been unjustly deprived,—by means of that righteousness. He is pitched against his mother, a thoroughly worldly woman, who does not recognise the hand of God in the affairs of the world and consequently perishes. Subsidiary to this main purpose, is the recognition by the hero that it is possible for even a bookish man like himself to penetrate the incomprehensible encompassing the region of love, and he marries a child-widow, the daughter of a king, who had been kept aloof from the haunts of men and from the contact, like Banasur's daughter Usha (Okha). The language, poetry and sentiments are faultless, and the work is fitly and feelingly dedicated to his companion (जीवन-सखी) his wife, Mrs. Vidya, whom he calls the bee, that opened the petals of the flower and made the pollen nectar-like. The title of the book however is unhappy and to say the least unromantic. Otherwise the work is a valuable addition to Gujarati Literature.

K. M. J.

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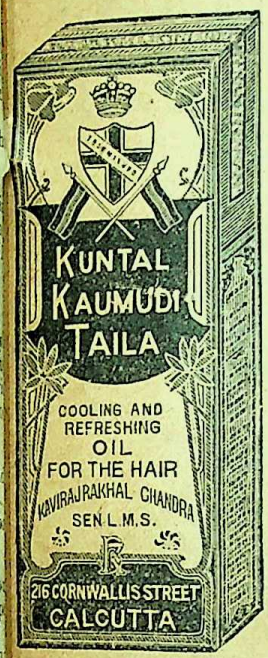
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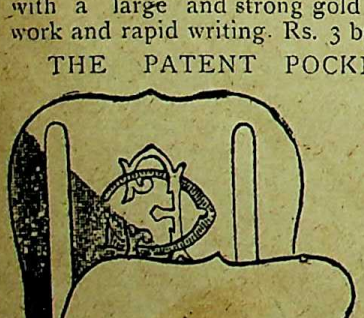


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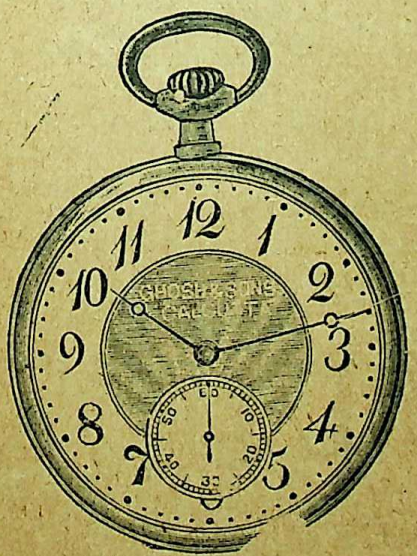
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A Monthly Review and Miscellany

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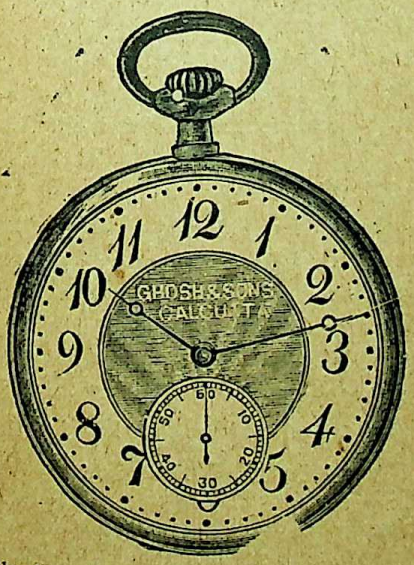
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THE MODERN REVIEW

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AUGUST, 1914

WHOLE
No. 92

NOTES

A Hindu admitted to U. S. A. Citizenship.

The first Hindu to be admitted to the citizenship of the United States of America was Akshay Kumar Mazumdar. He was admitted last year. The second Hindu to become an American citizen is Taraknath Das. *The Recorder* of San Francisco, June 6, 1914, writes :—



Akshaykumar Mazumdar.

Taraknath Das, a high caste Hindu, was yesterday admitted to citizenship by United States District Judge Dooling.

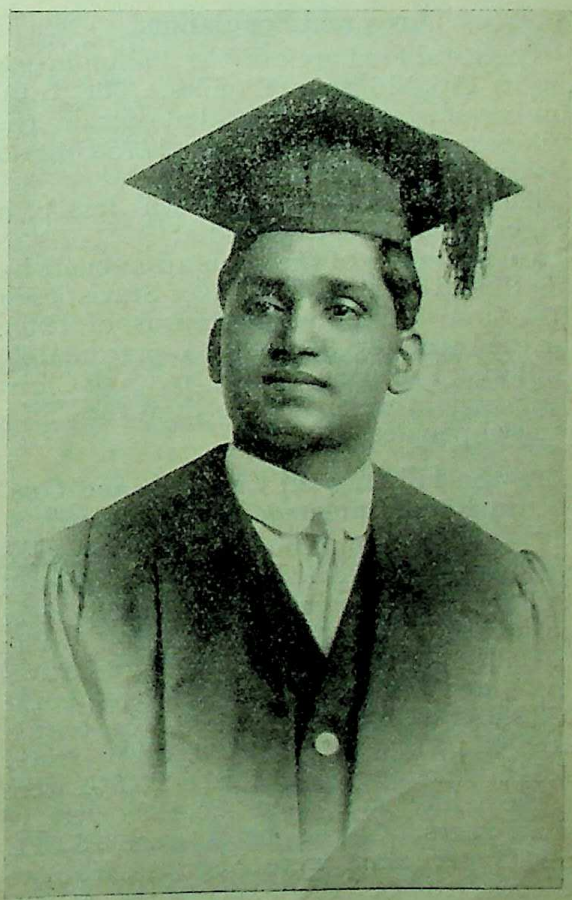
In a short opinion, in which the naturalization of Das was ordered, Judge Dooling said :

"The applicant is a high caste Hindu of the Aryan race. It has been held that the words 'free white persons,' as used in Section 2169, Rev. Stats., are intended to include the Caucasian race.

In re Mozumdar, 207 Fed. 115.

U. S. V. Balsara, 180 Fed. 694.

It is difficult to determine the exact peoples intended to be embraced in the words 'free white persons,' but the trend of modern decisions is in accord with the cases cited above. The applicant falls within the meaning of the words as therein construed, and will be admitted."



Taraknath Das.

Das came to the United States in 1906, and was at one time employed by the Government Immigration Service as an inspector of Hindu immigrants at Vancouver, B. C. At present he is a student at the

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University of California, studying for his degree of Ph. D. Das holds a degree of A. M. from the University of Washington ; he was a delegate to the recent International Peace Conference at Lake Mohonk, and is chairman of the committee on World's Student Congress at the Panama-Pacific Exposition. He gave a recitation in Sanskrit at the recent Mountain Play. He was represented on his application for naturalization by Donald Horne, of the San Francisco bar.

Self-government for the Filipinos.

Reuter's representative has cabled from Washington that the United States administration has introduced a Bill into the House of Representatives granting a measure of self-government to the Philippine Islands. The Bill proposes to abolish the Philippines Commission and substitute for it a Senate and a House of Representatives, the members of which will be elected for the Christian portions of the Islands. The representatives of the non-Christian parts will be appointed by the Governor-General.

Area and Population.

The total land area of the Philippines is about 115,026 square miles. The total number of islands enumerated within the archipelago is 3141 ; of these 2775 contain less than 1 square mile each.

These islands then are much less of a geographical unit than India.

An estimate of the population made by the United States Bureau of Statistics in 1911, and based on the census of 1903, put the total at 8,368,427. Approximately a million of the population are non-Christians and more primitive than the Christianised peoples.

Are the Filipinos all Civilized, and One in Race, Language and Religion?

The total population of the archipelago was 7,635,426 according to the census of 1903. Of this number 6,987,868 were considered civilized and 647,740 wild; 7,579,288 or 99·2 per cent. were native-born and 56,138 were foreign-born; 7,539,632 were of the Malayan or brown race, 42,097 were of the yellow race, 24,016 were of the black race, 14,271 were of the white race, and 15,419 were of mixed races. Of the black race 23,511, or 97·8 per cent. were Negritos, who are believed to be the aborigines of the Philippines. Nearly all of them live in a primitive state in the interior of Luzon, Panay, Mindanao and Negros. They are very short of stature, 4ft. 10 in. being about the average height of a full-grown man, and the women are shorter. T colour is black, their skull decid round, their hair thick and frizzly, t legs thin and almost without calves, their toes so prehensile that they can them nearly as well as their fingers. T tatoo themselves and wear very li clothing, usually only a geestring. T have no fixed abodes but roam about groups of a few families. They are ski with the bow and in throwing stones, they can easily kindle a fire, even in wet season, by rubbing together t pieces of dry bamboo. Their food sists principally of game, roots wild fruits. The women, who do all work, collect wax and honey, which their principal staples in trade. Negritos live to be fifty years of age. *brown race*, which came from the Soutl successive waves of immigration beginn in prehistoric times, *is composed of twen three distinct tribes varying widely in ture, language and appearance ;* their l guages, however, belong to one comm stock and there is a general resemblance physical features and in quality of mi The great bulk of the population, appro mately 90 per cent., is included in se Christian tribes.

More than three-fourths of the wild pulation is included in the Moro, Igo and Negrito tribes. Among the wildest the Igorots head-hunting is still a comm practice ; but the majority are industri farmers. The Moros (275, 224 wild 2323 civilized) were the last of the Mal to migrate to the islands ; they came a their conversion to the Mahommedan r gion. Slavery is common among th They are generally miserably poor, cr and haughty. There are Pagan tribes the more remote regions. Nearly thr fourths of the foreign-born and 97·5 cent. of the representatives of the yell race came from China.

Most of the inhabitants live in gro of villages.

Their Staple food and Industries.

Europeans seem to have a poor opini of rice-eaters. It is also thought by so that a people whose main industry is ag culture is not much advanced in civili tion, and, therefore, by implication, unfit self-government.

Rice is the staple food of the Filipino whom America proposes to make indep

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dent in the course of a few years. Agriculture is their principal industry. It is, however, in a primitive condition. The native farmers are lazy and slow to appreciate the advantages of the methods recommended by the Americans.

The manufacturing industry consists mainly in preparing agricultural products for market, and in the production by the natives of wearing apparel, furniture, household utensils, and other articles required to supply their primitive wants. The most important factories are those for the manufacture of cigars and cigarettes, but most cigars and some of the cigarettes are made by hand.

Filipino Civilization.

Filipino civilization, not in itself of a high order, dates from the Spanish occupation of the islands in the third quarter of the sixteenth century. The Spanish conquest of the Philippines was essentially a missionary conquest. Compared with the results of English or Dutch colonization the conversion and civilization of the Filipinos is a most remarkable achievement. The Spanish ideal was to preserve and civilize the native races, rather than to establish lucrative trading ports where the natives might be easily exploited. Notwithstanding the undeniable vices, follies and absurd illiberalities of the Spanish colonial regime, the Philippines were the only group in the East Indies that improved in civilization in the three centuries following their discovery. The chief defect in the Spanish Philippine policy was that while it made converts it did not make citizens. Self-reliance, free-thought and mental growth were not encouraged. Progress in scientific knowledge was effectively blocked by the friars.

The present system of government.

Since the 16th of October 1907 the Philippine legislature has been composed of two branches, the Philippine Commission (five Americans and four, formerly three, Filipinos), and the Philippine assembly. The members of the assembly are elected by districts for a term of two years.

Justice is administered principally by a supreme court, courts of first instance, and courts of justices of the peace. The supreme court consists of seven members, four Americans and three Filipinos.

The most common form of provincial government is that by a governor, who is *elected* biennially by the municipal councillors in convention, and a secretary, a treasurer, a supervisor, and a fiscal or prosecuting attorney, who are appointed by the Philippine Commission. Each municipality is governed by a president, a vice-president, and a municipal council, all of whom are elected biennially by the qualified electors of the municipality.

The civic standing of Filipinos today.

The American occupation of the Philippines began in August 1898, just sixteen years ago. It would be interesting to know their civic and political rights and status after these sixteen years of American rule.

Ex-President Taft says :—

"Within the last dozen years they have gradually been given complete autonomy in the municipalities, the right to elect two-thirds of the provincial governing boards, and the lower house of the insular legislature. They have four native members out of nine members of the Commission, or upper house. The Chief Justice and two Justices of the Supreme Court, [consisting altogether of 7 Judges], about one-half of the higher judicial positions and all of the Justices of the Peace are natives. In the classified civil service the proportion of Filipinos increased from 51 per cent. in 1904 to 67 per cent. in 1911. Thus today all the municipal employees, over 90 per cent. of the provincial employees, and 60 per cent. of the officials and employees of the central government are Filipinos."

When will they be granted Independence?

All American political parties are practically unanimous as to the desirability of ultimately granting independence to the Filipinos. The difference is only as regards the period of probation at the end of which they are to be no longer in leading strings. The longest term mentioned by any party or newspaper is forty years from now, and the shortest eight. This means that in all human probability the Filipinos will be an independent nation after 56 years of American rule at the latest. This would be a record in international justice and generosity. It would be the only example of its kind.

Irish Home Rule.

Irish Home Rule, on paper, has now been almost secured. Whether the attempt to give effect to it will lead to civil war is more than anybody can say. Ulstermen are armed and drilled. The Nationalist volunteers, too, are armed and drilled.

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We hope, however, Ulstermen will yet see the unreasonableness of their attitude, and not provoke war.

We admire their courage and pertinacity. We admire their readiness to sacrifice their life and property for their principles. But we cannot approve of their methods or their attitude. Neither religious bigotry nor the pride of being the descendants of those who centuries ago represented the conquering race in Ireland, should make them oblivious of the fact that they are now natives of Ireland like the indigenous Irish themselves. They should make common cause with the latter and co-operate to make Ireland a self-governing, progressive, prosperous and powerful part of the Empire. Ulstermen are a minority in Ireland. Even in the province of Ulster, they (we mean the Unionists who are Protestants) form only a bare majority, being, we believe, 57 per cent. of the total population. The minority ought not to expect to dictate to the majority. All that they ought to expect is that their religious scruples shall be respected and no legislation shall be undertaken which will place them as Protestants at a disadvantage.

We need not recapitulate past events to show how cruelly Ireland was misgoverned. That the Irish have had serious grievances and have felt that Ireland has not had a chance, one fact alone will suffice to show, namely, the fact of her depopulation. Attachment to hearth and home is one of the strongest of human instincts in all parts of the world. In spite of it the Irish census returns of 1851 showed a decrease during the previous decade of over 1,500,000, and since that date the continuous decrease in the number of its inhabitants has been the striking feature in the vital statistics of Ireland. Between 1851 and 1905, 4,028,589 emigrants left Ireland. According to the census of 1911 the total population of Ireland was 4,390,219. This shows that since 1841 more persons have left Ireland than are in it at present.

The British Parliament in London having failed to give Ireland contentment and prosperity, both justice and humanity required that the Irish themselves should be allowed to solve their problem in their own way. Such a step was needed also to establish friendship between the Irish and the British. For it is no use disguising the fact that wherever the native Irish may be, whether in their motherla or in the United States of America, they distinguished by implacable hatred of Saxon. For the good of the British Emp and of humanity this should cease.

The Unionist fear that once given Ho Rule Ireland will secede from the Emp seems to us groundless. The Home R Bill does not propose to give her autono to a greater extent than Canada enjo And Canada, it should be borne in mi contains a powerful minority of Frenchm who were conquered by the English the Irish were, and whom their natio history cannot predispose to love British connection. And yet Cana continues to be a part of the British Emp and there is a strong party there in fav of contributing three dreadnoughts the British navy. Ulstermen also fear th as the majority of the Irish are Rom Catholics, their priests will dominate th and bring on Ireland the curse of pap subjection, which may in its turn lead to severance of Ireland from Great Britai This fear, too, seems to us idle. The Po and the Roman Catholic priests s possess great religious influence, no doub but they have little or no temporal powe In their strongholds, the Latin countri their influence is on the wane. Turni to the test of actual facts we find that Canada the Roman Catholics are m than twice as numerous as any other sing Christian denomination and form tw fifths of the entire population. Yet t Pope and his priests exercise no influence the political destinies of the Domini adverse to the British connection.

As we have hinted above, it is the arr gance of being the descendants of conquer which prevents Ulster Protestants fr accepting Home Rule. They cannot be the thought of their representatives bei in a minority in an Irish parliament which the majority of members will present the "conquered" Irish. What mak the thought more bitter to them is that t majority will be "papist." But Ulsterm see no harm in domineering over minority of Irish Roman Catholics w live in Ulster.

In fact, their line of argument, so as there is reason in it, seems to be follows:—"As we are the majority in t province of Ulster, our will must prevai But they are so unreasonable as not see that as the indigenous Irish form

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majority in the island of Ireland of which Ulster is only a part, their will, too, ought to prevail in the affairs of the whole of Ireland. If Ulster claims autonomy, claims to have a will of its own, why cannot each county and each village make the same claim? There must really be a limit to decentralization somewhere.

A Federated Empire.

Whether the Liberal cabinet mean it to be so or not, Irish Home Rule is really a part of a much larger ideal. If the British Empire is to be more than a name, if there is to be equal enthusiasm for it in all its parts, if there is to be contentment everywhere, if antagonism between one part and another is to cease, if it is to endure, it must be a federated empire with a federal parliament or council for the whole and separate parliaments for the different parts. The British Parliament in London is imperial only in name. Its members represent only the people of Great Britain and Ireland. It is incapable of attending to and safe-guarding the interests of the outlying parts of the Empire, particularly of the dependencies and crown colonies, which are not self-governing.

There are 103 Irish members in the British House of Commons, and yet that body has not been able to produce contentment in Ireland. India with her 315 millions is without a single representative in Parliament, and her affairs receive the extremely careful consideration of empty benches every year for a few hours. The British colonies ill-treat and heap insults on the heads of the people of India, which is Great Britain's only real valuable empire. And the "mother" country professes her helplessness, because the "daughters" are self-governing! Why not then make the "step-daughter," India, too, self-governing, and leave the daughters and step-daughter to settle their quarrels in the best way they can? If we be not considered capable of self-government now, why not train us for complete self-government within a definitely fixed period, as the Americans are doing with regard to the Filipinos? Why not, as a first step, seriously attend to the *spread* of education, instead of indulging in the tall talk of improving its quality? Let every boy and girl be enabled to read, write and keep simple accounts, and the quality of education may be thought of afterwards.

A federated empire, with equal rights for all its inhabitants in every part, and proportionate liabilities and responsibilities for all its parts, is the only sound Imperial idea. The British Parliament does not and can not by any manner of means attend to the administration of the colonies and dependencies. Let there be autonomy for the latter as regards internal affairs, let the British Parliament deal with purely British affairs and let a federal house of representatives have charge of all imperial matters. As the Scotch want home rule, the Welsh will have it, too. In that case, there will be separate provincial parliaments for Ireland, Scotland, England and Wales. The federal house of representatives need not be located in London. As India is the most populous and important part of the Empire, it ought to be located here. That is, of course, axiomatic. As none of the big cities of India is likely to yield precedence to a rival, we may have our Canberra somewhere in the wilds of the Central Provinces.

The late Lady Hardinge.

The sympathy expressed by Indians for Lord Hardinge and his children in their recent great bereavement is sincere and deep. For the people of India had come to recognise in Lady Hardinge a woman who was a truly devoted wife, who in an hour of sore and unexpected trial did not lose her courage and presence of mind. And India has always revered ideal wifehood. During the long period



Lady Hardinge.

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of painful suspense when it was not known what turn Lord Hardinge's bodily injuries would take, Lady Hardinge was constantly by his bed-side, and nursed him back to health and life again. Her beneficence was evidenced by the leading part that she took in bringing about the constitution of the Women's Medical Service, and it is believed that the obstacles in the way of Indian lady doctors trained in medical colleges here entering that service were removed at her instance. She also took a prominent part in the establishment of the Women's Medical College at Delhi.

May her soul rest in peace, and may her husband and the children she has left behind have strength to bear the great loss they have sustained.

What makes an I. E. S?

As humble students of the art of education we have been studying with due curiosity the ideals accepted by Government for the highest kind of teaching. At one time it was declared that none but graduates of British universities could enter the Indian Educational Service, whose members organize and control the entire higher education of the land. But there are many Indians with this "British qualification". Then it was declared by official witnesses before the Services Commission that every I. E. S. man must be an English Public *School* boy. But as many graduates of Aberdeen, St. Andrews, Dublin and other comparatively obscure and cheap universities, who have no *English* Public School training behind them, have been appointed to the I. E. S. during the last ten years, the Government exponents have again shifted their ground. The latest theory, which saw the light in an inspired article in the *Statesman* of 21st July, declares that Babu Jadu Nath Sarkar, M. A., P. R. S., is incompetent to teach the Honours History course, because he cannot "convey to Indian students clear and authoritative views of the European countries whose history" forms a part of the course, while Mr. X., an Englishman and Cambridge graduate, is best qualified for the work because "he is familiar with the French, German and Italian historians, and he has spent *some months* on the Continent of Europe visiting historical sites."

Now, the best histories written in the three great continental tongues have been translated into English, and a most distinguished Indian graduate who has "given proof of an original and independent mind cannot by reading these translations qualify himself for teaching such European history as is required for the Calcutta Honours Course!

Mr. X.'s unique qualification, then, is *some months*' travel on the Continent; this enables him to convey *authoritative* views on the history (or topography which is it?) of the whole Continent. While Tocqueville travelled two years in the United States, Mr. Bodley lived for more than three years in France, before they felt themselves qualified to pronounce authoritative views on those countries. But this method is too slow for the I. E. S. professor of history: he must do his work by lightning flashes; a few *months*' travel on the Continent qualifies him to pronounce *authoritative* views on the many countries whose history is included in Modern Europe.

When we hear this claim urged, we remember what authority these very Anglo-Indian publicists attach to the views which "Padget, M. P." pronounces on Indian questions on the strength of his "some months' travel" through our country.

Prof. Bose at Cambridge.

Appreciation of Sir F. Darwin.

Following upon his success at Oxford, Prof. J. C. Bose of the Presidency College, Calcutta, achieved another in his discourse on Plant Response given on June 2nd before the University of Cambridge. The interest in his lecture was so keen that the Botanical Department of Cambridge imported some soil from India in order to give his plants the best possible conditions for exhibiting their specific reactions. The Tripos Examination was proceeding at the time, and a special request was made that Prof. Bose should delay the hour appointed for the lecture for ten minutes in order to allow advanced students who had been sitting for their Tripos to reach the lecture room in time. The large Botanical Theatre was filled with scientific specialists, dons and advanced students, who followed with great attention the experiments with which the lecturer illustrated his discourse. The applause which greeted each demonstration was led by the eminent Botanist Sir Francis Darwin in proposing the vote of thanks, said that he was filled with

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admiration, not only for the brilliancy of the work but for the convincing character of the experiments. The lecturer was an experimentalist of rare skill and ingenuity, and it had, moreover, to be remembered that he had been obliged to work in great isolation, and to depend entirely upon himself, even for the training of his mechanics, who had constructed for him instruments of such extraordinary delicacy and precision. The problems he had attacked were of wide interest and much might be expected from the furtherance of this work.

Peary Chand Mittra.

The centenary of the late Babu Peary Chand Mitra was celebrated on the 22nd of July last. His name is not so wellknown outside Bengal as it deserves to be. The biographical sketch published by the *Hindoo Patriot* would give non-Bengalis a correct idea of his many-sided activities and his striking personality. For Bengalis the sketch published in the *Prabasi* some years ago, has been the most helpful within a brief compass.



Peary Chand Mitra.

He was a brilliant student of the old Hindu School, and maintained a free school at his house. He was librarian of the Calcutta Public Library, and "not only placed the financial position of the library on a firm and secure basis, but made the library a fashionable resort of the most distinguished and cultured members of the European community." He appeared before the police reform commission in the days of Lord Dalhousie and fearlessly exposed the abuses and corruptions of the police. He founded both Bengali and English journals, and contributed to the leading English papers of the day published in Calcutta. He wrote in English a life of the Scotch philanthropist and educationist David Hare. The Agri-Horticultural Society is much indebted to Peary Chand. "He contributed several valuable articles to the *Journal* of the Society and published Bengali primers for the benefit of agriculturists." He was a member of the School Book Society and the Vernacular Literature Society.

He was one of the principal colleagues of George Thompson in founding the Bengal British India Society which was the nursery of the earliest batch of Bengalee public men and politicians such as Ram Gopal Ghose, Dakshina Ranjan Mookerjee, and Tara Chand Chuckerburty who subsequently became Dewan of the Burdwan Raj. They were called in derision by their English detractors 'the Chackerburty faction'. This Society, which was founded in 1843, was amalgamated on the 31st October 1851 with the

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Landholders' Association, which had been founded by Dwarkanath Tagore in April 1838, and the two Societies, thus amalgamated, came to be known as the British Indian Association....Peary Chand was one of the principal speakers at every political meeting which was held in his time and the annals of the British Indian Association bear ample evidence of his political prescience and patriotic activity. He was also honourably associated with the District Charitable Society. In fact, there was hardly any society of a literary, political or philanthropic character, with which he was not prominently connected as an active leader and worker. He cordially co-operated with Drinkwater Bethune in the foundation of the Bethune School for the education of girls and as soon as the school was opened, sent his eldest daughter to it. In 1868, Sir William Grey appointed him a member of the Bengal Legislative Council and it fell to his lot to pilot through the Council two important measures, Acts I and III of 1869 (Acts for the Prevention of Cruelty to Animals). He was a most active member of the Society for the Prevention of Cruelty to Animals and on the death of his friend Colesworthy Grant, became its Honorary Secretary. He was the founder, with Miss Mary Carpenter, of the Bengal Social Science Association which had a succession of Lieutenant-Governors for its Presidents. Besides, he was a municipal commissioner, an honorary magistrate and a fellow of the Calcutta University.

But it was as the author of the first Bengali novel —'Alaler Gharer Dulal' or 'The Spoilt Child' that the name of Peary Chand is destined to go down to posterity. It originally appeared in a serial form in the 'Masik Patrika'. Reviewing the book, the *Hindoo Patriot* of the 8th April, wrote :—"This is a valuable book—valuable as it is the first work of a new kind, opening a new road to literary fame hitherto untravelled by any native of Bengal....The thorough knowledge of the world, an almost confidential intimacy with the thoughts and feelings of men, an accurate and detailed acquaintance with the routine of mofussil life, with mofussil cunningness and mofussil habits, and above all, the power to dive into the secret springs of woman's affections, evinced by Tekchand Thakur (the nom-de-plume under which the work was published) are equal to all that is attributed to the best class of novel-writers." The *Calcutta Review* wrote :—"Tekchand Thakur has written a tale the like of which is not to be found in the entire range of Bengali literature." An English translation of the book by Mr. Oswell was published about ten years ago. As a satirist Peary Chand occupied a very high position. Reviewing his 'Mod khawa boro dai—Jath thakar ki Upay—a satire against the drinking habit—the Rev. Long wrote:—'A native under the soubriquet of Tekchand, with the wit of a Dickens or a Moliere, has exposed the evils of spirit drinking, female ignorance and Young Bengalism among his countrymen and his works have met with a large circulation. Being an ardent apostle of female education Peary Chand wrote several books in Bengali to further its cause. Among his other works in Bengali may be mentioned, 'Jatkinchit', a treatise on Theism ; a discourse on the culture and condition of Hindu women in ancient India, 'Bamatosini,' a tale of Hindu domestic life ; the two spiritual novels 'Abhedi' and 'Adhyatmika' as well as the Life of Colesworthy Grant, his life-long friend and co-adjutor, in English.'

(*The Hindoo Patriot.*)

He was a noted spiritualist.

As a Bengali author, apart from his merits as a novelist and satirist, he is worthy of rememberance as the first to bid adieu to the stilted and bombastic sanskritized diction then in vogue and to make an approach to the language which is used by the people in their ordinary conversation and daily intercourse in life. He thus brought new life to Bengali literature.

Prof. Bose at the Royal Institution.

The Express writes :

Scientists assembled in force to hear Dr. J. C. Bose's lecture at the Royal Institution last Friday evening, and gave him a hearty reception. There was also a spontaneous outburst of welcome when the President, Sir James Dewar, led in Mrs. Bose, who looked as though it was the proudest moment of her life. Everyone who knows the deep interest she takes in her husband's unique work will realise that she should share his triumph. The large audience followed with the keenest appreciation the practical demonstrations of the responsiveness of plants and the registration of vibrations—heart-beats as it were—the lowering and increasing of vitality, and finally the admirable lantern slides showing various aspects of Dr. Bose's work and the results obtained. Some of his Indian pupils assisted in the demonstrations. After the lecture Sir James Dewar, who lives at the Royal Institution, gave an "At Home" in his rooms in honour of Dr. and Mrs. Bose, and this enabled friends of many nationalities to come into close touch with the distinguished Bengali scientist.

Prof. J. C. Bose in Vienna.

Prof. Bose gave an address, illustrated by experiments, before a meeting of savants at Vienna on June 27th last. The Director of the Pflanzenphysiologisches Institute of the Imperial University of Vienna, Professor Rolisch, in proposing a vote of thanks spoke of the importance of Prof. Bose's discoveries. He said that Europe was largely debted to India for the method of investigation initiated by Dr. Bose. Some of the workers in Plant-Physiology in Vienna expressed a wish to be trained in the methods in Prof. Bose's laboratory in Calcutta.

The Amrita Bazar Patrika writes :—

We learn by the last mail that almost every there is a demonstration in his house, Vale, London, and many distinguished are coming there to see the most wonderful ments. The other day Mr. Balfour came, was simply enthralled with what he saw. Dr. had been to Vienna. There the Professors taken by surprise. When they first saw the ments, they said in one voice, "We did not know Europe was so far behind !" One of the most eminent among them after seeing all that Dr. has done, said, "So you have left nothing for us to do !" India is no doubt dead, but when she can birth to such an extraordinarily gifted personage

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Dr. Bose she has yet a future. The London "Daily News" has given a graphic description of Dr. Bose's experiments with illlustrations.

Prof. J. C. Bose In England.

MR. A. BALFOUR'S VISIT.

The researches of Prof. J. C. Bose continue to evoke interest among leaders of thought in England. After visiting his private laboratory in Maidavale, the President of the Royal Society declared himself most impressed by the ingenious and novel self-recording instruments which automatically record the responses made by the plants to automatic and other stimulation, and also the movements of the plant when it is affected by no outside stimulus. He regards the physiological investigations thereby afforded as of great importance and he therefore hopes that these investigations may be continued in an adequate manner. Prof. Starling, author of the standard work on Physiology, and Prof. Oliver, the well-known Plant-Physiologist, were likewise impressed by the delicacy and importance of Prof. Bose's work and methods. It has also evoked interest in other directions. Prof. Carveth Read, author of "Metaphysics of Nature" thinks there has not been any work so significant for many years. In his opinion it will profoundly influence philosophical thought by affecting our general way of regarding living things.

Mr. Arthur Balfour has been impressed by Prof. Bose's theories, and he had recently paid a long visit to Prof. Bose's laboratory where he watched the manifestations of plant-irritability with interest. Mr. Balfour is struck by the significance of these investigations to psychologists.

Lord Carmichael on the spread of education.

His Excellency Lord Carmichæl in opening the new buildings of St. Paul's Cathedral Mission College, Calcutta, in the course of his speech said :—

"Many people think that education in Bengal is passing through a most critical and crucial phase. There are some, a small minority, who would gladly set the clock back. They trace our political troubles and economic discontent to a rash and injudicious spread of English education and they think that if the rulers of India had offered education to its people with a more niggardly hand our difficulties would not perhaps have been as acute as they are.

"I confess, gentlemen, to a feeling of some impatience when I meet with this view, for it seems to me that British policy on a matter of this kind must be consistent. I do often enlarge upon the benefits of the British rule, it always seems to me that our achievement in India, even if we admit that we have made mistakes, speaks for itself in no uncertain tone. But I do take pride in knowing that the British Raj in India has from its beginning always stood for enlightenment and the spread of education.

His Lordship's speech is conceived in the right spirit. But his education department has not practised what he has preached. In 1912-1913 the number of educational institutions in Bengal *decreased* from 42,939 to 42,903 and that of pupils attending them *increased* from 1,697,714 to 1,718,623. Now this increase of 20,909 in the number of pupils is more apparent than real. For the increase in the population of Bengal during the year under report was 250,556, and 15 per cent. of this number, namely, 37,583, ought to have been the increase in the number of pupils. But as it is only 20,909, we cannot call the increase satisfactory.

What is worse is that the number of primary schools for boys fell by 513 and the number of pupils by 11,690. It is obvious that the Primary Schools form the base of the educational edifice. And this base having been narrowed, the superstructure must necessarily become much more narrow a few years hence. Or, in other words, as the number of those who are now in the elementary stage is less than before, when the time will come for these to receive high school and collegiate education a few years hence, the number of high school and collegiate students will necessarily be much less than now.

It were much to be desired that Lord Carmichael had a personality sufficiently strong to overcome opposition and make his own liberal and progressive views prevail.

Quality versus Quantity.

In a recent speech the Lieutenant Governor of the Punjab is reported to have said that it was more important to attend to the quality of education than to its quantity. That is a very plausible statement to make. But it does not require much intelligence to perceive that there is no necessary antagonism between quality and quantity. An elementary school boy knows the first four rules of arithmetic. A Cambridge Wrangler knows many branches of higher mathematics. The

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quantity of mathematical knowledge and of education possessed and received by the latter is greater than that of the former. But is it necessarily true that the quality of the latter's knowledge is inferior to that of the former? It is not difficult to give a correct answer to this question.

Again, take the expression "quantity of education" in another sense. A German primary school teaches much more than an Indian primary school. Will anybody have the hardihood to say that for this reason the quality of education imparted in German elementary schools is inferior to that given in our village schools?

Lastly, take the expression "quantity of education" in yet another sense. In Germany, France, England and other progressive countries, a much larger proportion of children receive education than in India; in fact, almost all children in the former countries have to attend school. Yet who is so ill-informed as to say that German, French and English children are worse educated than Indian children?

It is possible to give a little education in a very unsatisfactory manner: it is also possible to impart a large amount of instruction in a very superior manner. It is not at all true that if you teach much or teach many, the teaching must needs be inferior.

There is no necessary opposition between quantity and quality in education. When Anglo-Indian bureaucrats talk grandiloquently of improving the quality of our education, they seem to take it for granted that Indians have a strong predilection for education of the inferior sort. That is an absurd assumption. We want both more education and better education. But we cannot help getting annoyed when the improvement of the quality of education is made a pretext for arresting the spread of education, or, what is worse, for decreasing the number of educational institutions and pupils. We would say, therefore, give us both more education and better education.

Looking at the history of education in all progressive countries where the people are more or less self-governing we find that the spread of education has nowhere been postponed for the sake of or on the plea of improving its quality. Everywhere the people have known what is good for them. We also claim to know what is good for us and our children.

When men in power talk of improving the quality of education, why do they forget that the State owes a duty to all children of all its subjects? For all villages and towns contribute to the revenues of the State and taxes must be spent for the benefit of all. If the State gives the best possible education to, say, only 5 per cent of the children of school-going age, leaving the rest uncared for, is it not indirectly guilty of injustice to the remaining 95 per cent? There can be no question that it is the bounden duty of the State to provide educational facilities for all the children of school-age up to a certain standard. What that standard will be must depend on the resources of the State. Not till that has been done can there be any justification for arresting or retarding the spread of education on the plea of improving its quality.

When there is famine in a land, humane and wise persons do not care so much about the daintiness of the food given to the starving multitude; they try to appease the hunger of as many as possible with plain wholesome food. There is a knowledge-famine in India, as, 941 persons out of a thousand are illiterate. The right educational policy for such a country is easy to lay down.

American Democracy.

Recently Mr. Page, the United States Ambassador to Great Britain, discoursed to the Royal Institution on "some aspects of American Democracy." He holds that throughout many apparently contradictory political and social activities runs one principle, a rule of conduct which is the fundamental dogma of American democracy—the unchanging and unchangeable resolve that every human being shall have his opportunity for his utmost development; his chance to become and to do his best he can. This, in his opinion, is the key that unlocks all understanding of social and political life in the United States.

This is quite true so far as America's attitude towards European immigrants and citizens of European extraction is concerned. But her anti-Asiatic laws, already enacted or proposed to be enacted, do not show that she is prepared to give every human being, irrespective of race and complexion, opportunity for his utmost development.

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"White" Australia.

The futility of the "White Australian" policy is strikingly illustrated, says a correspondent writing to the *Pioneer*, in a comprehensive Memorandum on the Northern Territory published in Melbourne on the 19th June, and just brought to India. Prepared by the Minister of External Affairs, it opened with a statement to the effect that the development of the Northern Territory must involve for a time, a draft without direct or immediate return, upon the resources of the Commonwealth. The attempts at settlement made so far, and the extent and direction of the incidental expenditure, cannot, it is remarked, be ignored in considering what should be done. At the same time the policy may take a new direction, and be on lines that will be more capable of systematic development without at once writing down as unproductive all that has been done up to date. Something approximating £3¼ millions represents the indebtedness of the territory to the Commonwealth, though it is only three years since it was taken over and the taxpayers have become anxious that the expenditure should be reasonable in respect to the necessity and with a probabillity of its being reproductive.

The number of settlers in this vast territory has been, so far, extremely small.

For excluding the host of Government servants domiciled in Darwin the number of persons attracted to the vast empty territory during the three years was not more than forty-one. Up to the end of 1913 only eighteen settlers had definitely taken up agricultural blocks under the Lands Ordinance of 1912, all except two being in the Daly River District. The majority of the Stapleton applicants did not take up the blocks which had been alloted to them "in view of the doubts generally expressed as to the possibility of successful agriculture in the tropics by white labour."

This is a clear admission that the Northern territory of Australia cannot be brought under cultivation by white labour.

Thirteen leases are held at a rent of £2,162, covering 38,713 square miles on which 280,000 cattle are run. Fourteen persons hold 11,091 square miles carrying only 500 cattle and about one white person per thousand miles is employed in the whole district. To get over the labour difficulty to some extent it is proposed to establish a new aboriginal station near Alice Springs, but it is pointed out that no matter what steps are taken to improve the condition of the blacks, it may be regarded as certain that the moral question involved, in their association with the whites, will never be settled so long as the settlement of the territory is chiefly in the hands of single men. Every possible effort is being made to induce married white settlers to take up allotments. There are vast tracts of promising, grazing, and cultivable land, railway communications are to be constructed, bores to be sunk, but *the fact remains that the white man cannot toil in tropical countries and that no matter how favourable may be the conditions offered the Northern Territory will not prove attractive to the white cultivator.* The Commonwealth is told by its own sons that if an adequate population is to be settled permanently in the tropical north the Government must be bold in its policy and generous to those who are willing to endure the discomforts and the isolation inseparable from pioneering in the wilds. But so long as the All White policy is so blindly adhered to, the Northern Territory will remain a drain upon the Commonwealth, no matter how bold or how generous the Government may be to the pioneers. *Nothing but Indian—or Asiatic—labour can develop the tropical regions of Australia.*. The fact is becoming more widely recognised though not more freely admitted. Yet with the aid of indentured Asiatic labour the land might he transformed into one literally flowing with milk and honey. (*The italics are ours*).

The remedy proposed is that Asiatic labourers are to be imported to Australia and made to work like beasts. Indentured labour is slavery writ large. We are absolutely opposed to this wicked system. It degrades labour, is fraught with cruelty to the labourers of both sexes, fosters immorality and dehumanizes the employers of labour. The Government of India wishes to have all the affection and loyalty which national Governments claim. It should, therefore, identify itself with the nation and do nothing that hurts the national sense of self-respect and lowers the people of India in the eyes of the world. No foreign nation can think highly of us if we cannot prevent our men and women being shipped to foreign lands to work there like cattle. The Government and people of India ought to be able to find employment for all Indian laborers in the land of their birth, if they cannot emigrate as free men.

We are not in the least opposed to Indians of all grades of society emigrating to foreign lands, temporarily or permanently. But they should do so as free men.

Assam Tea Labour.

The public were under the impression that the penal provisions in the existing Assam Tea Labour Act had expired on the 1st July last. But it is to be regretted that it is not so. They are to remain in force as a temporary arrangement pending the settlement of the outstanding questions concerning (1) the introduction of legislation in the Assam Council to discourage enticement, (2) the organisation of the

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proposed Labour Bureau and (3) the opening of additional areas for recruitment.

As it was decided long ago that these penal provisions would cease to have effect on and from the 1st of July 1914, "the outstanding questions" mentioned above ought to have been settled before that date. Regard for the interests of the rich is a more powerful motive than a desire for the welfare of the poor.

"Ability to pay."

With reference to the "Report on the Condition, Improvement, and Town planning of the city of Calcutta and Contiguous areas" prepared by Mr. E. P. Richards, M. Inst. C. E., *The Indian and Eastern Engineer* writes—

> There is one important difference between a great Oriental city, like Calcutta, or Bombay and the cities of the West, which is not mentioned by Mr. Richards, and is indeed almost always overlooked by Town-Planners who are not at liberty to dip into the central exchequer to pay the piper, and that is *the capacity to pay*. It is usually assumed that, being a great city, a large Indian city is therefore wealthy. The converse is really the case. The average weaith of the units comprising such a city is very low: absurdly low on a Western basis. In Calcutta, for example, the average yield per inhabitant for municipal purposes may be placed at about 12*s*. per head, while in London it is more like £5. 10s. per head. Yet the requirements, per individual, in the matter of water supply, roads, etc., are no less, and in the case of cities subject to tropical rains, the drainage provision must be enormously greater, while the demand upon the sewers in fæcal matter is twice as much per head for a rice eater than it is for a meat eater. Again *the 12s. per head, although greatly less than the Londoner's contribution, is an infinitely larger proportion of the average individual wealth.* This bed-rock question of "ability to pay" is one that greatly affects the possibility of carrying out costly ideals. (*The italics are ours*).

This makes it clear once again that we are taxed more heavily in proportion to our wealth than Englishmen are at home.

Careers for "Bhadralok" youths.

At the prize distribution of the Sibpur Engineering College, Mr. Heaton, the principal, stated in his report that a disappointing feature was the avoidance of the Mining and Mechanical and Electrical Courses by the Bengali students, owing to there being no prospects of comfortable Government posts. The Mining Classes, however, are more popular with Anglo-Indians, who have shown more enterprise, and to whom the prospect of a Government billet on a small and inadequate pay is not alluring. The Principal attributed the p development of the industries of Benga the want of mechanical knowledge o Bengali. The training of artisans is be experimented with. Mr. Heaton sta that there were excellent prospects open fully trained artisans and motor drive openings which were at present being clusively filled by up-country people mistries. If the student population wo overcome the distaste for manual lab and their dislike to the mechanical tra there were in front of them ample oppo nities for earning sufficient incomes practising mechanics.

After the report had been read and prizes presented, H. E. Lord Carmich who presided, addressed the assem He complimented Bengalis on the pos sion of intellectual power. He exhor the *Bhadralok* youths to seek a wider f of employment, giving up the heredit inclination for the professions and Gov ment service. He believed that the cle and ambitious youth of Bengal would long allow the openings afforded by the dustrial development of the country to monopolised by one particular class.

It is to be hoped that our young m will profit by His Excellency's advice.

It cannot, however, be said that Gov ment has done its best for the profess and for recognizing merit in filling services. It is true that the legal pro sion does not require more recruits tha obtains every year. But the cour certainly requires a far larger numb trained and qualified medical men than Government medical institutions turn out. The Medical Registration has greatly discouraged private effor the field of medical education. At the s time there is no prospect of more Gov ment Medical Colleges and Schools be founded.

Engineers, too, of various kinds we quire in larger numbers than the Gov ment institution can supply. But i apprehended that the Engineering Colleg Sibpur will be abolished; and the Engin ing College to be established in connec with the Dacca University is not plann as appears from the report of the Uni sity Committee, to admit even the s number of students who are at pres educated at Sibpur.

As regards the services, the best p in all departments go to Britishers and

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next best to Eurasians in departments like the postal, telegraph, railway, salt, &c. And everywhere, whenever possible, there is a discrimination in favour of Muhammadans.

We believe in the dignity of labour. But we also think that it can be preached by rulers with the greatest effect when the best paid Government posts cease to be a monoply of particular classes.

Latrines a measure of civilization.

A writer observes in the *Indian and Eastern Engineer* that "the man who first said that the civilisation of any country might be measured by the state of its latrines, was perhaps wiser than he knew." There is much truth in this observation.

Anti-Asiatic Legislation.

The New Zealand Minister of Marine, Mr. Fisher, has introduced in the House of Representatives at Wellington a Bill to prevent the right of entry of Hindus and other Asiatics from countries within the British Empire. The intending immigrant must write an application form in any European language selected by the Custom's officer, and in the presence of the officer, not less than 50 words, the substance of which is to be dictated by the officer in a time allowance of 20 minutes.

If by chance an Indian immigrant knows English, the customs' officer may select German as the language in which a passage is to be dictated. The unjust attempt made by Colonists to exclude Indians from their country while keeping and enjoying the advantages of the right of entry into India cannot but rouse indignation. But cowardly and dishonest methods like the above used to gain the object aimed at are utterly contemptible. Another such method is that devised by the Canadians, namely, that immigrants will be excluded unless they have performed a continuous journey from the land of their birth and domicile, knowing all the while that there is no line of steamers running directly and continuously from India to Canada.

The sort of language test proposed is a grim joke. If India had the power to reciprocate in the same jocular vein, she would find her armoury of languages to joke with fuller than that of the whole continent of Europe. For, according to European authorities, India speaks 220 languages including 38 minor dialects; and an Indian customs' officer might require any white colonist arriving at an Indian port to write 50 words in Palaung, Kodagu, Dulien, Kurku, Brahui, Shina, or Lahnda. He would then be able to floor even Dr. Grierson.

Rhodesia has drafted an ordinance for imposing restrictions upon immigration and for making provision for the removal from southern Rhodesia of prohibited immigrants and undesirable inhabitants. One of the clauses enacts that "any person or class of persons deemed by the Administrator on economic grounds or on account of standard or habits of life to be unsuited to the requirements of this territory," shall be a prohibited immigrant. Thus the clause gives absolute power to the administration to shut out Indians, as there is no appeal from his decision, except on the point of identity.

Immorality and physical uncleanliness are undesirable. But it is no more true that all Asiatics or Indians are immoral and uncleanly than that all Europeans are cleanly and saintly. As to the standard of living, it is the height of unwisdom to judge a man not by what he is but by what he spends.

The standard of living may be raised with advantage only upto that level to which it requires to be raised in order to increase a man's capacity for work. It is also an incentive to labour. Beyond that level, a high standard of living is an evil. From the point of view of the individual, it is spiritually deadening and cannot be said to increase a man's moral or intellectual power. Racially, it may amount to a slow process of suicide. For the higher the standard of living, the greater is the reluctance of men and women to marry, or, if married, to rear even a moderately large family, leading to a decreasing birth-rate. For in many cases the standard of living is only an external symptom, caused by love of pleasure as the sole or chief object of life.

Whatever causes may be assigned by the white colonists for the exclusion of "coloured" persons from the countries which the former have usurped, the real cause is the fear of competition. If the white colonists consider the mixture of races an evil, why did they usurp the land of the Red Americans, the Maoris, the Zulus and other aboriginal races, and produce half-breeds? Why do they continue the

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process to this day? Why did they not keep to their ancestral homes? If they are afraid of the hook-worm or some other disease to which Asiatics are said to be peculiarly subject, why do not all white men beat a hasty retreat from all lands inhabited by "coloured" races from pre-historic times? Why do thousands upon thousands of hungry Western men and women flock to the East in spite of the terrors of the plague and other dire diseases? If it be said that eastern races can not assimilate western ideals of citizenship that there cannot be a fusion of the two civilizations, and that therefore it is best to keep the two apart by excluding orientals from countries inhabited by occidentals, why then is it forgotten that the complete attainment of this object requires also the exclusion of occidentals from the homes of the orientals? It is nonsense also to say that white men are so prejudiced that they loath the very proximity of the darker peoples; for in the land of these darker races, there is commercial and other intercourse between white, brown, black and yellow men whenever the white man is likely to be a gainer thereby.

The competition that is so much dreaded cannot be put off for ever. It cannot be prevented by simply excluding Asiatics. Physically, morally and intellectually the Asiatic is not inferior to the European. When he is once able to possess and handle the up-to-date machinery of competition, he would be no contemptible rival, as Japan has shown. When that day comes, as come it must, the man of simple habits and few wants, the man who is the most primitive in his manner of life, the nearest to a state of nature, may have advantage over him who is a child of an artificial civilization. White men will therefore do well to adopt the motto, "Back to a simple life," and accustom themselves to the competition of coloured races. When the waters of a flood find a channel, they do little harm. But if you try to dam them up, they burst through the embankment with a destructive fury.

Western races assume that their civilization is superior to the civilizations of the East. This is a large question, which we will not discuss at present. But it may be safely asserted that if we have many things to learn from the West, the West, too, has a thing or two to learn from us: which, in fact, has become a trite saying. There is no race which can benefit by contact with other races, no race which is so proud or so selfish as to avoid or prevent such contact is sure to be a loser.

Dr. J. C. Bose's Success.

Prof. J. C. Bose has now returned to London after his successful visit to Vienna where his work was greeted with enthusiasm. The Director of the Institute of Plant Physiology in Vienna, Prof. Molish, wrote that Prof. Bose's lecture and demonstration with the delicate apparatus has given the greatest pleasure to the Viennese scientific world, for with his apparatus he has shown it possible to probe deep into plant-life and bring forth results of which they could not hitherto dream. He addsthat electro-physiology being till now little known to botanists, the Viennese scientists, therefore, welcome with the great joy Prof. Bose's success.

Gwalior's Advice to the Police.

In his review of the administration report of his State the Maharaja Scindia of Gwalior says that "Police officers must not be credulous; on the contrary, they ought to lend ear to everything and from all they hear, arrive at the correct conclusion. This applies more forcibly to the criminal intelligence branch. If everything reported by a member of the C. I. D. Staff is taken as gospel truth, there would be great danger of the Government becoming unpopular and its reputation suffering."

This advice may with advantage be listened to outside Gwalior, too.

School and College Theatricals.

The following letter has been addressed by the Registrar of the Calcutta University to the heads of affiliated colleges and recognised schools:—

"The undersigned has the honour, by direction of the Hon'ble the Vice-Chancellor and Syndicate to state that it has been brought to their notice that theatricals in Schools and Colleges are becoming more frequent and are in some cases proving a source of distraction to students. The Syndicate are anxious to have information as to the number of theatricals given in each institution every year, the kind of plays generally chosen, the Classes of students allowed to take part, and the time needed for preparation. The undersigned is therefore directed to request that the Heads of affiliated Colleges and recognised schools will be good as to furnish them with the information sought for at an early date."

There can be no question that schools

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and college theatricals have assumed the proportions of a great evil. Not only is much valuable time lost in rehearsals, not only is good money thrown away on the erection of stages and the purchase of actor's costumes and painted scenery, but, what is worse, the plays and farces selected are sometimes morally degrading, and the ambition to attain perfection in acting throws the student-players into close contact with many professionals of the Bengali stage who are moral lepers. The mania for acting should be strictly restrained and the plays or scenes to be acted should be most carefully chosen. Owing to long political subjection and other causes, we have grown effeminate. No sight is more contemptible and comic than an effeminate young man. The chances of young men being required to imitate the speech, gait, and gestures of women should be minimised.

We must not be understood to be opposed to all acting by students or others. Man is an actor almost by instinct. Those beautiful lines of Wordsworth on "the child among his newborn blisses" will occur to many in this connection :

Then will he fit his tongue
To dialogues of business, love, or strife ;
But it will not be long
Ere this be thrown aside,
And with new joy and pride
The little Actor cons another part ;
Filling from time to time his "humorous stage"
With all the Persons, down to palsied Age,
That Life brings with her in her equipage ;
As if his whole vocation
Were endless imitation.

What we mean is that the love of theatricals should be kept within due bounds.

Man, particularly in youth, should be intent on *being* and not *seeming*.

A Bishop on the Philippines.

Writing on the Philippine Islands in the *Indian Witness* Bishop John W. Robinson says :—

Whatever may be the outcome of the present administration's plan to grant independence to the Philippines at an early day, the Americans have no reason to feel anything but proud of what they have accomplished. They may not think of themselves as colonisers, but taking into account the time they have been in the Philippines, their work will bear favourable comparison with the great work England has done for India.

Again :—

Poverty in the islands is nothing near so bitter and grinding as it is in most parts of India, and naturally self-support is being much more rapidly developed.

It seems America has done much more for the spread of literacy among the Filipinos than British rule has done for the same cause in India during more than a century. The Bishop observes :

From an intellectual standpoint our Filipino preachers are above the average of our workers in India. This is partly because the lower grade pastor-teacher is unknown among them and partly because both the percentage of literacy in the land is much higher, and general knowledge much more prevalent among the people.

The Hindu University.

Sir Harcourt Butler's letter to the Maharaja of Darbhanga on the constitution of the Hindu University shows on what conditions Government would be prepared to grant a charter to it. The chancellor is not to be an elected officer. Nor is the Viceroy to be its chancellor. The Lieutenant-governor of the U. P. is to be the chancellor. Colleges outside Benares are not to be affiliated to it, though students may came to it from all places.

In order to meet the sentiment of the subscribers it has been suggested that the University shall be called the Benares Hindu University. It will have no religious test and will be open to students of all denominations as well as to Hindus. Hindu theological teaching and observances will not be compulsory for any but Hindus. It will also be a teaching and residential University. The terms, mentioned above, represent the conditions the acceptance of which is necessarily precedent to the elaboration of any detailed scheme.

On the powers to be given to the chancellor, the letter says :—

As regards the powers which it is necessary to reserve to the Chancellor these are (A) the right of general supervision and power to advise that such action be taken and such staff be appointed or removed as will secure the objects of the University, with power, if necessary, to see that such advice be given effect to. (B) The right of inspection for the purposes of seeing whether the standard of education is kept up sufficiently high and for other purposes. (C) The right, as a special measure, to appoint, if necessary, (as the result of such inspection or other wise) examiners for the University examinations, who would report to the Chancellor, (D) The annual receipt of accounts (E) The approval of the appointments of Vice-Chancellor and Provost. (F) The approval of initial regulations, etc., and of subsequent changes. (G) The approval of the incorporation of local Colleges in the University. (H) The nomination of five members to the Senate ; and (I) the approval of the institution of new Faculties and the reservation of power to lay down the limits of expansion at any particular time. Some of these powers have been suggested by your Committee. Others are emergency powers which may never be exercised and can be exercised only very occasionally. The principle underlying them all is that in the interest of the rising generation and the parents, the Government must be in co-operation with the University and in a position to

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help it effectively and secure sound finance. The interest of the Government and the students and their parents in this matter are necessarily identical.

The reservation of powers which has been made on behalf of the chancellor does not err on the side of moderation. The promoters of the University may well feel thankful that the appointment of the doorkeepers, sweepers, and other important functionaries has been left to them. The only wonder is that Sir Harcourt Butler did not feel overhelmed at his moderation as he penned the letter.

If the conditions laid down in the letter were accepted, the Hindu University would have much less independence than the Indian Universities now in existence. It is evident that from the point of view of independence, the Hindu University would be much worse off than the Central Hindu College which is to form its nucleus, worse off than any college affiliated to any Indian University. One may wonder why the Hindu University should be proposed to be shackled to a much greater extent than the non-denominational Universities now in existence. We can only venture a guess. The official Universities, as they may be called without doing them any injustice, generally contain a sufficient number of fellows in their senates who are either officials or men who have to seek the favour of officials. Government, therefore, has the confidence that they are above making any political mischief, though there may have been misgivings in the official mind regarding the faithfulness of the Calcutta University. In the case of the proposed Hindu University, it may have been felt that as the fellows in the majority of instances are likely to be non-officials, it would be necessary to leave to them as little power as possible. This may have been considered all the more urgent, as many of the fellows would not be residents of the U. P. and would not stand in awe of their Lieutenant Governor to the same extent as an U. P. man was likely to do.

It is no doubt said in the letter that some of the powers reserved for the Chancellor would not be exercised ordinarily. But like the provisions of the Press Act of 1910 or Government's power to deport, they would exercise a vague terror. It is not everyday that a man is deported, but the Government's power to deport not only emasculates our leading men, but destroys our self-respect by making us feel that we are less than free men. So, ordinarily the chancellor may not dismiss a professor, but the feeling that he is liable to be removed unless he behaves would detract from his usefulness and influence over his students.

The L. G. of the United Provinces is not a Hindu, nor are any of his successors in the near future likely to be Hindus. How a University thoroughly controlled by a non-Hindu can be a *Hindu* University is more than we can understand.

This university is intended to conserve and develop all that is best in the Hindu civilisation, culture and character. For the realization of that object its governing body would require the amplest liberty, but we find instead that it is to be absolutely at the mercy of the chancellor, an alien and a Christian.

Even as regards the imparting and promotion of secular knowledge, the chancellor would control the expansion of the University and deal with the question of adding any new faculties. We know what that means. Some of our bureaucrats would have us believe that the quality of education cannot be improved if education is a boon "in the widest conmonalty spread." Or, in plain language, we are asked to believe that a great disaster would overtake us and the country if there be a further increase in the number of students and, in fact, the present number of students be not reduced. When such is the educational creed of civiliandom, the reservation of the power to control the expansion of the University in the hands of its chancellor simply means that he would be at liberty to rigidly keep down the number of its students. As for the faculties, he would, we are sure, not allow the University to teach any branch of learning, any science or the useful arts that might seem to him politically or economically inexpedient.

The proposed complete enslavement of the Hindu University must extinguish all enthusiasm for it,—a result which may not destroy the equanimity of the bureaucratic mind. Sir Harcourt Butler's letter shows that Government has no confidence in the promoters of the university, though Government claims the confidence of all sections of the people. It is a trite saying by now that it is only confidence that can beget confidence.

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If the conditions laid down in the letter be accepted, grant of liberal financial assistance will be made. But liberty has no price ; it cannot be sold however high the price. None of the self-respecting donors to the funds of the university can agree to sell his birthright of liberty for a mess of pottage. The fact that the generous and self-sacrificing promoters and founders of a university are proposed not to be given the powers and initiative which the founders and managers of even schools and colleges enjoy, cannot but give rise to feelings which need not be characterised or expressed.

The letter observes that the powers reserved to the chancellor are so reserved in the interests of the Government as well as of the students and their guardians. That the interests of the government and the people are identical is true in the abstract, though even in countries where the governments are indigenous and representative, this identity is still an ideal towards the realization of which there is a progressive tendency. The declared policy of the British Government in India is in accord with this ideal. But it cannot be said that the personnel of the Imperial and Provincial Governments in India is entirely such as to make the people feel that in matters educational this identity of interests is more a fact of contemporary history and experience than a theory. It is no libel to say that it was civiliandom that killed Mr. Gokhale's elementary education bill. It is a well known fact too that European bureaucrats in India do not like Indians who have received high education. These officials are not enthusiastic promoters of education, either elementary or high. We cannot, therefore, pretend to believe that it is of any advantage to the students or their guardians to make a high-placed civilian the autocrat of an educational institution.

The assumption that Indians, however capable, learned or self-sacrificing, do not know what education is best for Indian youth to have and that they cannot organise a system and manage an institution for giving such education, is humiliating in the extreme. There is also the assumption underlying Sir Harcourt's letter that the power to mould the minds and characters of youth if possessed by leading Hindus might be exercised in such a way as to affect prejudicially the interest of British rule. Modern education, wherever and in whatever from it may be given, even when controlled by a civilian chancellor, must foster love of liberty. But this love of liberty need not be inimical to the British connection. In fact the majority of political thinkers in India at present hold that there is a greater chance of India's attaining civic freedom by remaining within the British Empire than by trynig to go outside it. It is, however, undeniable that every Indian who loves his country, however moderate his political opinions may be, wishes that there should be no ruling caste in India and that the British monopoly of power and place should be broken.

We think it as true here as it is in England that a university which, both directly and indirectly, does not possess the freedom of teaching and research, which cannot decide who shall teach, whom and how many they shall teach and what and how they shall teach, isnot likely to fulfil its object ; for the climate of a country and the complexion of its inhabitants cannot reverset he principles which govern human affairs. Mr. Gladstone held the view that

> Defective instruction with freedom and self-government would in the choice of evils, be better than the most perfect mechanism secured by parliamentary interference.

Disraeli said that

> If he were asked whether he would rather have Oxford free with all its imperfections or an Oxford without imperfections but under the control of the Government, he would reply, 'Give me Oxford free and independent with all its anomalies and imperfections'.

In the course of the address delivered by Principal Griffiths at the meeting of the British Association held last year, he observed ;—

> "The freedom of the Universities is one of the highest educational assets of this country. and it is to the advantage of the commnnity as a whole that each University should be left unfettered to devolop its energies, promote research and advance learning in the manner best suited to its enviroment. It is conceivable that it might be better for our Uuiversities to struggle on in comparative poverty rather than yield to the temptation of affluence coupled with State control.

If the Hindu University cannot have both a charter and freedom, it had better not even a charter. It would be better have to leave the Central Hindu College affiliated to the Allahabad University, and. found more Colleges and get them affiliated to the existing Universities.

The donations to the Hindu University

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have come from all parts of the country. It is meant for students from all parts of India and from outside India. Its chancellor should not therefore be a provincial ruler. If he must be an official, he ought to be the highest representative of the sovereign. The traditions and habits of thought of the Civil Service here are not very favourable to the cause of high education; and, speaking generally, a man cannot rise above those traditions and habits of thought by simply climbing to the highest rung of the official ladder. A statesman coming fresh from an enlightened and universally educated country like England is more likely to have a mind free from prejudice against education and educated men. We do not know Sir James Meston, or his educational opinions. We are speaking impersonally.

Hindu Civliization in Turkestan.

Dr. Von Le Coq, the distinguished explorer, has promised to lecture on his recent tour in Chinese Turkestan before the Royal Asiatic Society in the autumn. Writing from Berlin he states that the results of his last journey have been very satisfactory both in quality and quantity. His collections fill 152 cases. He worked mainly at Kucha and at Tumshug, near Maralbashi. At Maralbashi he found quite a number of true Gandhara sculptures, some being exact counterparts of sculptures in slate in existing collections. But he finds, instead of being carved from Himalayan slate, they were moulded in clay and plaster, some of the moulds being found alongside. Many of the "sculptures" were still covered with paint and gold leaf. He also discovered manuscripts, the first, it is believed, ever found at Tumshug. Some of these were in Sanskrit and others, perfectly preserved, in an Iranian language.

When a nation is great, it has the power to educate and elevate other nations. Hindus were once great and their civilization spread far beyond the bounds of India. The memory of our former greatness ought to spur us on to high achievement.

Raja Rammohan Roy's English Works.

On the 27th of September every year the anniversary of the death of Raja Rammohun Roy is celebrated throughout India. To know him at first hand through his works is an elevating influence. It is a duty and a privilege, too. The anniversary celebrations awaken in many minds desire to know him. To such the offer the Panini Office of Allahabad to sell English works at Re. 1-8-0 per copy the 30th September next will be welco The ordinary price of the volume is Rs per copy. It contains more than a th sand pages.

The late Pandit Balkrishna Bhatta.

The editor of this Review has he the news of the death of Pandit Balkris Bhatta of Allahabad, sometime professo Sanskrit at the Kayastha Pathshala, w a sense of personal sorrow. For ele years he was the Pandit's colleague in t Kayastha Pathshala. The Pandit trea him with almost fraternal affection, spite of differences in social and religi views.

The Pandit was a follower of the C gress school of politics and attended seve of its sessions. He edited for years *Hindi Pradip*, perhaps the first Hindi mon ly of any note. He could write vigorous a idiomatic Hindi, and was considered of its best writers. He threw himself w energy into the Swadeshi movement. was a man of sterling character and h independent views in many matters. B in a well-to-do family, he renounced claim to his ancestral property, and by own exertions was able to make both e meet. After leaving the service of Kayastha Pathshala he for some t helped the Nagri Pracharini Sabha Benares in the preparation of the volum ous Hindi Lexicon which is now in cou of publication.

May his soul have the beatific vision.

We offer our sincere condolence to bereaved family.

Fatal affray in Dublin.

A party of Nationalist Volunte which was returning after a successful g running feat at Howth, was stopped soldiers and police at Clontarf and a fi ensued. The troops fired, wound several persons. On the troops' arri in Dublin, a mob followed and ston them. They fired again near O'Conn Bridge and several more persons, includi three women, were wounded. In all, t were killed and forty wounded in the affrays. The troops have been confined the barracks.

The troops did not fire on the

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encounter, though the Volunteers fired a few revolver shots, one of which wounded a Corporal in the ankle and injured others with the butts of the smuggled rifles. The troops only succeeded in capturig a score of the latter. The crowd's attack against the troops on their return to Dublin was most fierce and persistent.

Finally, twenty of the soldiers were ordered to fire a volley and bayonet charges followed, a number of rioters being severely wounded.

After the collisions between troops and mobs, the people brutally attacked the isolated soldiers wherever they could be found with the result that several had to be taken to hospital.

Several members of the Dublin police force have been suspended for refusing to obey orders at the time of the collisions.

The Liberal papers are indignant at what they describe as the "Dublin Massacres." They insist that the Government shall explain the odious discrimination in the treatment of Nationalist and Ulsterite volunteers and gun-runners.

In the House of Commons Mr. Redmond asked for information regarding the shocking occurrence in Dublin.

Mr. Birrell said that the Military had been requisitioned by the Assistant Commissioner of Police on his own responsibility and he had been suspended pending inquiry.

In the Debate on the Dublin affray in the House of Commons Mr. Redmond said he had previously asked Mr. Asquith to repeal the arms proclamation which placed the Nationalists at a disadvantage. He now repeated the demand. He also demanded the prosecution of the Dublin Police Commissioner Sir John Ross, an impartial enquiry into the affair, an enquiry into the conduct of the troops, the punishment of the guilty and the same treatment for Nationalists as for Ulsterites. He concluded by saying that four-fifths of the Irish people would no longer submit to be bullied, penalised, punished and shot for conduct which went scot free in Ulster.

Mr. Birrell deplored the action of the Assistant Commissioner Harrell in requisitioning the troops and said he had undertaken a duty not undertaken by the Government in other parts of Ireland, thus discriminating between the different sets of Volunteers. Though Harrell accepted full responsibility, Sir John Ross would also be suspended if he were found to be legally responsible.

Mr. Asquith said the troops had been exposed to great provocation. What had happened, however, was lamentable, unfitting and subject for consideration. The difficulty of governing Ireland was immeasurably increased by the Opposition threatening violation of the law as a cardinal virtue. He warned the Opposition that if they came into power they would find the government of Ireland an impossible task.

Mr. Ramsay Macdonald demanded how long the Government's lethargy in the face of the Opposition's active abetting of rebellion in Ulster was going to last?

Sir John Ross, Commissioner of Police in Dublin, has resigned.

That the army contains a very large proportion of partisans of Ulster has been quite clear for some time past. It seems probable now that the police also favour the Ulsterite cause.

A Nationalist Government.

A movement is on foot to form a Nationalist Provisional Government in the event of the failure of Home Rule.

The King and Suffragettes.

Mrs. Pankhurst has sent a letter to the King asking him to receive women as he has received militant Ulstermen and Nationalists, declaring that the militant women are equally responsible and sober-minded.

Regarding the progress, present condition and origin of the woman suffrage movement, Mrs. Annie Besant writes in the *Commonweal* :—

The Woman Suffrage question has reached a desperate stage and the Government contents itself with meeting out entirely different treatment to men and women, while the magistrates encourage hooligans to assault and maltreat women. An instance of the first is found in the fact that Mr. George Lansbury, Mr. Scurr and Miss Sylvia Pankhurst were committed under a statute of Edward III, on refusal to be bound over to keep the peace; Mr. Scurr was not imprisoned; Mr. Lansbury and Miss Pankhurst were sent to prison; both hunger-struck, and both were let out of prison under the infamous Cat and Mouse Act. There the similarity ends. Mr. George Lansbury repeated in public the exact words for which he was ordered to be bound over, and he has been left at liberty unmolested; Miss Sylvia Pankhurst has been re-arrested eight times, re-committed to prison and let out after hunger-striking, the last time as she was being carried in a litter in a deputation to the Prime Minister. She has declared that on release she will persist in her effort to see the Prime Minister and will take no food until she

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succeeds or dies of starvation in the effort. As regards the encouragement given by magistrates to hooligans who use violence to women, we have two young men who assaulted women speakers at a public meeting and tried to duck them in a pond; the magistrate inflicted no punishment. The senseless destruction of property by the insurgent women has destroyed also all regard to law among men, and the ruffianly element, always present in society, is given a free hand, with consequences to be reaped hereafter. The revolt of women has its root in the horrors imposed on young girls and women by the White Slave Traffic, and the scandalously light sentences on men who outrage little girls. The gross immorality of large numbers of men has aroused women to rebellion, and, weary of the hopeless task of rescuing the victims, they have determined to gain the vote and to change the laws under which women are crushed to-day. It is this sex revolt against intolerable wrong that has driven the militants, in despair, to the weapons they now employ, and to the endurance of personal suffering consequent on their use. The movement is following the course of Russian Nihilism—at first inspired by sympathy and self-sacrifice, it has, in despair, seized the evil weapon of violence and is passing into a phase in which all the forces of order are being roused against it. The heroism of the women and the justice of their cause are forgotten in the anger raised by their actions, and a furious determination to crush them is aroused. Meanwhile rebellion has its own way in Ulster, and violence there, being sufficiently strong, promises to triumph.

Since the above was written, the news appears that Miss Sylvia Pankhurst, on her release was carried to the House of Commons and laid at the entrance. A message was sent out to her that Mr. Asquith would receive the deputation of working women, and she was carried away.

Austria and Servia.

In consequence of the assassination of the heir to the throne of Austria-Hungary and his wife at Sarajevo, by conspirators who are Serbs, the Austro-Hungarian Government presented a note to Servia. It demanded the publication of the Servian Government's condemnation of and regret for the anti-Austrian propaganda and punishment of offenders, suppression of anti-Austrian teaching in the schools, dismissal of officers and functionaries whose names the Austrian Government reserved the right to communicate, acceptance of the collaboration of Austrian officials in suppressing the anti-Austrian movement and the prosecution of the accessories in the Sarajevo crime with collaboration of the representatives of the Austrian Government. The Note also demanded the arrest of the Servian Major and the State official who were compromised as a result of inquiry into the Sarajevo crime.

Though it was a great humiliation Servia submitted to most of the demands. She could not accept the collaboration of Austrian officials, as that would be a breach of the Servian constitution. S also agreed to the dismissal of officers a functionaries if inquiry showed that th were guilty. Servia's answer has n satisfied Austria. So the latter has d lared war and blockaded Antivari, which on the coast of Montenegro, a sta friendly to Servia.

Servia has an area of 18,650 squa miles and a population of 2,911,7 persons. Austria-Hungary has an area 241, 277 square miles and a population 49, 458 721 person. There is a probabili of Germany siding with Austria, a Russia with Servia. France may j Russia, and Italy will either remain neutr or help Austria. England is likely to rema neutral, unless in the event of a gener European conflagration her interests a affected.

It is believed in well-informed quarte that Austria has long had her eyes Servia, and the Sarajevo crime has o furnished her with an occasion for satis ing her wicked desire to swallow up Serv

Prof. Jadunath Sarkar's Case.

The Statseman and "Friend" of Ind has published an inspired article on t case of Professor Jadunath Sarkar. shall comment on and correct some of misstatements.

There is a growing disposition in the Indian p of Bengal to cavil at the appointment of European, however meritorious, to a post in judicial or educational service, while the selectio any Indian, though he may seem to have no qu fications whatsoever for promotion, is hailed as act of justice. Every possible allowance must made for the desire of Bengali politicians to sec a racial monopoly, but when the campaign agai Englishmen is conducted with a reckless disreg for truth some protest seems to be required.

We do not "cavil at the appointme of any European, however meritorious What we do find fault with is that Indian, Prof. Sarkar, who has given inc testable proof of capacity of a high ord for teaching and historical research has been promoted to the I. E. S., but Englishman who has not given such pr has been appointed to the I. E. S. Th E. S. does not include in its ranks ev half a dozen Indians. Europeans prac cally monopolise it. The demand, the fore, that an eminent teacher of you should be promoted to it, can be char terised as a "desire of Bengali politicia to secure a racial monopoly" only by th

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who have no regard for truth. The correct way to describe it is to call it a desire for justice and for breaking the European racial monopoly.

But suppose we did desire to secure a monopoly in our country; would that be either unjust or unnatural? The country is ours, and the desire is natural for us to do all the work of our country and get all the remuneration for such work ourselves. Do Englishmen wish all high posts in their country to be filled by Germans, Japanese or other foreigners? It will be said that Englishmen are an independent people and we are a conquered and subject race. To what extent India was conquered and to what extent it was obtained by other means, we will not discuss here. We will take the conquest for granted. The French Canadians are a conquered people. Are they compelled to import all their high officials from England? The Boers were recently conquered by Great Britain. Are the services in their country filled entirely or almost entirely by men born in Great Britain? It may be objected that the French Canadians and Boers are self-governing, Indians are not. But why not make us self-governing, too? It may be objected that Indians are mostly illiterate and uneducated. But why not educate us all? When did we refuse to learn? Japan has demonstrated the feasibility of making a whole nation literate in the course of some 30 or 40 years.

The Statesman says that it was necessary to appoint a professor of history in order to get Patna College affiliated in the History Honours Course, the existing staff being inadequate. Well and good. But as Prof. Sarkar has proved his full competency to teach history up to the M. A. Course, it would have quite served the purpose, if he had been promoted to the higher service, the I. E. S., and a competent man given his present post. Instead of such an arrangement, an Englishman, whose qualifications are not superior to those of Prof. Sarkar, has been appointed to the I. E. S. on a salary higher than what Prof. Sarkar draws.

"The Friend" of India observes :—

> The "Bengalee" has concocted the story that Mr. Owston Smith has been appointed to supersede the author of "The History of Aurangzib." This is false. Mr. Jadu Nath Sarkar will remain in the same place, do the same work, draw the same salary as before, and he can continue to describe himself as senior professor.

The Statesman's logic is that if a man remains in the same place, does the same work, and draws the same salary as before, he cannot be superseded. It ought to know that every I. E. S. officer is held *ipso facto* to be superior to every P. E. S. officer, even the seniormost. So that if in the same College there be an I. E. S. man and a P. E. S. man, the P. E. S. man is necessarily placed under the former. Moreover, Mr. Owston Smith will draw higher salary than Prof. Sarkar. How can the latter then describe himself as senior professor? As Mr. Smith is appointed to a higher service, to draw a higher salary than Mr. Sarkar, the latter is really superseded. We do not deny the learning or ability of Mr. Smith. But as Mr. Sarkar is not inferior to him in academic distinction, knowledge of history, capacity to teach, experience in teaching, and proved capacity for independent historical research, the supersession and injustice consist in his not getting the I. E. S. post with the higher salary attached to it. That while remaining in the inferior Provincial Educational Service and drawing lower salary, he will have to do the work of the senior Professor (though occupying an inferior rank), makes the injustice done to him all the more glaring.

Our point is not that Mr. Smith is not qualified, admittedly he is,—but that Mr. Sarkar is a man of superior qualifications.

Says our "Friend" :—

> Mr. Jadu Nath Sarkar took a first class at the University of Calcutta, not in history but English. As has been stated, he has written "The History of Aurangzib." Unhappily, at least five-sixth, of the honours course syllabus of the Calcutta University is devoted to European and English history, and a knowledge of the Moghul period of Indian history would be of no service in conveying to Indian students clear and authoritative views of the European countries whose history they have to master.

The first statement is false. Prof. Sarkar took first class honours in history in the B.A., headed the list in English in the M.A., passing in the first division, and after passing the most difficult intellectual test in India obtained his Premchand Roychand Studentship with history as one of his subjects. We are unable to follow the "Friend's" logic in the last sentence quoted above. Because Mr. Sarkar has written an original history of Aurangzib, why is it to be presumed that he does not know European and English history? Writing a history of Aurangzib may not be a qualification in the "Friend's"

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eyes; but how it becomes a disqualification, how to know Mughal history becomes tantamount to ignorance of European history passes our understanding. Prof. Sarkar may have written an original work covering only one-sixth of the syllabus; but that does not show that he is inferior to another man who has not written any original work covering even a hundredth part of the syllabus.

Mr. Smith knows the German, French and Italian historians. But these may be read in translations, too. Mr. Sarkar knows the Persian historians and writers of semi-historical works, most of which have not been published or translated and some of which he has been the first to discover and collect Mr. Smith has travelled in Europe for months. Mr. Sarkar has travelled in India year after year with an historical object in view. It is a misfortune that in India the history of India is an unimportant of branch historical study; but nevertheless we venture to think that a man who writes an original work on Indian history does not disqualify himself for the work of teaching history.

In the Report of the Patna University Committee extracts have been made with approval from the Report of the Royal Commission on the University of London. The following passages occur in the London Commission's Report:—

"In a University, knowledge should be pursued not merely for the sake of the information to be acquired, but for its own extension and always with reference to the *attainment of truth*. . . . We may assume that University teaching is suited to adults; . . . . that it aims not so much at filling the mind of the student with facts or theories, as at calling forth his own individuality and stimulating mental effort; that it accustoms him to the critical study of the leading authorities. The student so trained *gains an insight into the conditions under which original research is carried on*. . . . It is the personal influence of the *man doing original work* in his subject which inspires belief in it, awakens enthusiasm, gains disciples. . . . Neither is it the few alone who gain; *all* honest *students gain inestimably from* association with *teachers* who show them something of the working of the thought of independent and *original minds*." (Paragraphs 66—69.)

Bearing the above observations in mind the reader may decide for himself whether a man who in addition to reading the works of great historians has written an original work himself is more fitted to be a professor than one who has simply read what others have written.

The Statesman seeks to convey the impression that Prof. Sarkar has written only one book, the *History of Aurangzib*, insinuates that that one book is not much value.

The fact is he has written several valuable works. As to the merits of Aurangzib, critics more unbiassed better qualified than the writer of *Statesman*'s inspired article have bestowed high praise upon it.

Proposals for Reforming the Calcutta University.

Principal Archbold of Dacca College circulated some proposals for reform the Calcutta University. We are in sympathy with his suggestion that every Principal of a college should be "ex officio member of the Senate. But we do think that it would be good for the dents or for the country to vest a committee of the heads of Colleges with powers which are at present exercised the Syndicate with regard to the admission of students to examinations and similar matters.

In theory a professor may be a suitable person to exercise University functions than a busy Calcutta lawyer doctor, "however eminent in his particular sphere." But in India lawyers and doctors in private practice are in a position to more independent than the professors even private colleges; and they bring fresh mind to bear on University questions. Moreover, the fact that even England lawyers and politicians elected Rectors of Universities shows that they are not unfit to advise matters educational. It is also a question as to who is to be called a professor who not. It is well known that Dacca and Patna University Commissioners in their Reports are disposed to make Professorships virtually a monopoly I. E. S. men. It is also no longer a secret that there is an official proposal before the Royal Public Services Commission the distinction between the P. E. S. I. E. S. should be done away with the following new arrangement be made in the near future.

To label certain posts as "Professorships" attach to them fixed salaries, which will not (as now) with their holders' position in the list of the service. These "Professors," will be highest education officers and form the top of academic hierarchy. "Indians will have an opportunity of promotion to this superior grade."

As has been shown in the article on "

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latest Simla Jugglery" in our April number, this means that Indians as a rule will continue to occupy inferior posts in the educational service as now and will have the additional disadvantage of not being called professors.

So we are not in favour of making professors the predominant factor in the senate, unless it is clearly known who these professors are.

2. We should like to see the work of the University carefully arranged with a view to the best interests of the Colleges. We believe that this will only be secured by harmonious arrangements made in consultation with the Colleges and that no good will come of building up a separate and to some extent rival organisation in which the Colleges feel they have no part or lot. Hence we think that on any Board which deals with the post-graduate teaching of the University the Colleges should be very fully recognised.

This means that the University M. A. classes should be abolished. The University used to be found fault with for not being a teaching body. Now that it does teach, it must be condemned on some other ground. Very few Colleges can teach the M. A. courses, and those which can, take only a few students. We, therefore, think it absolutely necessary that the University M. A. classes should continue to exist. They are doing good work.

Mr. Archbold would like to see examinerships given to professors actually engaged in teaching the subjects in which candidates are to be examined. This was the former practice, but it was abandoned on finding that some professors (among them were Europeans) used to communicate to their students the questions they were going to set for the university examinations.

4. We are anxious that some approach to the proper relation of teacher to student should be attempted. With this end in view we should suggest that the numbers allowed to be present at one time in a lecture should be steadily lessened. The present tendency seems in the opposite direction.

This proposal would have been worthy of consideration if Mr. Archbold had also proposed that the present number of colleges should be trebled or at least doubled and had also suggested the ways and means for founding and maintaining the additional number of colleges. There is an increasing demand for collegiate education, and every year many student fail to get admission. Under such circumstances, the proposal to reduce the number of students in a class without increasing the number of colleges, cannot be supported by any friend of the people.

The first and urgent need of the University of Calcutta is the better housing and the better overseering of its students and everything should be postponed to this.

The German Universities are not residential, they do not house and overseer the students, and yet they have produced a nation of scholars, thinkers, scientific discoverers, inventors and captains of industry not inferior to those of any other nation. Let our students be better housed and better overseered, if possible, but that is certainly not the first and most urgent need.

Whatever the first and most urgent need may be, foreign teachers of our youth will please note that we do not believe that it is an urgent need that under some pretext or other the number of students in receipt of education should be reduced or should not go on increasing.

"Ex Oriente Lux."

"Lens" writes the following article in *The New Statesman* under the above heading on Dr. J. C. Bose's work in England :—

When an infinite capacity for taking pains is employed by genius, which is an infinite capacity for not needing to take pains, the results may well be substantial. Some seven years ago, when Dr. Jagadis Chunder Bose, Professor of Physics in the University of Calcutta, was in this country, he showed me, at the Davy-Faraday Laboratory of the Royal Institution certain instrumental devices for the detection and appreciation of delicate physiological reactions which had already yielded him some notable fruit, recorded in his *Plant Response*. I took occasion in the following year to comment on his admirable work, and especially to insist upon the services to physiology which were being rendered by an independent thinker, himself a trained physicist, and by race and tradition indifferent to the arbitrary barriers which we customarily set up between one science and another. For, if we mean what we say when we speak of the Universe, there can be no separate sciences, but only Science; and the epoch-making steps may be those which men of genius take through such barriers as the insubstantial phantoms that they are. Like other bugbears, they have their votaries, and the worker who ignores them may expect to be ignored. But I believe that the opinion I expressed in 1908 of Professor Bose's work will be very generally held ere long. His recent demonstrations in Oxford and Cambridge gave great satisfaction, and the same is true of his recent "Friday evening discourse" at the Royal Institution, which it was my good fortune to miss—good fortune because last week I had a demonstration to myself instead at Dr. Bose's private laboratory near Maida Vale, more satisfactory than any public lecture could be.

His Achievement.

It is long since the students of animal physiology put a smoked paper upon a revolving drum, and caused

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an isolated "nerve-muscle preparation" to record its response to stimuli by a tracing upon the paper. Dr. Bose has applied almost incredible patience and ingenuity to the invention of an apparatus which advances this principle in such a degree that the rhythm of a plant leaflet, which contracts after (or before) the fashion of the animal heart, the depression and depth of such a leaflet when poisoned by alcohol, cyanide of potassium or other general poisons of living protoplasm, can be recorded, together with an automatic timing apparatus which writes, in effect, to the thousandth of a second. These experiments, and many more, I saw last week, and they abundantly justify the following words, quoted from the preface to Professor Bose's new book, *Researches on Irritability of Plants*: "In order that the results obtained should not be influenced by any personal factor, it would be further desirable that the plant attached to the recording apparatus should be automatically excited by stimulus absolutely constant, should make its own responsive record, going through its own period of recovery, and embarking on the same cycle over again without assistance at any point on the part of the observer. . . . In presenting the results of these investigations, it will be noted that the plant has been made to tell its own story, by means of its self-made records. Each experiment has been repeated at least a dozen times, in many cases as often as a hundred times. The results may therefore be accepted as fully attested. The establishment of the unity of responsive reactions in the plant and animal, which is the subject of this work, will be found highly significant, since it is only by the study of the simpler phenomena of irritability in the vegetal organisms that we can ever expect to elucidate the more complex physiological reactions in the animal tissues."

His Apparatus.

In this assertion of the fundamental identity of response in plant and animal, and the demonstration that all plants, and not merely that of which Shelley sang, are sensitive, we have, of course, a large philosophical conclusion, *a priori* probable. But "he discovers who proves," and the proof in this case could be obtained only after the invention of means of observation sufficiently delicate and accurate. This super-refinement of the existing apparatus is an achievement in itself, and must very favourably affect the development of, especially, electro-physiology; but the results already obtained by Professor Bose himself are sufficiently remarkable.

By automatic means, wholly eliminating the personal equation, Professor Bose has been able to show and measure the sensitivity of all plant tissues—a piece of turnip, say, no less than Mimosa—to both electrical and mechanical stimuli; Doctors may find analogies in their nervous practice to both of these states, and may realise that the stimulating remedy which will save one patient may finish the next, failing the differential diagnosis the basis of which Professor Bose has reduced to the simplest terms by the cunning simplicity of which he is a master.

An Appeal to Lord Crewe.

Such men are rare in India, an admirer told me lately. They are rare anywhere, and the science of eugenics is likely to be a Methuselah they are less so. There is an obvious form of tion which our Royal Society may pay Dr. Bos that is a trifle compared with the incredible fact a worker of this quality and rarity is to-day vided, in his own University, with any labora where his work can be properly carried for The old idea of University as a collectio books has not yet yielded place to the t The Indian Universities were founded as mining bodies, have done some teaching no doubt, but still await their true develop into places where Truth is wrested from Unknown, for the service of mankind. "I make therefore, my head a grave, but a treasure, of k ledge," wrote Sir Thomas Browne. The librar "collection of books," is too often a mere cemeter knowledge; a real University is a treasur that most treasurable kind, which gives freely to all and yet ever accumulates. Lord Cr predecessor in the Secretaryship of State India might be expected to prefer the lite conception of a University, but Lord Crewe hi who inherits from his distinguished father interest in science, and who is himself Chairma the Governing Body of the Imperial Technical Col cannot, I believe, fail properly to value such a gro point of vital knowledge as is the work of Pro Bose. Clearly to focus that remarkable work fo eye of Lord Crewe is the present purpose and of the writer.

The Komagata Maru.

The Komagata Maru has sailed f Canada, the Government of that coun having paid the fares of the passengers provisioned the ship. That Government proposed to bind them in chains and de them. Though that intention was carried out, the very threat is extre humiliating. A private message has been received from Vancouver by *Khalsa Akhbar* of Lyallpur to the e that "an unsuccessful midnight att was made by 400 armed police on Komagata Maru passengers and it is known how many died or were wounde

Canada ought not to be allowe insult and exclude us in this way. S self-governing only by favour of Engl She cannot defend herself for a against, say, the Japanese if British pro tion be withdrawn. That is really reason why she does not entirely exc the Japanese. We ought to try utmost to be self-governing like colonies.

Wanted Agents everywhere to secure subscribers for the *Modern Review*. For rules apply to the Manager.

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NATURE AND WORLDLINESS
By Asit Kumar Haldar



CHILD CALLING TO THE MOON
By Asit Kumar Haldar

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HOW TO BE PROFITABLY IDLE

IN these bustling times the art of being wisely idle is apt to be neglected. We work as hard as we can in order to make the most of life. But life has secrets which it will yield only to those who often withdraw from the fret and fever of its busy scenes. Strenuous work without intervals of rest and silence is also a form of dissipation. It deadens our finer instincts and makes the deeper notes of the world inaudible to us. The spheres *have* a music, if only we would keep listening for it. In order to catch those strains, we must spend hours and days away from the noise and tumult of the world. There is another kind of masterly inactivity than what politicians talk of. There was a considerable amount of idling, or what people would call such, in the life of the man whose life and death are the best thing done by Greece—one of the best things done by humanity. What hours of idleness there lay behind the precept—Consider the lilies! And what hours of idleness does it require to profit by that teaching! The world owes two of its noblest epics to the idleness imposed upon two ardent and heroic spirits by the triumph of their enemies. And the noblest achievement of English poetry since Milton belongs to a great idler. Wise idling must be vindicated by beautiful living. It has not lacked able apologists. But I do not know if its claims to respect have ever been urged in sweeter and more persuasive speech than by Emerson in his *Apology*: if he walks alone in grove and glen, he brings the word of the wood-god to men;—if he has been gathering idle flowers, every aster in his hand comes loaded with thought! What strivings do we see about us for a place among the great workers of the world! But a far higher dignity belongs to its great idlers. They form a more exalted brotherhood. They are the *élite* of humanity.

But we need not despair of learning how to be profitably idle because we are neither men of genius nor saints. It ought to be the aim of all to live in a wholesome manner. We must plan out a well-ordered life for ourselves, and we must make a courageous and persistent endeavour to live after it. And in order to do so, we must break the idols of popular superstition. We must ever be reading, we are told. But scholarship and culture are not the same thing. The moment culture is forgotten in the pursuit of knowledge, study ceases to be the worship of truth and degenerates into a lifeless rite. We forget the spirit as we pore over the letter. Let us brave the scorn of the learned clan in order to seek wholesome nutriment for heart and mind. We have made a god of science. Life is a vanity and a nothingness without science, we hear some people say. But if science means a knowledge of things which it is most needful for us to know, we must study it in the wide universe as well as in the closet or the laboratory. Things have powers and properties intimately related to our inmost needs, which are beyond the ken of science. We have made a god of gain. And what poverty of thought and imagination, what a drying up of love and tenderness, do we suffer from in consequence of this passionate pursuit of wealth as the chief aim of life! We show such lack of thrift in seeking to enrich ourselves! If a penny saved is a penny got, let us save this precious penny, nature, by bringing a loving heart and a patient mind to the study of it. Let us pick up this gold, which lies at our feet. It is a priceless treasure, though

> "the dull swain
> Treads on it daily with his clouted shoon."

We have made a god of pleasure. But the votaries of pleasure are among the unhappiest of men. Their wine burns their mouth, and there is bitterness in their laughter.

One of the first conditions of a happy existence, says Tolstoi, is that "the link between man and nature shall not be severed," that "he shall be able to enjoy the sunshine, the pure air, the fields with their verdure, their multitudinous life." The sunshine cannot be a source of deep

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manner. Those who wallow in the slush of sensual enjoyments erect a sepulchre for their own souls. But it is not vice alone, or what is commonly called such, that robs men of the power to rejoice in the lovelinesses and exult in the glories of nature. A passionate pursuit of selfish happiness in any form severs the sweet bond of love and sympathy that binds the spirit of man to nature. And there are alas! too many other things in life—grinding poverty, disease, bitter anguish—to make men turn away from nature or regard it with a cynical indifference. Let us, then, make the most of the hours and days when we are able to enjoy the companionship of nature. Among life's opportunities, not the least to be prized are the times and seasons when nature finds us in a sympathetic mood. Sorrows and cares wait for us. Let us sip this sweet cup while we can! Let the eye drink in the verdure of green fields. Let it feed on the loveliness of trees and shrubs, of groves and thickets. Let us read the high romance of the clouds. Let the peace of murmuring streams pass into our care-laden hearts. Let the ineffable loveliness of bud and blossom—wondrous beauty without a tinge of vanity, noble service without a touch of pride—be imaged on our minds—if they have not been hopelessly hardened by eager self-seeking! Let us, who have known the heat of strife and the bitterness of disappointment, bathe our spirits in

"the silence and the calm
Of mute insensate things."

Let the fragrance of flowers wean our hearts from the blind worship of the beauty that fascinates the eye. Let it act as a spell to lift the veil from the Unseen!

Love of nature happily is not an uncommon thing. Green meadows and flowing streams have a charm for every young man who has a healthy vitality of mind and body. But they who love nature *to live with her* are the true lovers. We are inspired with such love only when, having felt the presence of God in the soul, we are awakened to a sense of the Divine in nature. With the experience which is called "conversion" in theological language, we begin to find in nature suggestions of the spiritual world and the Divine Nature. And these suggestions become more and more clear and strong with our spiritual growth. Nature is indeed a revelation. But it is only the Divine Preceptor who can tea us to read this sacred book aright. Aft we have been once introduced to this stud we find in it a power to uplift and sustai to draw us away from low aims and friv lous pursuits, to fill lonely hours and in days with a sense of sweet companionsh and true service. Wordsworth recogni in nature

"The anchor of his purest thoughts, the nurse
The guide, the guardian of his heart, and soul
Of all his moral being."

No nobler testimony could be bor to the service rendered to us by natur Do not the fields and groves rebuke lo aims? You cannot read their meani aright if you come to them with an impu heart. You cannot share in the stream life flowing through the universe if you a a voluptuary. You are denied the pri lege of loving converse with shrubs a blossoms if you thirst after sensual hap ness. If you are not loyal to the Divi in yourself, you cannot feel that a love landscape is a sweet word spoken to y by God. Earth and sky will not le themselves to a base use. Nature will n be your ally in the working out of self ends. You must be austere and self-den ing in order to find in nature a ministra to your deepest needs. When you ha accepted life as a high trust and resolv to use it well, nature will be to you boundless source of strength and joy. the joy of this sweet fellowship you w forget the sneers of selfish men, the calu nies of base tongues, cold, unloving gru ings from those to whom your hear love has gone forth. Your heart will softened and soothed by the warmth this love; and all that is pure and no in you will be nourished by the contemp tion of beauteous forms.

May weather in Florence, says M Oliphant, is like what we may conce weather in heaven to be. We have ind a foretaste of heaven in nature's lovel moods. And even those who have n known the ethereal sweetness of M time in Florence may feel there hardly anything in nature lovelier than May morning or afternoon in the woo How wondrous the peace which then i the soul! There are moments when one is once almost touches the vesture of Go It is a waking dream of heaven, a dre which must one day come true. It d

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one good to give an hour to such dreaming. One is profited by it far more than by an eager pursuit of earthly happiness. Is there not a truer wakefulness in it than in a ceaseless watching and an adroit use of the opportunities of winning wealth or power or fame? Have we not sometimes been led beside the still waters? What other power or privilege is there so worth seeking as that of dwelling beside them evermore? To-day the hours are clothed in radiance and the snows are unveiled. Do they not rebuke the pride of all earthly splendour? Do they not remind you of a Presence inspiring meek hearts with a passion for eternal adoration? A hundred warblers fill the woods above, below, around me. What human speech, what melodies of ours, could come near the utter gladness of these pipings? Somewhere in the universe there must be a fountain of pure joy to inspire notes like these. Let us muse over it in silence and solitude.

If one rose, says Ouida, were to bloom in five hundred years, men would kneel before it. Beauty has been showered without measure over the face of earth and sky. And yet what an unsatisfied hunger in every breast! What achings of a keen longing in every heart, while we are steeped up to the very lips in the sweetness we thirst after. It is the want of humility and the absence of serious aims that make a Tantalus of every one of us. What idle dreamings of a soul-enthralling loveliness have we in Atalanta legends and Rhodope fables. But the needs of the soul are too deep to be satisfied by lovely fancies. If only we had the power to view things bright and beautiful in relation to their source, to ascend from them to the contemplation of their Cause, we should lay aside our beggars' rags for royal robes, and chants of joy would break forth from all lips. It is not the cherishing of low aims alone, but perpetual hurry and restlessness, incessant, thoughtless work without pauses of self-recollection and worship, which blinds us to the Divine in things and leaves us without aught to rejoice in. Have we not known moments when common things have shone with a heavenly radiance? Let us wait and watch for the return of the vanished light. Let us spend quiet hours with the roses, clad in quite other glory than Solomon's, in quite other splendour than a high-born maiden's, until the spirit kneels before them.

Every avenue is a cathedral, every bough a revelation, says Ruskin. Has even a cathedral the suggestiveness of an avenue? In the spiritual world, one thing cannot stand in the place of another. Every type of beauty, every embodiment of sweet emotions or noble sentiments, every appropriate expression of a great idea, has a value of its own. Not alone every truth, not alone every thought, but every particular form in which it is presented to the mind, appeals to it with a power which does not belong to anything else. Hence the need of variety of form and expression, of the countless variations of shape and outline which a cloud undergoes in a few moments, of the changes of attitude in a living form. An avenue that you have never walked to the end of, a river sweeping on with a mighty curve into regions you have never known, dark clouds resting over a broad expanse of water on the verge of the horizon, give you a glimpse of the Infinite. They allure the mind to the quest of the Unknown. It is good for us, for whom little things have such a strange fascination, to be drawn away to that quest. And a person who spends many an idle hour amidst the sights and sounds of these hills must often feel that they ought to make it easy for one to live and move amidst great thoughts and noble aspirations. What a revelation have we in the clouds filling the valleys stretching away northward—sombre masses which one could watch for hours without tiring of the mystery and the wonder! Here is an access to secrets of deep import which we have not the power to communicate, high thoughts which elude the cunning of words, great truths too subtle for expression, too precious to be weighed in the world's scale of utility and serviceableness. Here are mighty forms—or hints of forms—encompassed by their own darkness, shapes and outlines of unearthly grandeur that threaten the profane. Here are scriptures legible only to those to whom austere living is no hardship, self-denial and the service of others no burden.

What hours of peace did an idle day among the Euganean Hills bring into a life over which sorrow and passion had cast deep shadows! And what inward illumination, what spiritual wisdom, was that day crowned with! What accents

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of a noble faith and sweet hopefulness fell from the lips of the wanderer, "worn and wan," on that day! Nature forgives much to the spirit that approaches her in love and humility. And she, the priestess of the Eternal, permits even us, who are so dim-sighted, to stand in the presence of the One that fills and rolls through the multitude of things, when the human spirit feels th somehow or other, it is *one* with t rustling leaves and the blowing bree *one* with the glory of a spring morni the peace of the woods and the solitu of the valleys!

HERAMBACHANDRA MAITRA.
Darjeeling, June 21, 1914

WORK FOR THE BLIND IN INDIA

A PAPER READ AT THE WORLD'S INTERNATIONAL CONFERECE ON THE BLIND, HELD IN JUNE IN LONDON

BY MR. A. K. SHAH, HEAD MASTER OF THE CALCUTTA BLIND SCHOOL.

AT the very eleventh hour, I have been invited to read a paper on the work for the blind in India. I am fully aware of my own limitations, and these limitations have been made the greater by the shortness of the time for preparation. But I gladly accept the invitation of the Committee because in the past India found no place in the deliberations of these Conferences, and because I thought any information, however meagre, might create an interest in the subject and lead fellow-workers in the cause in other parts of the world to seek for fuller information in the years to come.

India is a vague term. Geographically it is limited to the Peninsula only; the Indian Empire, however, includes territories beyond the natural boundaries, such as Baluchistan and Burma, and even Aden and Perim; whereas British India excludes the Independent States of India as Nepal and Bhutan. In this paper, figures have been taken from the Census of the Indian Empire, and whenever possible those of the Independent States added to them. Most of the facts are from my personal knowledge, of Bengal in particular, as I had no time to get information from other parts of the country.

In the latest (1911) Census returns the blind population of the Indian Empire is given as 443,653 in a total population of 315 million inhabitants. Including the figures of the Independent States we can roughly put down the number at 600,000. Considering the fact that people do not like to be returned as blind, I am of opinion, that the number is greater than this. The definition of a blind child in vogue in the United Kingdom for educational purposes is not yet applied to Ind and so a great number of partially bli children, and young men and women w ought to come under the operations of t blind Institutions are also not include It is, however, surprising to note th the figure, as it stands, is the highest any country in the world; as accordi to Miss Heywood's circular, the numb of the blind in China, with its larger pop lation, is only 500,000. It is more astor ding to find that India, though equal size to the whole of Europe except Russ in the case of its blind population, s passes the number in Europe includi Russia by more than a hundred thousand The porportion of the blind to the pop lation in India is not the highest. Egy stands first in this respect with 14,0 to a million; India's is only one-tenth that ratio. In the province of Beng after its recent re-adjustment, in a to population of 45,483,00 we have 32,0 blind people, of whom Calcutta alone h nearly 1000 amongst 1,222,000 inhab ants.

I need hardly make any comme on these figures to bring home to you t immense importance of the work amo the blind in India; as it speaks for itself.

The causes of blindness are chie small-pox and opthalmia neonatoru The people are afraid to be treated f eye-diseases and dread operations. Sig has often been lost because no time action was taken or because of treatme by quack "eye-doctors" of whom there a great number, or for neglect in infanc Small-pox is being slowly stamped out b the system of compulsory vaccinatio In most Western lands laws have be

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passed making it compulsory for the parents to procure medical aid for the treatment of infants suffering from opthalmia. In India we have not yet reached this point where such medical aid is within the reach of every one. His Excellency Lord Carmichael, the present Governor of Bengal, presiding at an anniversary of the Calcutta Blind School, rightly suggested that "something might be done to spread a knowledge amongst the people of how the eyes of infants should be treated . . . and a method of disseminating a knowledge of the treatment of the eyes of infants might do some good." It is expected that some steps in this direction will be taken at no distant date, though as yet we have not the law for compulsory treatment.

By far the greater number of the blind in India belong to the lower classes and are very poor. They rely mostly on begging for a livelihood. Amongst the Mahommedans the blind sometimes become "Hafejs" who commit the Koran to memory and recite it at religious ceremonies and thus get a good and respectable living. But the vast majority live in utter misery and degradation. The common belief amongst the Hindoos that a person is blind because of his sins in a former birth need not now be discussed, but that belief sometimes comes as a hindrance in the pathway of educating the blind, and is a real difficulty. My father who founded the Blind School at Calcutta met this difficulty at least in one case. In his last (1913) report, the Hon'ble Mr. Mookerjee, the Secretary to the Calcutta Blind School, says:—"The opinion still prevails in the Indian community that a blind person is struck by the hand of providence and that in the very nature of things it is impossible to help him. A great deal will have to be done before these misconceptions are removed."

I should mention that unless you can provide the Indian blind with all the necessaries of life, you cannot get them to come to an institution to learn. Again, the parents object to a child going to a school as he or she is often the only bread-winner of the whole family bringing in fresh money daily by begging. You will perhaps be surprised to hear that the begging in which the blind are engaged is in India organised on a commercial basis. Blind as well as crippled children, men and women are employed by agents and the proceeds are divided according to the terms of their contract. In fact, cases have come to my personal knowledge in which blind children were hired from their parents in the Punjab and up-country and brought down to Calcutta to beg! I have noticed these agents travelling with a number of the blind from place to place as the manager of a theatrical party does with his troupe. Now you can in some measure understand why parents object to sending their blind child to a school to be educated when there is the prospect of a good income by begging. In Calcutta, however, we have a law recently passed prohibiting begging in certain parts of the city, which has affected this cruel practice, though only, I regret to say, to a very small extent at present.

The rich class, on the other hand, consider it simply unnecessary and troublesome to the blind child to be educated. For, as he has not to earn a living for himself why burden him with work when he is already stricken by the hand of providence?

Pioneers of the education of the blind in India had to cope with the usual difficulty, namely, the unbelief that the blind could be taught to read and write or work at any trade and become useful members of society. But this prejudice often took a peculiar form. Teachers who sought out blind children were sometimes ridiculed; sometimes even supposed to be recruiting little victims for sacrifice to appease some local divinity! But by degrees and with the result of work already done, things are now changing.

Then, again, we have no compulsory education even for the seeing in India. Tangible proofs of the benefit of training the blind must be forthcoming before they could be attracted to an institution.

I can enumerate many more difficulties but it will make the paper too lengthy and gloomy. I cannot, however, pass on without referring to the difficulty which the workers themselves are creating in the adaptation of Braille to the different Indian languages. Amongst 2,378 tribes and castes, there are nearly 150 languages spoken all over India. Hindoostani comes first considering the number of people that speak that tongue; then come Bengali, Marathi, Tamil, Telugu, and so on. Fortunately, the number of characters in the Indian languages does not exceed the number of simple combinations obtained from the Braille dots. Now, some of our

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Mr. A. K. Shah.

workers among the blind in India proposed romanised Braille, a system in which the Indian words are spelt phonetically by the English letters ; others a uniform code for all the different languages, and these have formulated what they call "oriental Braille." In upper India they have a Urdoo code by Sheriff, Sheriff's Braille, while in some schools they have their own code in that language. In Bengal, we have already one arrangement for Bengali, which my father made ; the British and Foreign Bible Society is, however, trying to introduce a new system in which they propose to print the Scriptures in Braille. Different codes for the same language are surely not desirable. I cannot discuss the merits and demerits of the different arrangements in this short compass, as such a subject should be given much thought and time and dealt with in a separate paper. But I only hope that those interested in the subject will confer and agree to have a code for one language. Before any tries to adopt Braille for a language, should make it a point to find out if th language has already been codified in Braille. Otherwise in no time there will such a Babel of codes for the blind in In as, I am afraid, will surpass the origi Babel !

It might interest you to know th most of the Indian languages take more space than English does, even ordinary printing, and more so in Brai The crying need of the schools to-da books. Without them progress is eve where slow. Where English is taught can, of course, procure books from Engla and elsewhere, but even here there is a d culty and that is this. The English sch books available are not suitable for Ind children or are not according to the requ ments of the Education Department India. We, in India, are at present cont with books transcribed by hand, and o now some of the schools are getting bo printed at the National Institute for t Blind, London. But this, of course, very expensive. Braille books, as we know, are costly and they will cost m in the Indian languages. The Bible, instance, in Hindi or Bengali, runs upon a hundred volumes.

The history of the education of blind in India does not date back m than thirty years. It began with the sionaries, to whose efforts so many proj are due. The hand of the missionaries visible in the founding of the majority the existing schools, which now number The movement began originally with establishment of asylums or homes for helpless blind, and the only attempt education was to teach them the Bible Moon. Later on work was introduced these places, and only within the last years has India seen the establishmen regular schools for the blind on mo lines, such as the Victoria Memorial B School at Bombay, and the Indust Home and School for Blind Children (C cutta Blind School) at Calcutta, with w the honoured names of Dr. Nilkant Rai Mr. L. M. Shah must be coupled. I w like to mention something about eac the institutions we have in India, but formation is lacking. I may again q from the speech of H. E. Lord Carmich He said : "I have found it difficult to

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information regarding institutions or societies for the education of the blind in India and I would suggest that we should found in Calcutta a society on the lines of the British and Foreign Blind Association." It is worthwhile for workers in India to consider this excellent suggestion of His Excellency and to form themselves into a society, so that all the institutions may be in touch with one another and much benefit result therefrom.

The C. M. S. Schools for the Blind in Palamcottah, South India, founded by Miss A. J. Askwith, are the largest. The other schools are at Madras, Mysore, managed by the State; Rajpur—in affiliation to the Ch. of Eng. Z. M. S.,—the North India Industrial Home for Christian Blind founded by the late Miss Sharp in 1887, a home at Allahabad; a school at Lahore, which, I understand, is the only Government one in India; a second school at Bombay under an American Mission, at Ranchi, also managed by missionaries. My own school at Calcutta was established in 1887, and the Bombay School in 1907. Most of these institutions are for both sexes, and some kind of trade and Indian music are taught in addition to general education comprising the three R's.

In all these places, we have accommodation only, I think, for about a thousand, whereas the blind children of school-going age and young men and women capable of learning are numbered by hundreds of thousands.

It is therefore evident from what I have said that the work in India is only at its infancy and only the fringe of the problem has been touched. A vast amount yet remains to be done. We earnestly hope—with His Majesty's most gracious watch-word of "Hope" and a large grant for educational purposes—now that the years of experiments are over, rapid strides of progress will be made.

WORLD'S HINDUSTAN STUDENT FEDERATION

IT has been roughly estimated that there are now about three hundred Hindu students in American colleges and universities. And one of the most significant things which this student body has done in recent years is the organization of the Hindustan Association of America. The association is a national society with chapters at nearly all important institutions of learning where there is a sufficient number of Indian students. At present, the strongest branches of the association are to be found in New York, Chicago, and in the universities of Illinois, Wisconsin, Michigan, Iowa, Kansas, Washington, Oregon, and California.

The Primary object of the Hindustan Association is to further the educational interests of India. It furnishes the prospective students with information on educational conditions in America; it encourages the stay-at-homes to go abroad for education; the officers of the association meet the newly arrived students at the port of entrance, and direct them to proper colleges. Last, and not least, the association is doing a vast deal to promote closer fellowship between India and America.

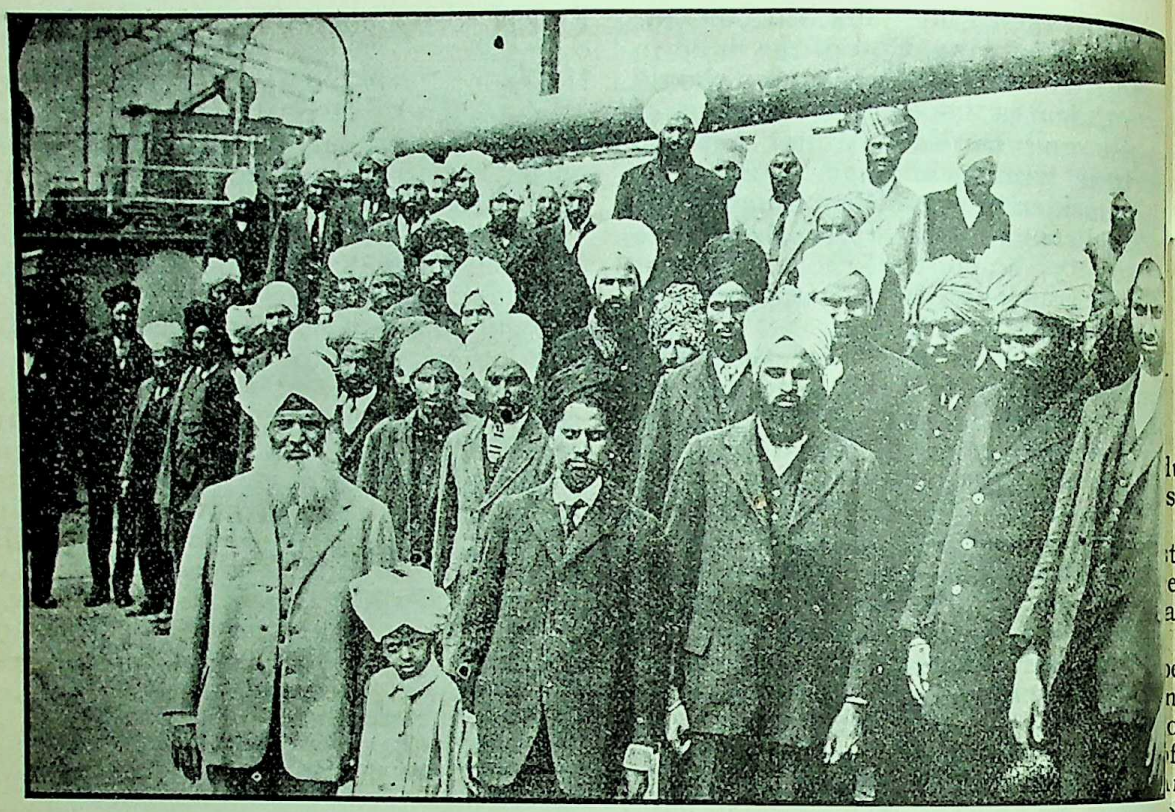
Desiring to leave nothing to chance, the society has organized a campaign to carry on its patriotic program. As a practical step to that end, it is publishing an excellent educational magazine, called "The Hindusthan Student." The association has already secured the support and cooperation of many of the leaders of this nation and of India. In its long list of distinguished honorary members figure the names of many a notable American university president, college professor, author, journalist, and not a few Indian Nawabs, Maharajas, and Rajas.

The Hindustan Association is now very anxious to extend its field of operation by internationalizing its organization. It has perfected a plan to unite all Indian student societies in every land under one general federation, to be known as the "World's Hindustan Student Federation." The branch organizations, which will be members of the Federation, will have for their basic purpose the promotion of Indian student welfare. As far as possible, the chapters federated throughout the world will render one another neighborly services, and look after the interests of Indian students, just as the Hindustan Association of America is trying to do at present through its various local organizations in the United States.

All the important business of the Fede-

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Bhai Gurdit Singh and the Party of 375 Hindustanees on Board S. S. Komagata Maru.

ration should be conducted through a central office, the location of which is to be fixed annually by its chapter members. It may be one year in England, another in Europe, next in America, and the following year in Japan or in India. The central office which will be under the direction of an international president and international general secretary, will become the international clearing house of information.

It should be well understood that the coming of a branch society within the circile of the World's Hindustan Student Federation will in no way or manner interfere with the constitution of the local organization. Each individual society will retain its full freedom and autonomy, and will merely become a cooperating member of the Federation. Take a recent instance. The Women's Auxiliary of the Hindustan Association, started by that true and loyal friend of India, Sister Kamala Devi, has applied the other day for a membership in the Hindustan Association of America. The Auxiliary is organized for the benefit of all Indians in the city of New York, and its active members are all American women. This rather new organization will be in no way competing with the old Hindustan Association of New York: each has its own constitution and by-laws, each its own peculiar work, and each will to help the other as far as possible. chief reason why the Auxiliary is seeki affiliation with the national organizat is that such a connection will give better standing, and in some respects wider field of activities.

As the national president of the Hin tan Association of America, I take opportunity to extend a cordial invitat through the medium of your valuable j nal to all Indian student societies to operate with us, and build what promi to be one of the greatest and most effec agencies for the welfare of Indian stude We have been criticized, doubtless so times unjustly, for our inability to or nize on a national and international ba We can now show how untrue this There is a real demand for young me constructive vision, and of aggressive sonality to step forward, and lend helping hand. We need the World's Hin tan Student Federation.

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Lecturer, State University of Io

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RALPH WALDO EMERSON

By Rev. J. T. Sunderland, M.A., D.D.

I THINK it is generally conceded by those best qualified to judge, that the most distinguished writer and the most influential thinker yet produced by America, is Ralph Waldo Emerson.

Emerson's fame and influence have been steadily growing now for more than half a century, and there seems to be no sign of falling-off or decline.

The number of persons, particularly persons of intelligence, thinkers and leaders in all departments of life, who are attracted to him and find his writings a great source of inspiration is very large, not only in America, but in all English-speaking countries, on the Continent of Europe, and even in Asia.

I have recently had my attention called to the honour in which he is held amongst leading minds in France, Germany and Russia. In India I found his writings widely read and greatly admired. A few weeks ago, when in Tokyo, the Professor of Ethics in the Imperial University of that city told me that a considerable use was made of Emerson's Essays in that and other Universities in Japan. I was also pleased to learn from Baron Kanda, the Dean of the Tokyo Higher Commercial College, that he has a class of 300 young men engaged in the study of Emerson in that institution of learning.

Emerson was born in Boston, the chief city of New England, and at that time the leading literary centre of America; most of his life was spent in or near that city. He died within the memory of the present generation; indeed, I myself remember well not only the man but the first publication of many of his works.

Emerson's parents and ancestors were persons of intelligence, education and high character, but not of wealth. His father was a Christian minister living in Boston, who died when his son, Ralph Waldo, was only eight years old, leaving a widow and four or five children. The mother was left with little means, and the struggle which she had to undergo in order to support and educate her family was severe. In after-life Emerson often referred to the hardships of those days as amongst the greatest benefits of his life, because, he said, they taught him industry, economy, resourcefulness, self-reliance, and courage in facing and overcoming obstacles. Partly through the aid of his mother and partly by his own persistent exertions he was able to obtain a good education in the schools of Boston and in Harvard College.

His aim in life was to be a Christian minister, as his father had been. For four years he served as pastor of a Boston church. But, by the end of that time, a change had come in his thought and he had decided to devote his life to writing and to public lecturing. Accordingly he resigned the pastorate of his church, withdrew to the little village of Concord, a quiet place in the country, 20 miles away, and there, amidst the sweet New England scenery of fields and woods, of running brooks and open skies, made for himself a modest home, where he lived for nearly 50 years, and wrote those books which have carried his thoughts to all parts of the civilized world.

Speaking of his reason for leaving the city and settling in a quiet little village, he says: "I am by nature a poet, and therefore must live in the country."

How much the quiet of country life, and the beauty and companionship of country scenery meant to him throughout all his years, every reader of his books well knows.

To few spots in America, or in any other land, came so many noble spirits as to Emerson's simple Concord home, during all its years. From the first the home was dedicated to "plain living and high thinking," to friendships that were real, to intercourses that were sincere. The wisest

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and best men and women of Boston, of Massachusetts, of New England, of the whole land, were frequent guests at his fireside. Distinguished visitors from foreign countries sought him in his country retreat. Few homes were marked by so great simplicity; indeed, the simplicity and genuineness of the home were its charm. Show, make-believe, pretence, could find there no place.

Emerson's general plan of life during most of his Concord years, was to give three or four months each winter to public lecturing, the winter being the best season for this work, and devote the rest of the year to quiet study, thinking and writing at home.

His common habit when at home was to spend his forenoons at hard work in his library or study, and his afternoons out of doors, either alone, or with a chance companion, rambling in the fields or the woods, rowing on the water, lying on the grass in the meadow or by a brookside, observing the eternal beauty and change of nature, and studying her marvellous secrets.

The books he loved most were great books—the books of the ages, which had proved their worth by living on from century to century,—Plato, Plutarch, and the great tragedians amongst the Greeks; Shakespeare, Chaucer and Swedenborg; Hafiz, the Persian; Confucius of China; the great sacred books of India. He cared for science too, and gave much time to its writers, but his most ardent delight was in great books of thought.

During the months devoted to lecturing, he went wherever there were calls, speaking upon literary, historical, biographical, political or religious subjects, but always with a high ethical purpose in view, always so treating his themes as to make them alive with quickening thought, electrical with fine feeling, challenges to just judgments, trumpet-calls to courageous, manly and noble living.

At first his invitations to lecture were few and confined to Boston and New England; but, little by little, the number grew greater and from longer distances, until at last he had more calls than he could fill from all parts of the American nation, and even from England.

But if his popularity as a public lecturer came slowly, he was equally slow in gaining public favour as a writer.

His first book, entitled "Nature," was twelve years in reaching so very sm[all] sale as 500 copies. To-day there ar[e] books of any kind that have so large [a] so steadily increasing sales, not onl[y] America, but wherever the English lang[uage] is spoken. And, everywhere the minds [that] are interested in him are the best mi[nds] He teaches the teachers; he preaches [to] the preachers; he writes poetry for [the] poets; he thinks for the thinkers; and [is] in every land where his works are read.

I have said that Emerson was a l[over] of nature. Nature is to every human [soul] what that soul makes her to be. [To] the soul that can perceive it, she is [an] infinite wonder, a teacher whose less[ons] are new every morning and fresh [and] evening, a never-failing fountain of insp[ira]tion and joy. She was all this to Emer[son] else he could never have given to the w[orld] such a wealth of poetry and wisdom dr[awn] from nature's heart as we find in his bo[oks].

Some persons said that Emerson's [love] of nature and of books ate up his love [for] men. But such persons did not know [him] well. His friendships were always w[arm] and sincere; his interest in his neighbo[urs], even the poorest, was striking and bea[uti]ful. He used often to chat with the farm[ers] at their work; he had personal acqu[ain]tance and friendship with the humb[lest] day-labourers; he loved and was lo[ved] by the school children; he was a gen[eral] favourite in the village. Everything [that] pertained to the welfare of the commun[ity] he was interested in. Town-meetings [and] all important village gatherings he atten[ded] with scrupulous fidelity. He voted with [the] fail at all elections and had part in [the] plans for the public good.

Nor did his love of men stop with [his] personal friends, and neighbours and [the] town where he resided. It reached [out] far—to the State, to the nation, to [all] humanity, especially to all who suff[ered] or were wronged. Few reform movem[ents] in America during the fifty years prece[ding] his death, from the great anti-slav[ery] cause to the movement to enlarge [the] sphere of woman, failed to receive [his] support. The reform methods with w[hich] he sympathized were not violent. [His] way of working was that of the sunsh[ine] which warmed and quickened into [new] life, and not that of the lightning w[hich] blasted. Yet he could, if necessary, [use] lightning shafts with a strength [and] sureness of aim that none could surp[ass].

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Few men of his generation spoke wiser, calmer or more weighty words than he, upon any of the great subjects that most deeply concerned the moral, religious, social, political, or even industrial life of his country and age.

If Emerson's place in literature is great, it is also somewhat peculiar. More than almost any other writer he is read for his thought. His style exactly fits his thought, but it is for his thought that he is sought and prized,—the freshness of his thought, its keenness and penetration, its subtlety, its daring; its power to interest, rouse, startle, and inspire; its power to awaken dissent and protest, and yet in the end to compel assent, even against our will; its power to break up our old conceits, prejudices and ignorances and to lead us to enlightenment, sometimes without our quite knowing it; its power to charm; to lead us from lower to higher ideals, whether we will or no; its power to turn the world's and our own ideas upside down, and inside out, and yet to restore all to us again, created anew, and more wonderful, more normal and more right than they were before. Such has always been, and still is, the wonderful power and charm of Emerson's thought to thousands.

Emerson is both a prose writer and a poet. Indeed, it is not always easy to tell just which of his writings are poetry and which are prose. In his verse the rhymes are sometimes faulty, and his metres occasionally limp. But whether he writes in verse or prose, his thought is always pictured, that is poetical, thought. It is always thought transformed by a powerful imagination into forms of life.

His poetry, written as such, is not very extensive in quantity, but some of it in thought-quality and in the splendour of its literary symbolism, ranks with the best poetry in the language. However, it is not as a poet, but as a prose writer, that he has attained his highest fame.

Emerson has been called the American Carlyle, the American Coleridge, the American Wordsworth, the American Bacon, the American Goethe, the American Plato, according as men have looked at different aspects of his thought or literary work. He may well remind us of many men; yet, he is as individual, as thoroughly himself, as any modern writer. If originality can be said to belong to any author of our time, then Emerson is original.

Emerson has had a great influence upon American literature. He has been called its emancipator. When he came on the scene such literature as there was in America was timid, was fettered; was little more than an imitation of that of England. Each writer in the new land thought he must follow the pattern of some writer in the older land.

Emerson said: "This is bondage; we must break our bonds. Imitation means weakness; imitation means sterility; imitation means death. Let us no longer be content to remain children. It is time we were men. Let us begin to see with our own eyes, and to report what we see. Let us begin to think for ourselves, and write what we think. Then shall the new world of America begin to produce books worth reading."

A famous address delivered by him before the "Phi Beta Kappa" Society of Harvard College, on "The American Scholar," was a ringing call to freedom. That address has been called "America's Intellectual Declaration of Independence."

With it the old spirit of bondage, of dependence, of weak imitation passed away and a new spirit of self-respect and of independence, came in its place. If the literature of America for the past sixty years has been as fresh, as original and as virile as any in the world, the credit is due to Emerson far more than to any other writer.

No one can understand Emerson unless he bears in mind that he is by nature a prophet, a seer, not a logician. His aim is simply to give you his thought, and you are to accept it or reject it according as it seems to you true or not; according as it meets your mind or not. He will not even attempt to prove its value. Of that you must be the judge. He is not a logician; he makes no attempt at logic, he does not care for logic. He wants to show, to reveal, to help you to see for yourself. His method is to enunciate, not to prove; to state, not to argue. He cares far more to flash truth on you, to make you vividly see its reality and deeply feel its beauty and power, than to give any amount of reasoning about it, or any attempts at mere logical demonstration of it.

The absence of logic, of formal processes of reasoning, causes his writings sometimes to seem fragmentary, his ideas disconnected

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But this is only on the surface. Look deep enough and you find there is a connexion, there is a unity, there is a very vital relation between his thoughts, even if not always a logical one.

Growing out of this is another characteristic of his writings: they are remarkable for their affirmations. It follows that they are seldom controversial. True, he can deny if there is need for it; his books contain many vigorous negations. But the thing he loves is to affirm,—to affirm without any reference to anyone else's opinions. He never answers his critics or reviewers. Whatever they say about his ideas, he does not turn aside to reply, but goes right on and delivers his next message, and the next and the next. He does not combat your thought, thus he does not needlessly offend, and you are willing to receive from him ideas far more advanced than you would receive from a more combative mind. This is one reason, doubtless, why his thought is so influential, why it spreads so widely, why it is accepted in so many quarters where we should suppose there would be only hostility to it. If he, more than any other writer, is the leader of thought in the western world, this is an important element in the explanation. Instead of fighting men's errors, he shows men new truths, truths so self-evidencing and so splendid that in the bright light of them the errors silently creep away ashamed into the dark corners, and are left behind and lost.

Emerson was a profound believer in science. He followed its wonderful discoveries with the deepest interest. But, of course, he saw it all with the eyes of the seer, the thinker, the poet, and he interpreted its teachings and deductions in the light of his own idealism. He would have science a living not a dead thing. He would have it vivified and glorified by creative insight, by imagination, by poetry, by religion. Whilst he honoured scientists above most men, yet for those scientists who begin with matter and end with matter, who investigate matter and contend that is all there is, he had little respect. To scientists he said: "Bring on your facts: the more the better. I bow reverently before every one. But I beg of you, gentlemen, do not study one-half of the universe alone, and that the lower and poorer half. Bring the facts and deductions about souls as well as about bodies, about spirit as well as matter. Is not man more important than a fossil, a the mighty mind of man that can wei and measure the stars, than a bug?"

There was something of a mystic Emerson. In his earlier years they calle him a "transcendentalist." In his late years he left much of his transcendentalis behind, but he always retained a trace the mystic. Perhaps without that he cou not have been a poet. But all was balanc by a strong element of clear, keen, practic wisdom that runs through all his writing He never loses his head. If his thought h wings it also has feet that stand firm the solid earth. If he is a mystic, or transcendentalist, he is also a very prac cal American, with a large endowment common sense. With all his profundi of thought, and all his philosophy, and his poetical idealism, he dearly loves fac He fairly revels in facts,—I mean allusio to facts, side-glances at facts, illustratio drawn from facts of every kind, near and mote, common and uncommon, sometim homely, often quaint, but always flashi new and unexpected light on the subject hand. Thus, whilst Emerson is one of th subtlest of thinkers, and one of the mo daring, he is also one of the sanest thinkers.

Emerson has a fine vein of humor which manifests itself in almost all h writings. It is subtle and delicate; is never long-drawn-out and never obtr sive. But it breaks on you in the mo unexpected places, in a suggestion, in t happy use of a word, in a grotesque comp rison or contrast. It is like a ray of sunlig dropping down through a rift in a clo when you do not dream, lighting yo path for an instant and leaving a sm with you when it is gone. I will give two three very brief illustrations of his humor

He defines "conservatism" as "a prehe sile tail."

Describing the difference between Frenchman and an Englishman he say "The Frenchman invented the ruffle, t Englishman added the shirt."

Speaking of the different schools English poets, he says: "Alexander Po and his school wrote poetry fit to p around frosted cake."

No one has described Carlyle with keen insight or with finer humour than Emerso He calls Carlyle "a trip-hammer with aeolian attachment."

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Emerson's humour is one of the indications of his sanity and poise. The English historian Green calls humour, "The faculty which above all corrects exaggeration and extravagance." Whenever in the utterances of Emerson there is danger that we may feel that he is extravagant or exaggerates, a touch of quiet humour is likely to set us right: instantly, we see that this dreamer is all the while the best-balanced and sanest of men.

In all his writings, both prose and poetry, Emerson is wonderfully full of short, sharp, pithy, happily-worded, pregnant sentences, which fasten in men's minds, and are rapidly becoming current coin of quotation. No other American writer in the English language, with the single exception of Shakespeare, is quoted so much. If Emerson's mind is less many-sided than Shakespeare's, his spiritual insight, his grasp on great moral principles, and his power to condense his thought so as to pack a volume into a dozen striking words, is beyond that of Shakespeare; I believe it is beyond that of any other writer, living or dead. To make quotations from his writings illustrating this, is a very easy task. One has scarcely more to do than to open any one of his volumes, prose or verse, at any random page and read. Here is a little handful of pearls and diamonds, such as lie scattered all through his rich pages. I give them merely as specimens, choosing such as are most familiar and mainly from his poems :—

"If eyes were made for seeing,
Then beauty is its own excuse for being."

"The conscious stone to beauty grew."

"He that feeds men serveth few:
He serves all who dares be true."

"So nigh is grandeur to our dust,
So near is God to man."

"When duty whispers, low, 'Thou must!'
The youth replies, 'I can.'"

"Go, put your creed into your deed,
Nor speak with double tongue."

"For he that worketh high and wise,
Nor pauses in his plan,
Will take the stars out of the skies
Ere freedom out of man."

"Our dissatisfaction with any other solution, is the blazing evidence of immortality."

"Shallow men believe in luck; strong men believe in cause and effect."

"The greatest homage we can pay to truth is to use it."

"Men of character are the conscience of the society to which they belong."

"What is excellent,
As God lives, is permanent."

Where shall we stop? As well ask where to stop when we begin counting the stars of the night-sky, or gathering flowers from the endless meadows of May!

I should entirely fail in my characterization of Emerson if I did not point out, as I must do now in closing, the fact that above everything else he is a teacher of ethics,—and, if you will understand the word broadly and deeply enough, a teacher of religion,—a *great* teacher of ethics and a *great* teacher of religion. But we must understand what is meant by religion and ethics.

Emerson teaches no system of ethics, as he teaches no formulated theology. His ethics is the ethics of Christ's Golden Rule; of the normal, happy, useful, right life; of moral cause and effect; of the great laws of moral retribution and reward that are written in the very nature of man and in the very constitution of the universe. His ethics is the ethics of reason, of conscience, of moral intuition, of the experience of the world.

To Emerson nature, life, science, law, everything is ethical. "Heaven kindly gave our blood a moral flow." "Things are saturated," he writes, "with the moral law. There is no escape from it. Violets and grass preach it; every change, every course in nature is nothing but a disguised missionary."

Because nature culminates in the ethical, therefore it culminates in man. Emerson's sense of the dignity of humanity is scarcely less than that of Channing. To Emerson man is not something apart from nature, but the best expression of nature's deep meaning, the crowning product of nature's divine life. Ever nature struggles upward, the lower toward the higher, the higher toward the highest; and in man the highest is reached. In one of his poems Emerson represents nature as saying—

"I travail in pain for him (man),
Let war and trade, and creeds and song,
Blend, ripen, race on race,
The sunburnt world a man shall breed,
Of all the zones and countless days."

No writer holds higher ideas of what it is to be a man than Emerson. No one exposes more unflinchingly than he the counterfeits which pass current for manhood. Robert Burns' lines—

"The rank is but the guinea's stamp,
The man's the gowd
For a' that"

are quite matched by Emerson's couplet:

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"One ruddy drop of manly blood
The surging seas outweighs."

According to Emerson, there can be no final disaster to man. "Man is born to a priceless heritage that no three-score-and-ten years of failure here may rob him of. There may be aberration, as of a star, but the soul will come again into the constant orbit."

Emerson's religion is in harmony with his ethics. Indeed it is only the flowering of his ethics into fuller beauty and more perfect life.

This is only another way of saying that his religion is natural religion. True religion is not un-nature, he declares, or anti-nature, or even super-nature; but just the nature's own deepest, holiest, divinest outcome.

But we must understand nature in a large enough way. We must include in our meaning all of nature, not merely the lowest part; we must include mind as well as matter; thoughts as well as stones: the whole realm of the intellectual, the moral and the spiritual, as well as the realm of the physical. The religious instinct in man is as natural as anything else in man, and what is wanted is not to destroy man's nature, but to guide, train, develop and perfect it. Just in so far as the great religions of mankind conform to natural religion they are true and eternal. Just in so far as they depart from normal religion and are based upon the artificialities of *ipse dixits*, of externals, and authorities of supposed special revelations, they are transient. Jesus was a religious teacher for all time because he taught natural religion, the eternal religion of the human soul. The Bible is great because the mighty inspirations of natural religion breath with such power in its pages. Writes Emerson:—

"Out of the heart of Nature rolled
The burdens of the Bibel old."

This is true of all the world's Bibles!

From all this it follows that Emerson's religion is universal religion. He cannot believe in a partial God, one who can choose out a single nation of the earth for his favour and his salvation, and leave all the rest in darkness and death. He cannot believe revelation to be confined to one book. Rather is it too large a thing for all books that ever have been or ever will be written.

Inspiration is not confined to Hebrews ancient Hebrews, more or less. It is the very breath of life of all souls on the earth. As Christians we love our own Bible. Let us sacredly cherish all its noble teachings, all its holy associations. But other peoples of the world have their Bibles too. And if we say that God speaks through our Bible, let us not be bigots and deny the like claim made by other races, that God speaks also through the Bibles which he has given them. Let us not think that Christian saints and Jewish saints exhaust all the sainthood of the world. If we put the shoes from off our feet in the presence of Moses and Jesus, let us uncover our heads in the presence of Confucius and Buddha, and many another great teacher, remembering that God hath not left Himself without witness in any land or amongst any people.

Some have said that Emerson sought to minimize religion, narrow it, limit it, impoverish it. On the contrary, his effort was ever to magnify it, enrich it, widen it, make it great. His plea was for more religion, not less; for better religion, not poorer; for deeper religion, not shallower; for a religion of deeds, not professions and forms; for a religion not confined to Sundays and churches and acts called by religious names, but a religion pervading all life. If he would have men pray and read their sacred books in the religious spirit, he would also have them plough and build railways, and calculate eclipses and sing lullabies to babes, and make laws for nations, and buy and sell, in the religious spirit, that is, in the spirit of truth and honour, of gentleness and justice, of fidelity and sincerity.

Oh, how the world needs such a religion as this! How such a religion would transform human society, bringing the Age of Gold of which poets and prophets have dreamed!

Emerson's life was a long one. Seventy-nine summers smiled on him, seventy-nine winters beat on him with their storms, but it was one long summer of light and love and peace in his heart. The years could make his body old, but not his soul.

He always lived simply and naturally. He would not hurry. He took time, as he went along, really to live; that is he took time to see, to think, to feel, to enjoy, to admire, to worship, to watch all the silent processes of nature, and learn her infinite patience and her joy.

Friends were dear; his home was

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of love and sincerity; his heart was always open to children; he stood for ever facing the sunrise.

He widened the intellectual horizon of his time. Better still, he helped his time to a firmer hold on moral principles and a deeper insight into spiritual laws.

He wrought for toleration, for charity, for human brotherhood; for philanthropies and reforms of many kinds; for all genuine and sincere heart-pieties.

Reason in religion never had a braver champion, or bigotry in religion a sterner foe. The Christianity of the Golden Rule, and of God's fatherhood and man's brotherhood, never, since the great Prophet of Nazareth fell asleep, has found a nobler teacher by word or by life.

His character was wellnigh spotless; his personality was powerful; his writings are classics in the English tongue; his influence as an apostle of "sweetness and light" is exceeded by that of no man of his century.

The most cosmopolitan son of the New World, his thought and work were not alone for America but for all lands, and I believe for all time.

RELIGIOUS EDUCATION OF HINDU STUDENTS*

Part I—The Hindu Ideal.

The Problem.

THE teaching of religion is a difficult thing, though instruction in religious matters and the explanation of scriptures and religious classics are easily accomplished. To teach a man to be religious is not the same thing as to instil the doctrines of a religion into his mind. Religious education is the process by which the beginner is helped in practising in daily life the teachings of his religion. How can we teach our boys to be good Hindus? This is what I shall try to answer.

Each in his own Religion.

We want that our boys should be brought up in the faiths of their ancestors: that Hindus should be *good* Hindus, Moslems *good* Moslems and Christians *good* Christians. We want that our boys should believe in the teachings of their own religion and practise them.

Toleration of Hinduism.

This toleration, and friendly feeling of one religious persuasion towards another are bound up with the very essence of the *Sanatana Dharma* (lit. eternal religion), popularly called the Hindu religion. Says the Divine Gita (iii, 35):

"Everybody should practise his own religion even though he cannot practise it to perfection. It is good to adhere to one's own religion, even if such adherence should entail the loss of life itself".* †

We want, then, that our boys should be good, genuine, honest Hindus.

Hinduism: what?

Now what is Hinduism? Hinduism is not the acceptance of a definite creed. No Hindu is required to subscribe to any articles of faith. Hinduism is not doctrinal. This is so patent, that all writers are agreed that, unlike the other great religions, Hinduism cannot be defined. A Hindu may be a monist, a dualist or a pluralist. He may believe in a personal God, he may believe in the Absolute, he may deny the authority of this or that scripture. Thus Hinduism cannot be defined by its doctrines or its bibles, not even by its seers. What is Hinduism then?

Hinduism is dynamical goodness, righteousness in motion, piety in activity. The

* "श्रेयान् स्वधर्मो विगुणः।"
"स्वधर्मे निधनं श्रेयः।" ३।३५

† Doubts have been expressed as to whether this is the correct or only possible rendering. —*Editor.* M. R.

*A lecture delivered to the students of the Sripratap College, Srinagar, Kashmir. In all the educational institutions of Kashmir, the scholar receives instruction in his own religion.

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thing is entirely practical and emotional. It is a particular setting of the heart. It is an attitude towards life. How can we teach it ?

Teaching by Example.

Hindu orthodoxy recognizes but one effective method of Religious Teaching : it is the method of silent example, the method of *guru* and *sishya*, (master and disciple).* If you want your pupil to be religious, be religious yourself : the pupil will go and do likewise. Precept is not merely worse than example ; precept is *useless*, unless it is backed by example. But unfortunately genuine religious lives, such as might serve as examplars to our young men, are comparatively rare among the educated classes of the present day. It ought to be the object of every educationist's best endeavour to create a social environment which would make the multiplication of such pious lives easier. For this end, it is necessary that the educated Hindu should learn to realise that the Hindu Ideal is truly great, and consequently to respect and love those who dedicate their lives to the realization of this ideal. The ordinary College student could then approach the Hindu Saints, and *devatas* with a spirit of humble reverence. He will then feel that the life of the semi-naked *Sannyasi* deserves his devout admiration and study. For this reason, I shall begin with an analysis of the Hindu Ideal.

The Hindu Ideal.

There are numerous passages in the Hindu scriptures which would help us in this undertaking. Let us take a passage from the *Srimad Bhagavad Gita* (XI,53-54) which presents a summary of the *Sanatana Dharma*. Arjuna has had the beatific vision of the omnipresent God. On this, the Divine Krishna says :—

"No one can see me, as you have seen me, by *Vedas*, by penance, by gifts or by sacrifices. O Arjuna, I may be seen, known and realised like this by single-minded devotion (*bhakti* or love) alone."†

* *Cf.* गुरोस्तूष्णीं व्याख्यानं शिष्यस्तुच्छिन्नसंशयः— the master explains by silence, and the doubts of the disciple are removed thereby.

† नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११।५३
भक्त्यात्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुञ्च तत्त्वेन प्रवेष्टुञ्च परन्तप ॥ ११।५४

Bhakti.

Here Love (*bhakti*) is pointed out as the sole condition of salvation. Love of God constitutes the essence of the *Sanatana Dharma*. Now what is this *Bhakti* ? The scoundrel often thinks that he has a great *bhakti* for God. Do not thieves and dacoits all over the world have a sort of *bhakti* for their God ? Did not the Inquisition in Spain have a kind of *bhakti* for their God ? It is very vague to say that Love of God is the essence of religion, unless the Conception is more nearly defined. What is *bhakti* then ? The Divine Krishna answers in the next verse :—

"The devotee of God is engaged in God's work ; he regards God as the ultimate reality ; he is unattached ; he is without enmity to any beings ; such a one attains to God."*

Doing God's Work.

i. The first Condition of a *bhakta* is that he is always engaged in God's work (मत्कर्मकृत्). Centuries later, the prophet of Galilee expressed the same truth by saying "I must be about my Father's business." What is God's Work ?

Love all.

Doing good to God's Creation—that is God's work. Says the Mahanirvana Tantra :—

"The Lord of the Universe, its soul, becomes propitiated, if the good of the Universe is done, for the Universe is dependent on Him" †

God's work is the world's work. Love of God is the love of man, nay it is the love of the whole of creation. Prahlada, the lover of God, says :—

"Wise men will entertain an ineffaceable love for all beings, for they know that God is in all beings."‡

The Hindu loves all. His love is not confined to his race, his nation or to the human species. He loves all, even the smallest of God's creatures. The *Srimad Bhagavata* in enumerating the

* मत्कर्मकृत् मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥
श्रीमद्भगवद्गीता ११।५५

† कृते विश्वहिते देवि विश्वेशः परमेश्वरि ।
प्रीतो भवति विश्वात्मा यतो विश्वं तदाश्रितम् ॥ २।३१

‡ एवं सर्व्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्त्तव्या पण्डितज्ञात्वा सर्व्वभूतमयं हरिम् ॥

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duties which are common to all men (whatever their caste) says :—

"Man should share his food and drink with all beings properly and should regard them as his self and his God; much more should he regard other men as his self and God." *

That is, we are to love Man first and then all God's creatures. This is the only way to love God. There is no other way. So if we are to love God and do His work (if we want to be भगवद्भक्त and भगवत् कर्म्मकृत्) we must learn to serve man first, and then all creatures.

Service to Man.

How to serve Man? How to do good to Man? This question scarcely requires a detailed answer to-day. The best in modern consciousness is fastened upon the problem of service. Nevertheless the field of service has not yet been sufficiently enlarged in Europe. The European wants to serve his nation, but not humanity. His highest and most practical conception of duty is duty towards his own country. This remarkable development of national consciousness accounts for the greater part of European history of the last sixty-five years. The same forces are at work in the Balkans to-day, and before this tremendous reality nothing can stand.

Hinduism and Christianity.

The ideal of Hinduism is not service of our own nation or creed exclusively, but service of Man, nay service of the whole of creation. If the ethical movement towards universal love be represented by stages, we may say that the first stage is the stage of family service, the second is the stage of clan-service, the third nation-service, the fourth man-service, the fifth universe-service. The Hindu Ideal is Universe Service. "The lord of the universe is propitiated by doing good to the Universe." † Universe-Service (विश्वहित) is our ideal. Christianity represents the fourth stage of the Movement, and it must inevitably pass on into the Hindu stage—the stage of Universe-Service. The Hindu conception of the ideal is grand, true and unique. The contact of the East and West would be useless, unless Christendom could be taken captive by the eternal ideal of the Eternal Religion.

Christianity is a step towards Hinduism.

Christianity is in the fourth stage of development, but not so the Christian peoples of Europe. They are in the third stage. To them the Nation is God. The better mind of Europe and America is slowly but surely gravitating towards the highest conception that is in Christianity—namely, Man-Service. Love Man, if you want to love God, that is the last word of Christianity. Love the Universe, love all creation, if you want to love God, this is the ideal of the Eternal Religion or the *Sanatana Dharma*. "We must have an ineffaceable love for all beings," * says the scripture. The emancipation of the slaves, although brought about only after the financial soundness of the change was demonstrated, the Hague Tribunal, and the Peace Conferences are witnesses that the best Europeans are determined to realise the highest in Christianity—Man-Service. Philanthropy, not patriotism, is the Christian Ideal. The Hindu Ideal of Universe-Service is as much higher than the Christian ideal of philanthropy as is philanthropy higher than the ordinary European's ideal of patriotism.

Religious progress of the Hindus.

We have a high Ideal. It is a proud heritage that we have received from our ancestors. The majority of the people in all parts of the world, are yet far from realising even the ideal of family or clan-service. In which stage are the Hindus? There are Hindus, the best amongst us, who are in the fifth and last stage; their life is a constant service to the Universe. They represent the highest in humanity. The eternal Ideal has mastered some lives in Hindustan throughout the long ages. But the people of Hindustan—the ordinary Hindus—where are they? Just as the best men of Europe are in the fourth stage and the people in the third stage, so the best Hindus are in the fifth stage; but in which stage are the Hindu people?

Hindus and Christian Missionaries.

Look at an ordinary Hindu. He is gentle and God-fearing. He does not

* अन्नादेश संविभागो भूतेभ्यश्च यथार्हतः।
तेषात्मदेवता बुद्धिः सुतरां नृषु पण्डित॥

† कृते विश्वहिते देवि विश्वेशः सम्प्रसीदति।

* एवं सर्व्वेषु भूतेषु भक्तिरव्यभिचारिणी।
कर्त्तव्या पण्डितज्ञात्वा सर्व्वभूतमयं हरिम्॥

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usually take meat and fish. Even in Bengal and Kashmir, the pious people of all castes refrain from all animal diet. So the ordinary Hindu is unconsciously but assuredly loving all sentient creation: his sympathies are universal, he is half in the fifth stage already. He has scarcely anything to learn by way of religion from the ordinary Christian *padre* who is far below him in religious culture. Once I lived close to a reverend father. He had been sent to India to teach us religion. One evening I heard the report of a gun in his spacious compound. I could not guess what it could be about. Next morning business brought me to his house, and I learnt, on enquiry, that the man of God was shooting such beautiful harmless animals as the ring-dove (*ghughu*). What irony of fate that people like these want to teach us religion! They may usefully teach us physical science, they may teach us organization, they may teach us one great ethical quality, patriotism, but surely nothing like religion. Religion is Love. Remember one of the passages quoted above:—

"Man should share his food and drink with all beings properly and should regard them as his self and God; much more should he regard other men as his self and God and act accordingly."*

Let the universe be the object of your love. India's miserable plight—why?

Such is our Ideal. With such an ideal why are we so low in the scale of nations? It has been a long-cherished doctrine of the Eternal Religion that Virtue has its reward. The great Vyasa says:—

"Virtue is the cause of wealth and enjoyment. Why do not people dedicate them to virtue? I proclaim this with uplifted hands, but, alas! nobody hearkens to me."†

It cannot be denied that wealth and enjoyment (अर्थ and काम) are not ours, and yet these are declared to be the results of virtue. Are we then laking in virtue or in true religion?

* अन्नादेश्च संविभागो भूतेभ्यश्च यथार्हतः।
तेषामात्मदेवतावुद्धिः सुतरां नृषु पाण्डव॥

† ऊर्ध्वं बाहुर्विरोम्येष न च कश्चित् शृनोति मे।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते॥

महाभा। १२।१६३

The problem overstated.

In answering this question, let us b by pointing out that the problem has somewhat overstated. Firstly, it is true that the Hindus are very low in scale of civilized nations. Those of us w feel contrariwise, generally start with tacit assumption that political status the most important thing about a n Such derive their inspiration mainly f the political history of Europe. A cl study of the social system of Europe especially of the problems of destitu and poverty of the lower classes and scandalously luxurious lives of the hig "set" will show, however, that po cal liberty alone does not exalt a nat Secondly, as regards our want of we and enjoyment, these were not very even half a century ago. In Bengal least (which province I know personal every one had competence, though m had no luxuries. *Bhat* and *Dal*, fish milk were plentiful. People had leis Even now the average Bengali's en ment (or his satisfaction) is not much less than that of the avera European. But still it cannot be den that there is a substratum of truth in charge. With such a grand ideal, it fairly be asked, why are we not better than we are at present?

Our present Ideal too abstract.

Our ideal is love to all (सर्वेषु भूतेषु भक्तिर चारिणी). This ideal has come to be abstra universal. What is meant by calling "abstractly universal" has been well forth in a Bengali poem of Mr. D. L. R called "Nandalal." Nandalal is determi to devote his life to the service of his co try. He is so enamoured of this ideal, he refuses to visit his brother dying cholera, lest infection should cut off life dedicated to his country's service. cannot conscionably walk the crow street, for perchance a vehicle may over him and take away the life d cated to his country's service. So for of doing a disservice to his country risking his valuable life, Nand ultimately ends by shutting him up in his house and preserving his preci life by choice food and drink! The s is set in a comic tune. It represents Grim, alas! too common, a reality of cated Indian life today to permit any

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a comic treatment. We are all Nandalals more or less. We talk of service to humanity, service to our nation, we think of these things, and with good intentions, we pave our way to degradation and ruin.

What is the remedy? How to love the universe? The universal is to be realised in the particular. If you are to love all men, begin by loving your parents, your brothers and sisters, your wife and children. Deny your individual self in order to serve your family. That is the first step.

Then love your own clan, your own group. Then love your country. It is only thus that you can love all. If everybody love his country, his clan, his family and be prepared to sacrifice himself for these, then the whole world would be immensely better. Love to all men does not imply indifference to one's family or nation. Love to all men ultimately consists of our loves to different individuals or groups. Love your family or your clan; but let not that love stand in the way of your love of country. If the interests of your country and your family or clan should clash, you must prefer the good of your country to the good of your family or clan. It is often said "Indians first, Hindus or Moslems afterwards." The Hindu ideal is "*Universal* firstly, *human* secondly, *Indians* thirdly, *Hindus or Moslems* fourthly." You are to love your family, your nation and the human race as part of the universe, as manifestations of the Divine *Vishnu*. Says the God-loving *Prahlada*:

"As this universe is the manifestation of the all-becoming *Vishnu*, therefore the wise regard (i.e. love) it as their self without making any distinction."*

Because you want to love God, therefore you must love the universe. That is the logic of the Hindu mind. The love of God as manifested in the love of the Universe is the ultimate end. This must not be lost sight of. The love of the Universe consists in loving family, nation, man, animals, plants, &c.

Thus I have explained one of the elements in the life of an ideal Hindu or *bhakta* (God-lover): doing God's work. A *bhakta* is *bhagavat karmakrit*. He serves his family, his clan, his nation, humanity, and the whole universe. In case of conflict between the apparent interests of these, he prefers the latter ones to the earlier, for the goal is the last.

ii. The second element in the life of an ideal Hindu is that he regards God as the most real reality (*bhagavat-parama*). A man's life is an expression of his view of the Universe (welt-anschanung). A *bhakta* genuinely believes that the ultimate reality is God and regulates his life accordingly. The temptations of life have no power over the *bhakta*, for he knows whom he is following. He realises that the world-power is good and that therefore ultimately the good will prevail. Neither the love of popular applause nor the fear of enraged tyrants has any power over a *bhakta*'s mind; for he knows that God is greater than both. A genuine faith in God (*bhagavat-paratva*) is the surest and safest protection against the vices of life. The *Sanatana Dharma* insists on its votaries' possession of this saving faith.

iii. The third characteristic of a *bhakta* or the ideal man is his detachment from the world (*Sanga-varjita*). The *bhakta* need not forsake the world: he is always about God's business. He serves his family, his nation and humanity, but he has no attachment for the sweet things of the world. His heart is fixed on the Eternal. Duty for duty's sake or duty regarded as divine service is his ideal. The Divine Krishna has said (Gita, iii, 9):—

"O Son of Kunti, learn to practise detachment from the world, and do your duties regarding them as God's work; for all actions, except those that are performed for God, become a bondage."†

Detachment from the world can be successfully practised when it is realised that God is the only Real, and when the affections are placed upon Him.

iv. A *bhakta* has no antipathy towards any created being (*nirvairah sarvabhuteshu*). This is one of the basic ideas of Hinduism and it has been set forth at length, in its positive aspect, under the first heading—doing God's work (*mat-karma-krit*).

All these are the causes as well as the effects of Love of God (*bhakti*). Love Him really and truly. That is the first commandment. If you love God truly, you will find that you are doing his work.

* विस्तारः सर्व्वभूतस्य विष्णोर्विश्वमिदं जगत्।
द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः॥

विष्णु पुराण १।१७।८३

† यज्ञार्थात् कर्म्मणोऽन्यत्र लोकोऽयं कर्म्मबन्धनः।
तदर्थं कर्म्म कौन्तेय मुक्तसङ्गः समाचर॥ गीता ३।९

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Again, if you find that you cannot fix your affections on God, begin by doing His work. Then love will follow.

The above is a bare outline of the ideal which every Hindu is commanded to realise. It is of the utmost importance that every Hindu student should be tolerably familiar with this religious ideal of his forefathers. In his text-books, in ordinary magazines and newspapers, and in daily conversation, he learns a good deal of what is best in Christianity and modern civilization, and unless he can be made fairly conversant with the Hindu ideal, he will soon cease to feel any pride in his own religion. It is impossible for an ordinary Hindu graduate—considering the sort of intellectual fare which is regularly served out to him—to be proud of his own religion, and it is no wonder that he so frequently ends by being discontented with life and society. India is a land of many religions and in such a land religi instruction should form an indispens part of every man's higher educati Religious education of childhood must supplemented by religious instruction youth. It must be proved to the Intell of our graduates that Hinduism is capa of furnishing a valuable solution of li problems and that it has the power making our lives nobler, fuller and swee It is undoubtedly true that the *full* va of Hinduism cannot be apprehended by mere intellect. Hinduism must be *lived* *felt*, if one is to understand its supr value for life. But the intellect may par understand the value of Hinduism; and this purpose religious instruction is ne sary, and this should begin with an ap ciation of the Hindu Ideal.

VANAMALI CHAKRAVAR

ASPIRATIONS—INDIVIDUAL AND NATIONAL

HOW well and happily would our lives pass, had we always some good end in view. Earnestly should we aspire to the attainment of some good purpose, and by constantly keeping this in view we should be stimulated to constant progression. Ever should our aspirations be higher than our lives; and ever should we be aiming to raise our lives to our aspirations.

If we would really progress, we must have some high and noble stimulus constantly inciting us to action. We all know how earnestly, how zealously, we work when under the influence of a stimulus; and the higher the inciting motive, the purer and better are our actions likely to be. It is incumbent on those who would march onward in the right path, to look to their thoughts and ideas, for thoughts and ideas govern mankind. We have passed the age when men were tortured on the rack, and thrown into dungeons for venturing to think for themselves. We see how powerfully the opinions of men in those ages controlled them, that life and peace when placed in the bala with their convictions were thought less importance. So it would be in t times. Ideas govern men none the powerfully now; and there will be fo those who would now die for t opinions, should they be called upon to so. But such, we hope, will never be case. Happily, the sword, the dung and the rack, are not now, under mod conditions of life, considered the tests truth.

Our aspirations are indeed influen by our ideas, thoughts, and knowle Knowledge has an unmistakable and imp tant effect upon our ideas, thoughts, conduct—as is evident from the history mankind as far back as we can trace Vast are the treasures of knowledge; to obtain them we must exert oursel Merely looking at them from a dista will not do. If we would derive ben from them we must make them our o and obtain them for ourselves. Hap indeed, is the man whose perception the true and the beautiful are awakene

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who rightly appreciates the worth and charms of all around him. To such a one the spring comes with delight, when the flowers and tender grass are up-springing just above the earth, and the buds forming on the trees and hedge-rows, all claiming nurture and support from the atmosphere, the earth, the showers, and from the sun-beams as they come joyfully along on the morning, transforming the dew-drops into bright glittering gems. To him the summer, as vegetation advances, has its own charms—the expanded flowers then displaying more fully their delicate formation, the bright blue sky and the clear atmosphere making him feel lightsome and glad. The sight of the autumnal foliage with its varied and beautiful hues, thrown together in exquisite shades, affords him delight; and winter, with its changing aspects, finds such a one enjoying each as they are presented to him in succession. How enchantingly sound the melodious strains of music, or the cadences of the human voice, as sweeping along in harmony they fall softly upon the ear, and he listens for the moment spell-bound. How are his joys heightend by beholding a beautiful prospect—hill and dale, mountain, river, and wood spreading out before him.

Right well is he entertained by books, and by the intercourse he thus has with the departed worthies of the earth, deriving pleasure and instruction from the legacies they have left. Science is full of interest to him; there are feelings of admiration called forth as the certain results of the sciences are discovered by experiment, and great joy is felt by those who perceive their long conjectured theories gradually unfolded, till the very result they imagined has actually been produced. With what zest, ardour, and diligence will pursuits like these animate him! Such a man, on looking at the bright stars and the infinite space in which they perform their appointed motions, and on directing his thoughts to the animalcula, contrasting the smallness of the one with the greatness of the other, is led to think of the vastness of that power which governs the worlds of stars, and attends also to the most minute creeping things of earth, adapting each to its sphere, and caring for it: as he thinks of these, his thoughts are elevated, and he feels there is a bountiful Benefactor on whom he, too, can rely.

How different is the condition of an ignorant or unobserving man—one whose portions are undeveloped! The sun as it rises in its glory, streaking the sky with many tints, and throwing light and shadow upon the landscape below, he admires not; and the beauty of the landscape he appreciates not, and scarcely does he notice beyond it the orb of day piling up fantastic towers among the clouds, and forming shapes which leave to imagination a pleasing task in trying to decipher them. The stars, as they shine in their splendour in the blue ethereal vault of heaven, have no charms for such a man.

The discoveries of science, and the thousand means they possess for bettering the condition of our race he dwells on only so far as his own interests are concerned, or as his own limited range extends. Sculpture, painting and literature, with their ever-increasing allurements, are lost upon him. And what of the affections of such a man? Kindness he indeed feels, yet not as he might, because dull in perceiving those little demonstrations of regard and kindness which ever and anon come to cheer and bless, and which constitute more than half of the pleasures of life,—he loses thousands of opportunities of enjoyment which are daily and hourly offered to him and his self-respect is decreased when he finds how deficient he is in many of these higher and finer feelings.

That man is really educated in whom all the faculties, powers, feelings, and affections are rightly developed—and it is to this state we should all aspire. Even by adding to our means of exercise an hitherto dormant faculty or feeling of a pure kind we are adding much to our sources of happiness; and for this we should perseveringly strive, even though we see not readily the fruits of our labour, feeling assured that the result in the long run will be good, if we only continue "to labour and wait." But we must seek our own self-improvement, without which the attempts of others are useless. Day by day must we add to our knowledge, learning the grand principles of self-effort and self-reliance. Even when deriving advantages from our friends and neighbours, our own thoughts and abilities must be used. We do ourselves harm, indeed, by relying altogether on others for thoughts, ideas, and prompings to action. We should have some good end in view to incite us to progress.

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Turn we but to the history of the past and we shall see that numerous sacrifices have been made in all ages, countries and nations the advantages of which are reaped by us of the present day. Yes, we benefit by the labours of thoughful men of all ages and climes—Milton, Newton and Shakespeare, and our own Vyasa and Valmiki, as well as a host of others, too numerous to name, have worked for us. The present inhabitants of the globe are, in a great measure, directly and indirectly, ministering to our happiness. Religion, science, the steam-engine, agriculturists, sailors traversing the mighty deep, poor ignorant Negroes sugar-making, Chinese tea-gathering, electric telegraphs, manufacturers, men working by hand or head, exhibitions of industries: these, and more than these, are adding to our happiness, if we but rightly use and utilise them. But to tell the history of all that has been done for us would be to reveal the world's history; and to enumerate what is being done for us now, would be to include all the actions and works of men throughout the world. Seeing how these persons and things, how the earth, the atmosphere, and the Great Being who governs them all, are adding to our means of happiness, should we not also aspire to be doing something towards aiding the progress of ourselves and others? Should we not aspire to do our duty?

And what can be more satisfactory to reflect upon than duty, manfully, earnestly, and faithfully done? Without this satisfaction, how insipid are all other things—and with it, how content and happy we ought to feel, though adverse circumstances encompass us! But what is this duty, to the performance of which we should so earnestly aspire? It is following the dictates of truth, justice, and reason; and doing all the good we can for others, for it is the greatest privilege of man to live and labour for others. Easily may our duty be discerned, if we stifle not the promptings of our consciences, which point out what is required of us. It is for us to carry out the pure principles which arise within us, without fear, let or hindrance, and looking straightforward, careless of blame, and seeking not praise, to truly comply with the demands thus made upon us. The result we must deem as beyond our control, and be satisfied when we have thoroughly carried out the principles of good as far as lay in our power.

High as our aspirations may lead [us], we must not allow them to over-reach [the] bounds of reason, or we may fall. [The] good inspirations we form we must strive practically to carry out regardless of consequences, and hoping on, even though we do not gain the far-off reward. Franklin [it] was who said, though he had failed in becoming a perfect man, which he aimed to be, he was a better man for having made the attempt. Of what benefit will it be for a mariner to perceive a haven in the distance, if he lay by his glass, regard not his chart, and use no efforts to reach it, but, having seen the desired port, expect therefore to anchor in it? Nor will it [be] for us, on seeing a prospect of future progress opening to our view, to think that the sight is sufficient. It will be useless to us unless we practically attempt to carry it out. Yet how dreary, dry and tiresome to many is this practical carrying out of ideas. They would rather be imagining, rather building, Micawber-like, castles upon the "baseless fabric of dreams"—rather be idling away their lives in the hope of "something turning up." On the other hand, there are those who plod on day by day, without ever casting a look into the past, the present, or the future—who enjoy not pleasures which are lying about them, and which seem as it were to be offering themselves as means of something cheering, and delighting mankind and making them better and nobler. The man who chooses the medium of these views is the one most likely to be happy himself, and to do good to others. The ideal or aspiring portion of his nature would incite him to constant exertion, and this exertion would call forth better and more extended aspirations, which, having their influence, would be acted upon, and again reaction following, a series of successive incitements and actions would be produced and have a zest not otherwise easily attainable.

Our march must be onward and upward both as individuals and as members of society. It requires untiring effort and unwavering perseverance to keep pace with the age. Great are the advantages now within the reach of all. But are these used as they might be? Do we, on the whole, duly appreciate and rightly value these advantages? Some of us do, but unfortunately, we cannot say, all of us do. The aspirations of some do not extend

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beyond the immediate and momentary gratification of the passions, and ending there, unhappiness and misery to themselves and others follow. However, as we look forward to the future, we see shadows thrown across our way which seem to indicate that beyond, in the vast depths of time, are better and brighter days, when men shall use their powers aright, and successfully make their efforts conducing to their improvement and the good of others. We can indeed do much, if we will only resolutely exert ourselves towards removing the dark veil which overshadows the future ; and we can assist in clearing away the ignorance retarding the full development of the capabilities of our race, and causing misery, wretchedness and crime. As we aspire more and more towards perfection, so shall we become more and more happy and useful. Our influence, small though it may be, will perchance extend, even as the circle in the lake is ever extending till it reaches the furthest bound ; and each one, whether as a member of society or individually, by imparting the knowledge he has acquired, and by doing all the good he can in other ways, may assist in widening the field of human improvement and happiness.

Lives of great men all remind us
We can make our lives sublime.....

RAICHARAN MUKERJEA.

A TIRTHA IN SOUTH AFRICA

BY THE REV. C. F. ANDREWS, BOLPUR.

WE had been just a fortnight together in Pretoria waiting with hourly expectation for the final interview which was to conclude the agreement with General Smuts. The General was busy night and day with the great Labour Strike. As Minister of the Interior and Minister of Defence, he had the whole burden of the crisis upon his shoulders, and never man worked harder. He would come into the office at the Union Buildings where we sat waiting for him and would say, "I cannot tell you how sorry I am, Gandhi, but I can't see you to-day." And Mr. Gandhi would assure the General that he quite understood the difficulty of the situation. I am certain that Mr. Gandhi's whole attitude at this time, which was one of chivalrous forbearance and generosity, did more than anything else to bring the agreement to pass.

The time spent in Pretoria had not been wasted by all this delay. For my part, I had there opportunities of living with the Indian Community for a long period together instead of the flying visits I was obliged to pay in other places. The Dhobies (washermen) of Pretoria became my great friends. They were chiefly Muhammadans, with a Muhammadan leader, who was one of the most remarkable men I met in South Africa. Their great delight was to give me a *khana*, either a breakfast or a dinner, and I was deeply touched at the infinite pains they took to provide for my wants. I made them keep to my vegetarian ways and they lavished fruit upon me in extraordinary profusion. They also gave clothes to wear—*dhotis*, *kurtas* and *chaddars*: they fitted me up with shoes and slippers: they were eager to wash and iron in their laundries my white summer-suits every day, if only I would allow them! It was like having possession of the magic ring in the fairy story: indeed I had not even to express in words my wish, when hey! presto! everything was accomplished that I could desire. And it was such a real joy to them to do these things for me that I could never have the heart to refuse them. Their generosity was truly wonderful. They were quite a small community: yet on the last Sunday which I spent with them they gave, as exactly as I can remember, 477 rupees and something over to the Indian cause. I was amazed at the way they brought up and laid before me on the ground where we were seated watches,

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gold, silver,—everything they had. And the best of it was they seemed so proud and happy about it; and I think I was quite as proud and happy as they. But I was even happier still at an incident on my departure five days later. We had been waiting, as I said, for the last interview with General Smuts. The end of the negotiations came suddenly. The General summoned us, the agreement was signed, and all was over. Then we had to catch at once the next train for Johannesburg; for we had kept the Johannesburg Indians waiting all this time for us. The news flew round the Indian location in Pretoria that we were going that very morning. The leaders of the Dhobie Community had wished to give me one more *khana*, but that could not now be arranged. Instead they came in a body to the Station. Martial Law was still in force and no one was allowed on the platform. But they were waiting for me at the Station gates, and the leader put into my hands a further gift to the cause. It was 145 rupees. They had collected it all that very morning!

I was very tired and had slight fever at this time. The strain of those days of waiting had brought out the old malaria in me and I had felt it coming on all through the morning. As we neared Johannesburg it increased and I had to lie down in the train. But that incident at the Railway Station and the love of those simple kindly-hearted Dhobies made me forget everything else. Both then and many times afterwards while travelling in railway trains, or standing at the ship's side straining my eyes across the sea, I have thought of my friends, the Dhobies of Pretoria, and pictured their faces, and remembered their last farewell. Again and again I have written to them and received letters from them in Guzerati which puzzled my wits to get translated. Always their messages are full of the same love, and the most touching thing of all is when they write to tell me that they are saving up their money to pay one visit to the Motherland and intend to come and stay with me at Bolpur. If they come, they shall have the best *khana* that the Ashram can afford! Of that there can be no question.

It was very chilly at Johannesburg when we arrived and I shivered and was feverish by turn. The height of the great mining centre is 6,000 feet, while Pretoria is in valley and quite hot in summer. We h come in the train out of the heat into t cold. The station was almost empt except for soldiers in khaki, who we guarding every entrance. There had been great fear of dynamite explosions. Almo every European labourer on strike was a expert in dynamite blasting, and it w known that much gun cotton had be taken away from the mines before t strike began. There had been almo daily attempts to blow up the railwa line, and sixty thousand troops were o on guard. Johannesburg Station w especially closely watched; for the ch bitterness of the strikers was against t Railway authorities and they wished t prevent any provisions entering the tow Outside the Station we met our Indi friends who had come to welcome us. W made arrangements with them as quick as possible. No public meeting was to allowed on account of Martial Law; b we both gladly promised to give up th whole of the next morning to interview instead. There was great joy among the Indians when the terms of the agreement with General Smuts were understood. We explained them there and then outsi the Railway Station.

Then we went on our pilgrimage. M Gandhi had been looking forward to th tirtha ever since we reached the Transvaa The term tirtha which I am using is no my name but his. He had spoken to m again and again and told me the incide in his own life, which had made one sp in the great Gold City sacred to him abo all others. It was to him a place worship.

Many years back at the very beginnin of the Indian struggle in the Transva Mr. Doke, a Baptist minister, had got t know the Indian leader and had learnt t love him. His description of Mr. Gand in those days is so graphic, that I give in his own words:—

"Having travelled in India," he write "I had almost unconsciously selected so typical face and form likely to confro me, probably a tall and stately figure a a bold and masterful face in harmony wi the influence he seemed to exert in Joha nesburg. Perhaps a bearing haughty a aggressive. Instead of this, to my surpris a small, lithe, spare figure stood befo me, and a refined, earnest face looked in

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mine. The eyes were dark, but the smile which lighted up the face and that direct fearless glance took the heart by storm. He spoke English perfectly and was evidently a man of great culture. There was a quiet assured strength, a greatness of heart, a transparent honesty, that attracted me at once to the Indian leader. We parted friends."

"When I think of him," Mr. Doke proceeds, "one or two scenes stand out more vividly than others. There is the trial scene in the "B" criminal court which I witnessed. The cynical magistrate with his face flushed presiding at the Bench. That spare, lithe form is responding to the call "Mohandas Karamchand Gandhi" and taking the prisoner's place with alacrity to receive sentence. Just prior to this he had said at the Mosque, to his followers : "We are engaged in a struggle for religious liberty : and by religion I do not mean formal religion, or customary religion, but that religion which underlies all religions and brings us face to face with our Maker. To repeat the words of Jesus, those who follow God have to leave the world : and I call upon my countrymen to leave the world and cling to God as a child clings to its mother's breast."

"Another scene," Mr. Doke writes, "recurs to my mind with equal vividness. The Pathans had attacked Mr. Gandhi, striking him down and beating him with savage brutality. When he recovered consciousness, he was lying in an office near by, helpless and bleeding. The Doctor was cleansing his wounds, the police officers watching and listening beside him, while he was using what little strength he had to insist that no action should be taken to punish his murderers. This I saw with my own eyes. Such scenes as these I can never forget. They serve to reveal the man. He is one of those outstanding characters whom to know is to love."

Such is Mr. Doke's description, and it is the encounter with the Pathans which brings me to the actual cause of the pilgrimage itself,—the tirtha which we were undertaking that evening. For the pilgrim-road which Mr. Gandhi and I traversed ended at Mr. Doke's own house. This was Mr. Gandhi's pilgrim-shrine.

Let me relate the story.

Some years ago the Transvaal Government had treated the Indian Community as a criminal class. It suspected them of introducing other Indians into the country by stealth and using as a means false licenses and counterfeit passes. Acting on this suspicion, the Transvaal Government insisted that every Indian should be registered in the same way that criminals were registered, *viz.*, by finger-mark impressions. The Indians were to be compelled to show this registration when required, just as ticket of leave men show to the police their identity certificates. Mr. Gandhi stood out as the leader of the Indian Community and refused to suffer this indignity. He said that the Indians were ready to do anything voluntarily to show the Government their honesty; but they would not be treated as criminals or suspects. He pointed out to Government that their honour was at stake in the matter, but at the same time gave a solemn promise that if compulsion were abandoned he would himself undertake to obtain the voluntary registration of the whole Indian community. At first Government was unbending. The heaviest penalties were threatened if the Indians refused to register. But not a single Indian surrendered. The prisons were filled. Mr. Gandhi was sentenced to hard labour and was made to break stones as a convict, in the open street, before the jeering Johannesburg mob. The struggle went on with chequered course. At length General Smuts accepted Mr. Gandhi's position and asked for Mr. Gandhi's aid. He agreed to allow voluntary registration.

But by this time some of the followers of Mr. Gandhi had taken up a new attitude. They objected to registration altogether, and refused to register even as voluntary agents. A small group of six Pathans, who had taken the original oath against compulsory registration, were especially obstinate. They were too dull to follow the distinction which Mr. Gandhi had made from the first, and declared they would kill him as a traitor if he came forward for voluntary registration. Mr. Gandhi reasoned with them, but all in vain. At last he declared that whether they killed him, or not, he would never break his word to Government. The Hall was filled : there were nearly four thousand Indians present. An air of tense excitement filled the room. Mr. Gandhi stepped on to the platform and in the presence of all made his registration with the finger impressions of both hands. The Pathans

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rushed out crying vengeance. When Mr. Gandhi left the Hall they were waiting at the door. They struck him with iron bars and knives, and beat him down to the ground. Then, thinking he was dead, they fled away.

It was at that hour of black disaster that the deed occurred which every South African Indian remembers. Mr. Gandhi's seemingly lifeless body had been carried into a small room close by, out of the seething crowd. Mr. Doke, who had stood by him before in many an hour of trial, had felt that morning an unaccountable instinct of impending danger to his friend. He was restless and could not settle down to anything. As the morning passed by the restlessness increased. At last he went out, scarcely knowing where he was going. Suddenly he saw in front of him the crowd scattering and heard the cry raised that Mr. Gandhi was dead. At that cry, he was on the scene in a moment and took his place at once by his friend's side. Consciousness had just returned to Mr. Gandhi when he arrived, and after the few necessary questions had been asked by the police, Mr. Doke carried his friend in his own arms to a carriage which was waiting at the door and brought him to his own house to be nursed by his wife and daughter.

There, night and day, through long delirium of pain, Mrs. Doke watched over him. She made her house absolutely open and free to all Indians who came, rich and poor alike. She placed the lower rooms, the drawing-room and study, at their disposal at all hours of the day and night. There they sat and waited in silence for the doctor's report, while upstairs she nursed back slowly into life the spirit of their leader. Mr. Gandhi told me how he used to open his eyes after some paroxysm of pain, or fit of delirium, and see her face like that of a mother bending over him. He is certain that the saving of his life is due to her love alone. "Without her love," he said to me, "I should not be living today." What that gentle English lady herself went through in those long nights and days of watching and nursing,—keeping her whole household going all the while, attending to the Indians who crowded to her house as her guests, soothing with her own hands the sufferer's pain,—all this none can possibly tell. But the Indians in South Africa relate the story of her great love where they gather together. It has become epic tale among them, a part of the f lore of the people. I heard it recalled them in Pretoria and Durban, in Ca town and Kimberley, places as far dist from one another as Madras is fr Lahore, or Calcutta from Bombay.

A few years went by and Mrs. D herself was left a widow. Her husba Mr. Gandhi's staunchest friend, had he the call to leave home and kindred a take up a work of love and service am some aboriginal tribes in a wild jungle the west of Rhodesia. Though well p middle age, he had gone with a glad h and faith, full of life and vigour a courage. If his work were successful a a home could be made for his family, t the brave lady, his wife, and her two child were to join him. That was the plan ranged. But the news came, a year a his departure, of repeated attacks of jun fever. Then further news arrived that was returning home to recover streng His wife at once prepared to go and m him and had already got far on t journey. But the last sad tidings reach her in a brief telegram from Salisbury te ing her that he had died, on the march a strange land, far away from all he lov Since that day, when the fatal news ca she had been living all alone with her t children, her son and daughter. Tho in straitened circumstances she had been obliged to leave the house where had lived with her husband.

When we went together that even on our pilgrimage to give our reverence the widowed Mother, we were silent all way. When we came to the house it it was with the sense of approaching hallowed temple. There in that ro above, my dear friend, who was with by my side, had been nursed back into There, waiting for him in the porch, the Mother, the widow. Her face bright as she greeted him and she gaze him with love while he paid her rever in Hindu manner as a son pays rever to a mother. When I watched her eye could see they were full of tears. We down together in her drawing-roo that same room where day after during that time of trouble her Ind visitors had gathered—Tamil coo Gujerati Musalmans, Hindu mot with their babies, men and women, yo

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and old, waiting, waiting for the news. I could picture them there, crowding the room to the very door,—waiting, waiting, always waiting.

All the motherhood came out in the widowed lady's eyes as Mr. Gandhi sat on a stool beside her looking up into her face. She poured out questions eagerly about himself and his own health. With a mother's anxious care she noticed how thin he had become and urged him to take more care of his frail body. Then she heard of Mrs. Gandhi's weakness and her face brimmed over with sympathy. It was wonderful to note her utter unselfishness. Not a word had been spoken of her own private grief. She was lost to thoughts of self in the sufferings and trials of her friend.

While we were seated talking with Mrs. Doke her son entered the room. A pale, worn look had already come into his young face and it was easy to see how he had shared his mother's bereavement. He was hoping to gather together, so he told me, some writings of his father, intending to publish them. I urged him to do so, saying that many in India would be glad to read the words of so good a man. The boy, for he was still a boy, had not yet finished his studies; but he had already determined his own future. He would go where his Father had gone, to Western Rhodesia: he would live among the aboriginal tribes where his Father had lived; and he hoped (as his Father had hoped before him) to prepare there a home for his mother and his sister where they might dwell and work together. Meanwhile he had been obliged to take up office-work in a Johannesburg Bank in order to provide money for his mother and sister. The burden of the household had fallen upon him even thus early, and he was bearing it bravely. But though he had to work through the day he was continuing his studies in the evenings and the early mornings, preparing for his future work. As I looked into his face, so white and pale and worn, yet so full of strong determination, I could understand the spirit of his Father and the devotion and sacrifice which had made him instinctively draw close to Mr. Gandhi as a trusted friend. His sister, who sat silent most of the time while we were talking, had the tender face of her mother, and the mother's look was also in her eyes. She was younger than her brother, and looked up to him with a sister's reverence, as he talked to me about his future plans.

We went back, all too soon, leaving Mrs. Doke's house quite early. For Martial Law was strictly in force, and no one was allowed out after eight o'clock on penalty of being shot for refusing to answer when challenged: and this was no idle threat in that city of blood and gold, for only last July riot and murder had been rife and many innocent people had been shot down. The ferment of the great strike was all around us: the miners were standing about in little knots sullen and gloomy and angry: the blasting, from those mines which were still working, sounded intermittently like thunder: the very air seemed full of threatening storm. Every now and then a mounted rifleman would gallop past at full speed, or a troop of Boer burghers, armed to the teeth, would swing round the corner riding to patrol duty. Outside, in that mining capital, were war and violence and strife. Outside, the streets through which we walked were marked by the foul ugliness of ill-gotten wealth. Outside, bitterness and hard anger were in the faces of those we passed by. But within, in our own hearts, had blossomed a tender and beautiful peace. For we had made our pilgrimage: we had visited our shrine: we had offered our gift.

LIBERTY THE WATCHWORD OF CIVILIZATION

COMMENCEMENT ADDRESS OF NICHOLAS MURRAY BUTLER, PRESIDENT OF COLUMBIA UNIVERSITY, NEW YORK. DELIVERED JUNE, 3, 1914.

IT is a matter of no small concern to thinking persons to realize what ideas and purposes are just now dominant in the minds of men and how these differ from those that have gone before. In the evolution of human ideas a curious cycle is observable. Beliefs and tendencies that have once appeared and that have been

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rejected or outgrown tend to reappear, sometimes in a new guise, with all the freshness of youth, and they are then acclaimed by those unfamiliar with their history as symbols of an advancing civilization. Probably the greatest waste recorded anywhere in human history is that which results from the attempt to do over again that which has once been done and found disappointing or harmful. If the study of history were more real and more vital than it is ordinarily made, and if it showed ideas, tendencies and institutions in their unfolding and orderly development, and if the lessons of history so studied were really learned and hearkened to, the world would be saved an almost infinite amount of loss, of suffering, and of discouragement.

One hundred years ago the word that rose oftenest and instinctively to the lips was liberty. Men were then everywhere seeking for ways and means to throw off trammels which had been placed upon them by institutions of long standing, but which were found to hamper them at every turn and to hem them in on every side. Liberty in those days meant not one thing, but many things. It meant freedom of speech, and of the press, it meant participation in the acts of government and in the choice of governing agents; it meant freedom to move about over the world, to seek one's own fortune under strange skies and in foreign lands, there to live the life that one's own mind and conscience selected as most suitable. Liberty was then the watchword, not in the New World alone by any means, but in the Old World as well, and particularly in France, which has so often pointed the way of advance in the march of ideas. Standing in his place in the convention during the fateful spring of 1793, Robespierre pronounced this definition of liberty, which is almost the best of its kind: "Liberty is the power which of right belongs to every man to use all his faculties as he may choose. Its rule is justice; its limits are the rights of others; its principles are drawn from Nature itself; its protector is the law." Whatever judgment may be passed upon Robespierre's conduct, certainly his thought on this fundamental question of liberty was clear and sound.

But during the years that have passed we have moved far away from this view of what is important in life. There h grown up, not alone in America, b throughout the world, an astonishing widespread belief in the value of regulati and restriction not only as a substitu for liberty, but directly in opposition to That against which the leaders of the re revolted a century and more ago is no pressed upon us in another form as desirable end at which to aim. Not libe ty, but regulation and restriction are t watchwords of today, and they are ma so in what is sincerely believed to be t greater public interest. John Stuart Mi in his classic essay "On Liberty," saw a described these tendencies nearly fifty yea ago, but even his clear vision did n foresee the length to which restrictions liberty have now been carried.

Just as the driving force of an engine to be found in the steam chest and not the brake, so the driving force in civiliz tion will be found in liberty and not restriction. The cycle will, in due ti and after a colossal waste of energy and accomplishment, complete itself, and li erty will once more displace regulation an restriction as the dominant idea in th minds of men. It is worth your while to take note, therefore, that while liberty not now in the foreground of human thin ing and human action, it cannot long kept out of the place which of right and necessity belongs to it.

The only logical and legitimate restri tion upon liberty is that which is draw from the like liberty of others. That m may live together in family, in society, a in the State, liberty must be so self-dis plined and so self-controlled that it avo even the appearance of license or tyranny.

There are three possible ways of vie ing and of stating the relationship betwe the individual and the group or mass which he forms a part.

In the first place, each individual m be regarded as an end in himself whos purposes are to be accomplished at a hazards and quite regardless of wh happens to his fellows. This is th extreme form of individualism which h always ended, and must always end, physical conflict, in cruel bloodshed, violent anarchy, and in the triumph brute force. It does not provide a soil which ideals can flourish.

In the second place, each individu

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may be regarded as a mere nothing, a negligible quantity, while the group or mass, with its traditions, its beliefs, and its rituals, is exalted to the place of honor and almost of worship. The logical and necessary result of this view has always been, and must always be, from the standpoint of human accomplishment in institutions, stagnation, powerlessness, and failure. It is this view of life which has from time immemorial held so many of the great peoples of the Orient in its grip and which has set them in sharp contrast with the active and advancing life of the West for nearly two thousand years past.

The third view of the relationship of the individual man to the group or mass is the one that I would press upon you as offering the fullest measure of individual happiness and achievement and the greatest amount of public good. It stands between the philosophy of self-assertion, of disorder, of brute force, and of anarchy on the one hand, and stagnation of an unprogressive civilization on the other. It is the view which emphasizes the individual to the utmost, but which finds the conception of each individual's personality and accomplishment in his relation to his fellows and in his service to his kind. "He that loseth his life shall find it" is alike the last word of ethical philosophy and the supreme appeal of morals. The enrichment and the development of the individual, in order, not that he may antagonize, but that he may conciliate; in order, not that he may overcome and trample under foot, but that he may help and serve—this, as distinguished from the philosophy of disorder on the one hand and the philosophy of stagnation on the other, I call the constructive philosophy of the institutional life. It is built upon human individuality as a cornerstone and a foundation. The higher and loftier the structure rises, the more plainly it points upward, the heavier is the burden that the foundation bears and the greater is its service to God and to man.

THE ECONOMIC CONDITION OF INDIA UNDER WESTERN INFLUENCE

By Pramatha Nath Bose, b. sc. (Lond).

I

SOME two thousand years ago, and even earlier, India played in the West in regard to trade somewhat the part which the West now plays in the East. Pliny bitterly complains of the drain from Rome to India, as Indians now complain of the drain from India to the West. Says he:—

> "The subject" "is one well worthy of our notice, seeing that in no year does India drain us of less than 550,000,000 sesterces, giving back her own wares which are sold among us at fully 100 times their first cost."

The Emperor Chandra Gupta had special departments of the state to superintend trade and mining and manufacturing industries. Travellers from Greece, Rome and China marvelled at the skill which the Indians displayed in their manufacturing industries. Offerings were made to the gods in the costliest of plate; armour and arms richly decorated with gold and silver, and costly jewellery and dresses of the finest web adorned the persons of the higher classes; and gems, rich brocades, and muslins of the most delicate workmanship found their way from India to the markets of China, Persia, Egypt and Rome. There are references in the Manusamhita to vessels made not only of copper, iron, brass, pewter, tin and lead, but also of gold and silver. Household utensils made of leather, cane, horn, shells, and ivory were not uncommon. From the frequent mention of gems and ornaments made of the precious metals as well as from the tax levied upon them, they seem to have been in no small

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demand. Perfumes, honey, iron, indigo, lac, medical substances, wax, sugar, spices, etc., formed some of the ordinary articles of trade. There are references not only to clothes made of cotton and jute, but also to silk and woollen manufactures.

The Hindus had during the period under consideration made considerable advance in the chemical and metallurgical industries. Varahamihira, who flourished early in the sixth century A. D., mentions several preparations of cements "strong as the thunderbolt", and of dyes, cosmetics and scents. He also refers to mechanical experts. India had already made three important discoveries which for a long time secured her a foremost place in the commercial world—(1) the preparation of fast dyes; (2) the extraction of the principle of indigotin from the indigo plant, and (3) the tempering of steel by advanced metallurgical processes. Indian handicrafts did not suffer from the Mahomedan conquest. Four centuries had passed away since Mahomed preached the doctrine of the Fatherhood of God and the Brotherhood of man, and the simple desert life of the Arabs had changed to a life of luxury and culture, before India first began to feel the Mahomedan influence. Fanaticism was now softening in the Mahomedan mind, and giving place to a sense of appreciation for ancient philosophy and art, and to a love of comfort and luxury. The prohibition against decoration in architecture by forms of living things was got over by substituting in their place geometrical figures and patterns of foliage and flower, and a way of escape from the injunction against the use of silk was found in the device of mixing it with a nominal quantity of cotton or wool. Thus the obstacles that stood in the way of the progress of arts and manufactures were gradually removed either by slight modification of existing methods, or by favourable interpretation of inconvenient rules and regulations. The anxiety for moderating the effects of hard religious rules against luxury, which has always accompanied the progress of civilization, has nowhere been better illustrated than in the remark made by the young daughter of Aurangzib "Father! I have strictly followed the dictates of religion: I have worn the cloth seven fold only when he gave vent to his wrath at the sight of her dress, made of the variety of Dacca muslin which was famous for the thinness of its texture, and known by the name of "morning dew." Instead of crushing the indigenous arts, the Mahomedan conquerors of India became their ardent patrons; and the household of every chief or noble formed, in imitation of that of the Hindu Princes around, the centre for skilful artisans. Not only did indigenous manufactures flourish under Mahomedan patronage, but many new industries were imported from beyond the confines of India, such as the carpet weaving of Kurdistan and the glazed pottery of Ispahan. The material condition of the people under the Mogul Empire was on the whole, one of ease and comfort.* Making allowance for condiments and other little things, an adult labourer could live comfortably during the reign of Akbar on six annas.

* The following table taken from the writer's "History of Hindu Civilization during British Rule," Vol. I, p. lxxiii, gives the wages of some labourers during the reign of Akbar :—

	Rs.	As.	P.		Rs.	As.	P.
Carpenters	0	2	9½	to	0	0	9½
Bricklayers	0	1	4½	to	0	1	2½
Bamboo-cutters ...	0	0	9½				
Thatchers	0	1	2				
Water-carriers	0	1	2½	to	0	0	9½

The following are the average prices of some of the commonest articles of consumption during the same reign :—

			Rs.	As.	P.
Wheat	*per man*	...	0	4	9½
Lentils	,,	...	0	4	9½
Barley	,,	...	0	3	2½
Millet	,,	...	0	2	4½
Sathi rice	,,	...	0	8	0
Zirhi rice	,,	...	1	0	0
Moth Dal	,,	...	0	4	9½
Wheat flour (Coarse)	,,	...	0	6	0
Mung Dal	,,	...	0	7	2½
Ghee	,,	...	2	10	0
Oil	,,	...	2	0	0
Milk	,,	...	0	10	0
Brown Sugar	,,	...	1	6	4
Salt	,,	...	0	6	4½
Onions	,,	...	0	2	4½
Turmeric	,,	...	0	4	0
Silahati cloth, per yard		...	0	1	7½
Blankets, coarse, per piece		...	0	4	0

The monthly dietetic requirements of a flour-eating average adult labourer would be :—

	Seers	Price in Akbar's time Rs.	As.	P.
Floor ...	25	...	0	3	9
Dal ...	5	...	0	0	7½
Ghee ...	1	...	0	1	0½
Salt ...	1	...	0	0	2½
		Total ...	0	5	7½

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per month. Taking his family to consist of five (himself, his wife, and three children), he alone being the earning member, we may take one rupee and seven annas to cover his monthly expenses on account of food for himself and his wife and family. An average unskilled labourer, such as a water-carrier, in Akbar's time, would earn one rupee and fourteen annas per month. Thus he would have left a margin of seven annas to spend on clothing and luxuries,—a large amount considering the purchasing power of the rupee at the time. The condition of the artisans must have been more prosperous than in any previous period. This prosperity was due partly to increased commerce with Europe, and partly to the taste for luxuries created by the Mahomedans. The doubling of the Cape of Good Hope by Vasco-de-Gama at the close of the 15th century, marks an epoch in the history of India. From that time her trade with Europe rapidly increased. Various costly gold, silk and woolen stuffs were introduced, during the Mahomedan period. Satin, velvet, brocaded velvet, and broad-cloth from Persia and Europe, were amongst these.

Nicolo-di-conti, who travelled about A. D. 1420, describes the banks of the Ganges as covered with cities and beautiful gardens. He ascended the Ganges till he came to what he calls a most famous and powerful city named Maurazia abounding in gold, silver and pearls. Baber, who came to India in the beginning of the 16th century, speaks of it as a rich and noble country, abounding in gold and silver and was astonished at the swarming population, and the innumerable workmen in every trade and profession. Sebastian Maurique, who travelled about 1612, mentions the magnificent cotton fabrics of Bengal exported to all the countries of the East. He describes Dacca, then the capital of Bengal, to be frequented by people of every nation and to contain upwards of 200,000 souls. He travelled from Lahore to Multan through a country abounding in wheat, rice, vegetables, and cotton. The villages, he tells us, are numerous, and contain excellent inns. Tatta in Sind, where he stayed for a month, is described by him to be extremely rich. The country round was of exuberant abundance, particularly in wheat, rice, and cotton, in the manufacture of which at least two thousand looms are employed. Some silk was also produced, and also a beautiful species of leather, variegated with fringes and ornaments of silk.* Mandeslo, a German, who travelled about 1638, found Broach to be a populous city, almost filled with weavers, who manufactured the finest cotton cloth in the province of Guzerat. On his way from Broach to Ahmedabad, he passed through Brodera, another large town of weavers and dyers. He was much struck with the splendour and beauty of Ahmedabad, the chief manufactures of which were those of silk and cotton. Cambay appeared to him a larger city than Surat, and carried on an extensive trade. He found Agra, then the capital of India, to be twice as large as Ispahan ; a man in one day could not ride round the walls. The streets were handsome and spacious ; some, of more than a quarter of a league, were vaulted above for the convenience of shopkeepers, who had their goods exposed there for sale.

Bernier, who resided for some time in India about the middle of the 17th century, writes deprecatingly of the wealth of the people. He admits, however,

"that India is like an abyss, in which all the gold and silver of the world are swallowed up and lost ; such vast quantities are continually imported thither out of Europe, while none ever returns ;" and "that vast quantities of the precious metals are employed not only in earrings, noserings, bracelets of hands and feet, and other ornaments, but in embroidering and embellishing the clothes alike of the Omrahs and of the meanest soldiers."

II.

About the close of the eighteenth century, the civilisation of Europe cannot be said to have been superior to that of India,† if anything it was probably inferior. This is true not only with regard to spiritual and intellectual development, but also with regard to the outer forms of civilisation, the comforts and conveniences of civilised

* Murray op cit. p. 99 et seq.

† "If a good system of agriculture," wrote Sir Thomas Munro, "unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the import cargo."

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life. Even England had not yet exhibited in her manufactures any sign of that supremacy which she now enjoys. Her roads were no better than those of India. Traffic was generally impossible during the winter months as it was in India during the rains. The food of London had mostly to be carried on pack horses. In the country, the fields were not drained and intermittent fevers caused sad havoc among the rural population of England as of India. Epidemics were frequent in both the countries. The cities of England were not less full of filth, than those of India. Calicoes had long been exported from India before they could be manufactured in England. English cloth had to be sent to Holland to be bleached or dyed, while dyeing was a flourishing industry in India.

The silk-trade of England had to be protected in 1765 by the exclusion of the French silk from English markets. The English were indebted for the finer varieties of linen to Germany and Belgium, while India manufactured muslins of such exquisite fineness that a piece could be made fifteen yards wide, weighing only 900 grains. England imported nearly two thirds of the iron and much of the salt, earthen ware, &c., used by her.

The transactions of the European trading companies gave great impetus to some of the industries of the sea-board provinces of India. The great silk industry of Bengal, which until a few years ago was in a highly flourishing condition, owed its expansion to the export trade created by the East India Company. The prosperity of the weaving industry of Dacca about the close of the eighteenth century may be best estimated from the fact that, in 1787, fifty lacs of rupees worth of cloths were entered at the Custom House of that town for export to foreign countries.

The indigenous velvets and satins held their own against those imported from abroad. Besides such produce as indigo, spices and sugar, India exported to Europe manufactured cotton and silk. These manufactures must have given employment to numerous artisans. The following are the component parts of the amount of sales by the East Indian Company in England, reduced to an annual average, in the seventeen years ending 1808—9.*

Piece goods	...	...	...	£1,539
Organzine silk	...	...	...	£ 13
Pepper ...	...	...	...	£195
Saltpetre ...	...	...	...	£180
Spices ...	...	...	...	£112
Sugar, Indigo	...	...	...	£272
Coffee ...	...	...	...	£6

Muslins and calicoes used to be manufactured in various parts of India, especially in Bengal and the northern part of the coast of Coromandel. Dacca was the chief seat of the muslin manufacture. The Northern Circars and the neighborhood of Masulipatam were the most distinguished for chintzes, calicoes and ginghams. The artisans engaged in the manufacture of cotton, silk, and wool were mostly, as their descendants still are, Hindus; and the expansion of the European trade during the closing years of the Mogul Empire must have greatly increased their property.

But Europe made rapid strides towards industrial progress while India remained stationary. In 1769, James Watt got a patent "for a method of lessening the consumption of steam and fuel in fire engine," and in 1787, Cartwright invented the power-loom. The cotton manufacture of England grew with wonderful rapidity. About the middle of the eighteenth century her export of cotton manufactures amounted only to £45,000. In 1833, the amount was no less than £46,000,000. In 1830, the first railway was constructed between Liverpool and Manchester; seven years later, the first line of telegraph was constructed; and the Atlantic was crossed by steamers about the same time.

While Europe was being industrially modernised, India remained in the old world condition. She was too far from Europe to feel the quickening impulse of inventive progress which, for good or for evil, transformed that continent; and centuries of slow evolution had given the social structure of the Hindus a rigidity which unfitted it for the ready reception of a sudden impulse. The caste system had long restricted industrial occupations to the lower castes. The higher classes looked down upon such occupation. In the Manu Samhita, one of the most ancient and authoritative of the Hindu codes of law, such respectable people as surgeons, blacksmiths, carpenters, vocalists, tailors, blacksmiths, and dancers are classed in regard to the purity of food prepared by them,

* H. Murray's "Discoveries and Travels," Vol. II, p. 375.

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perjurers, thieves, and adulteresses.* In a community where industries were held in such low estimation, it was not to be expected that their improvement would all of a sudden engage the attention of the only classes which could effect it. And the marvellous quickness and suddenness of the Industrial Revolution did not give the Hindus any time to adapt themselves to the new order of things. English manufactures poured in, like an avalanche, and swept the indigenous industries before them. The day of manual skill, in which the Hindu artisans excelled, was over. Hand-made manufactures could no longer compete with machine-made manufactures. Hindu artisans had neither the time nor the education to assimilate the mechanical skill of modern Europe. It was not to be expected that illiterate weavers, illiterate dyers or illiterate miners would apply the scientific methods of modern industries to their occupations. Many flourishing centres of indigenous industry dwindled into inconsiderable villages. If India had her own way, she would probably have protected her industries, as England had protected hers in the eighteenth century, and as most civilised countries protect theirs at the present day. But India could not have her own way; and a protective tariff was not to be thought of.

Thus the first effect of the industrial revolution in the West in the beginning of the nineteenth century was the ruin of the artisan population of India. The introduction of the power loom caused great distress also among the weavers of England. They invoked the help of Parliament. "They begged to be sent to Canada: they proposed that the terrible power-loom should be restrained by law; and when that was denied them, they rose in their despair and lawlessly overthrew the machines which were devouring the bread of their children."† But, the distress of the English weavers was only temporary. They soon had a share in the wealth created by the expansion of the cotton industry. It was not till the middle of the nineteenth century‡ that the mechanical skill of modern Europe was transported to India and the mills and factories on modern methods since started have found employment for a portion of the artisans who were thrown out of work by the importation of the English manufactures. Some two millions of our population find employment in the various large industrial concerns on modern methods. But apart from their moral degeneration, which is inevitable in such concerns, there is not much economic gain, considering that most of these are run and managed by foreigners who do not settle down in the country.

The displaced artisans have been mostly thrown upon agriculture for subsistence. No less than eighty per cent. of our population is now dependent upon agriculture. But the extent of cultivable waste-land, in proportion to the population, is small. Consequently as population has been increasing, the pressure upon land has been increasing also. The time is not far distant when it will fail to meet the enhanced demand upon it unless its food-growing capacity increases. That with improved methods this capacity will to some extent increase, there can be no doubt. But such methods are at present beyond the means of our cultivators.

The outstanding result of the influence of the Western environment has been the shattering of our industrial fabric, which is fraught with grave consequences to the life of our civilization. We have within a century been reduced from the economically sound position of industrial independence to the very unsound one of industrial servitude, from the position of exporters of manufactured goods to that of importers of such goods and that too to a most colossal extent. No civilization can last long under such conditions. No civilization can long be supported by agriculture alone, and that too of an unexpanding and unimproving character. It is true that the industries started and engineered by the Westerns in India have served as models of what Western enterprise and modern science can do; and within the last three or four decades many attempts towards industrial development on modern lines have been made by the Indians. But, except in the case of cotton, they have failed, and the net result so far is distinctly discouraging and disheartening. The larger

* Manu, IV. 84,210-16.

† "The 19th century" by R. Mackenzie (1892), p. 12.

‡ The first cotton mill in India is believed to be the Bowrea mill near Calcutta which was started in 1817. But it stood alone until 1851, when the first mill was started in Western India, at Broach.

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industries, whether mining, manufacturing, or agricultural (with the single exception of cotton in Western India) are still in the hands of Europeans; and the imports of manufactured articles have been steadily increasing, and in some cases, as in that of sugar, by leaps and bounds.

There are several other ways in which the Western contact has affected our economic condition prejudicially. The recent abnormal rise in the prices of our necessaries which has jeopardised the wage-earning classes, especially the middle class people, is certainly due, in part, to the general rise in the gold prices all over the world and to increased exports of necessaries such as rice, wheat and other grains and pulses. Then, again, the craze for the Western mode and standard of living is spreading far and wide and is permeating down to the lowest classes. People are but little guided in their mode of living by reason and reflection. Fashion becomes a fetish to them; and even the most rational of men are met with among her most irrational votaries. The desire for show appears to be innate in all classes, whether civilised or uncivilised, in all parts of the world; and our people are no exception to the rule. Formerly, however, the gratification of this desire was determined by the indigenous standard of luxuries, which, being the result of many centuries of slow evolution, was well adapted to our physical and economic conditions. But at the present day, there is a very well-pronounced tendency to substitute the Western for the Ind standard of luxury—and to a cert extent even of necessaries!—which euphemistically called a "rise to a hig standard of living." In the West, mod civilization has been ceaselessly rais the standard of sensual enjoyments luxuries. I have, elsewhere,* endeavou to point out the mischievous results this perpetual rise. But from the poin view of material development alone it unquestionably done wonders. multiplication of wants in the West been the natural outcome of the imme accumulation of wealth, largely deri from the exploitation of the weaker peo all over the globe, and of the remarka progress of mechanical invention industrial qualities which has gone o the West during the last century. India, the spread of Western luxu (and of the material developments of West generally) without the previ accumulation of wealth, the preparat of mechanical talent, and the developm of industrial qualities as in the West, without the Western advantage of fr access to all countries, cannot imp progress, either present or prospectiv On the contrary, it means for the gr majority of our people pecuniary emb rassment and possible ruin, the sacrifice necessaries to luxuries, of substance shadow; and it means mental slave the subjugation of our mind to the ext of maudlin infatuation.

* "Epochs of Civilization," pp. 308-313.

GLEANINGS

Child Emigration: An Experiment.

(The Farm School, Pinjarra, Western Australia).

The idea of emigrating orphan and destitute children and training them for agriculture in the land of their adoption was started by Rhodes Scholars at Oxford in 1909, and the first Farm School has been established near Pinjarra, in Western Australia, where it has been carried on for the past twelve months. Thirtythree boys are happily domiciled at the Farm, the youngest being under eight years of age, the eldest under thirteen. These little fellows, of very diverse temperaments and antecedents, now brought together in two common bonds sympathy: the endeavour to grow up clean str citizens of the great Empire, and the endea to master the complicated science of economics.

Until the boys are fourteen years of age they subject, of course, to the primary education of State, that is, five hours a day schooling und Government teacher, with the exception of Satur and Sundays. After the age of fourteen they receive another two or three years of de agricultural education before they are found b with reputable farmers. However, living as the

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do amidst the daily occupations of a busy farm they pick up no little knowledge of the life that lies before them. Already a number have learnt to ride, and several of the older boys are fairly efficient ploughmen, and are quite capable of managing quiet horses between the shafts and in the harrows, sacrifyers, reapers, and rakes. As part of the daily round they fetch the mails and stores from Pinjarra, either in the sulky or the spring cart, and they are always trusted with cheques and cash up to amounts of thirty and forty pounds. One of the most pleasing features of the Farm School is the interest and delight taken by the boys in their gardens. As soon as a boy shows himself worthy he is given a plot of rough land, measuring about four by fifteen yards; this he clears, digs, sows, and cultivates during holidays and spare hours. One-third of the potatoes, cabbages and other vegetables grown by him he hands over to the kitchen; the other two-thirds he sells to the school at market rates. Boys who are by no means patterns of industry in school hours often evince the greatest perseverance with their gardens.

Amongst other useful farm occupations that some of the older boys have already picked up are the elements of pruning fruit trees, the thinning, picking, and packing of apples, haymaking, tending pigs and poultry, and milking cows. All this comprises useful knowledge, and it is readily picked up in the keenness of youth. When the boys leave school at fourteen this knowledge will be enlarged and systematised, and a why and wherefore given for the various procedures. All the boys are employed in turn on the house duties, such as helping in the kitchen, making their beds, laying their tables, washing-up, etc; but the average fellow is far keener on the out-of-doors "jobs."

It is not surprising that the boys are keen to learn. Who would not exchange the four high walls of a workhouse, or the smooth regime and restricted outlook of an orphanage, for the open paddocks and the bush, and the busy, active life amongst the growing crops and friendly animals on a farm?

There can be no doubt whatever that the wide freedom of the place, and the gradually dawning perception of individual responsibility inspired by this freedom, is doing much to develop the boys' good sense and initiative. Their manners and self-helpfulness are above the average of boys of their age; their politeness, readiness, and easy carriage are frequently commented on by strangers. In the matter of physique their development has been most satisfactory, and the discarding of the heavy clumsy boots of the orphan institutions has given their limbs a hitherto undreamt-of-activity.

Of course, a good deal of the value of the Farm School system must necessarily depend upon the staff employed for the tending and guidance of the embryo farmers. The Head of a Farm School should be a man of some private means. The women members of the staff should be ladies both by birth and upbringing—the Farm School at Pinjarra is most fortunate in this latter respect. The rest of the staff should consist of the Head's assistant, who acts as general lieutenant, secretary, and book-keeper; a farmer and a carpenter or engineer—both gentlemen; and a gardener or two. To deprive these little orphans of the inspiration and fellowship of cultured people appears, to my mind, as criminal as to stint them of good food. It is far more essential to surround children with good women than to house them in palatial hotels. Only too often do the building and equipment of educational institutions gain at the expense of the *personnel* of the staff. It is a most unfortunate fact that a good many people consider any well-intentioned noodle or, more commonly still, any smoothtongued, managing sort of person of the lower orders quite "good enough" to control, inspire, and direct the developing energies of children—especially if they be charity children. But none but the best are good enough for children, more particularly when the children suffer the misfortune of orphanhood.

They are fairly regular with their drill, and have had some boxing, football, cricket, and swimming. It is hoped in the future to give them a little more practice in organised games. The boys have lately been enrolled amongst the Boy Scouts; the impulse to patriotism, and training of the powers of observation which this organisation fosters, cannot fail to be useful to them.

A question which appeals to all is: What is the influence of heredity in these orphan immigrants? The general question of heredity and environment is by no means solved; some psychologists lay stress on heredity, others maintain the power of environment. Regarding the Farm School boys themselves it is necessary to disabuse our minds of one or two possible misconceptions. In the first place there is no taint



The head gives a lesson in pruning.

of criminality in any of the boys. In the second place we must remember that poverty is by no means due necessarily to ineptitude, degeneration, or lack of industry. Many a good, honest, working man marries on a wage that is only just sufficient to keep his family. An accident happens, the man is killed or disabled, and the widow may be left penniless with a family of five or six young children. Strive as she will, she often cannot feed so many hungry mouths. She is compelled to surrender some of her children to the workhouse.

With regard to heredity, I say emphatically that the Farm School boys are as sound mentally, morally, and physically as any other average collection of school children, and their success or failure in after life depends wholly upon the quality of the up-bringing that we can afford to give them.

For the past quarter the cost of supervision, clothing, and maintenance of one boy per annum works out at £26; we hoped to reduce this cost to about £20 without prejudicing in any way the value

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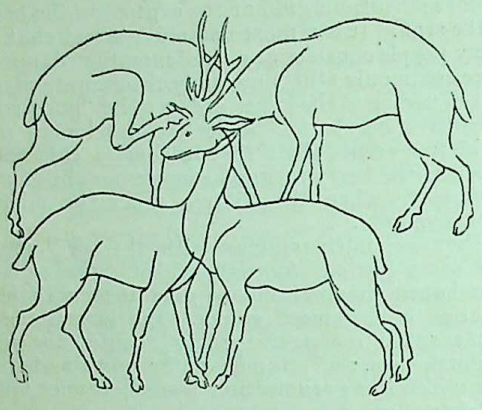


Fig. 1. Four Deer. From a goldsmith's note-book, Tanjore, XXth century.



Fig. 2. Four Deer. From a Chalcidian vas (Louvre), VIth century B. C. Morin Jean, Le Dessin des Animaux en Grece, fig. 154.

of the upbringing. The average cost in English institutions is, I think, £15. The Farm school is maintained by public donations and subscriptions.

It is hoped to extend the operations of the Society to every part of the Empire that still needs agricultural population.

There is much work to be done, and there is no time like the present for doing it. I only pray that Britain and Greater Britain may at last come to see the tragic waste of human material that is involved in the present method of *laissez faire*, and that they may together for the future take steps to prevent it.—*United Empire.*

Some ancient elements in Indian Decorative art.

By Ananda K. Coomaraswamy.

It was long believed that the three great culture areas of Asia—Asia Minor and Persia, India, and China and Japan—developed from almost entirely independent origins. More recent research has proved their close connection with each other and with the Mediterranean. The Asiatic civilisations can no longer be regarded as isolated phenomena, but, like that of Greece itself, are further developments of an old and widely-diffused world-culture. *

This old world-culture was built up from Egyptian, Mesopotamian and Mediterranean elements, with still older neolithic survivals. In decorative art the Egyptian element predominates.† There is no evidence of very early contributions from either India or China; prehistoric movements appear to have taken place in the opposite direction.

Trading communications, for the part most indirect, the goods passing through many hands, united this old civilised world: "intercourse between the civilised continental societies of Africa and Asia on the one hand, and Aegean societies on the other, was far more frequent and close in the prehistoric period than it would be again till comparatively late in the historic age".‡

The most important Asiatic trade routes must have been : from the Aegean *via* the Caucasus and Baktria to India and China ; from Egypt through Syr... Mesopotamia, and from Mesopotamia through Pe... to India, and by sea *via* the Persian gulf ; from E... to India by sea ; from India by sea to the Malay a... pelago and perhaps to China.

There is more or less evidence to show that m... ments took place along some or all of these route... far back as 3000 B. C.* ; and where such eviden... little more than inference, it is well to remember t... in all cases direct or indirect intercourse must h... long preceded the clear literary proof.

At any rate, there was ample opportunity for t... wide diffusion of the world-culture of 1500—500 B. To take a special case, we know that early Medite... ranean motifs—particularly the fret and prim... 'cloud'—had reached China already in the se... millennium B. C.†

This basis of the later Greek and Asiatic arts, ... indeed, the alphabet of all decorative art after ... B. C., may be called early Asiatic.‡

For Egypt "is far more Asiatic than African",§ ... "Crete was as much a part of the East in the Min... age as Constantinople is today",‖ and it is these ... with Asia Minor and Mesopotamia, that are ... fecund centres of that old art.

From actual remains, we know practically noth... of Indian art before the time of Buddha. Yet ... not to be doubted that such an art existed, s... India was already civilised. This old Indian ... must, further, have been of the Early Asiatic ty... for if not, how is it that no traces of any other ... survive in folk tradition, and how could it have ...

* Munsterberg, Chinesische Kunstgeschichte, vol. I, 1910, p. 7. Goblet d'Alviella, La Migration des Symboles, 1891, p. 307.

† Flinders Petrie, Egyptain Decorative Art, 1895, p. 6.

‡ Hogarth, Ionia and the East, 1909, p. 27.

* Kennedy, The Early Commerce of India ... Babylon, J. R. A. S., 1898. Belck, Die Erfinder ... Eisentechnik, Zeit. fur Ethn. vol. 42, 1910. S... Hibbert Lectures, 1887 ; and other references ... veniently summarised in Mukerji, History of In... Shipping, 1912.

† Munsterberg, loc. cit., p. 21.

‡ Nivedita, preface to Okakura Kakuzo, Ideal... the East, ed. 2, 1904 : "the common early Asiatic ... which has left its uttermost ripplemarks alike on ... shores of Hellas, the extreme west of Ireland, Etru... Phoenicia, Egypt, India and China." Asia was ... "the congeries of geographical fragments that ... imagined, but a united living organism, each ... dependent on all the others, the whole breathing ... single consciousness."

§ Hommel, Civilisation of the East, 1900, p. ...

‖ Burrows, The Discoveries in Crete, 1907, p. ...

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(since communications were already freely established) that Early Asiatic art obtained no foothold in India? On the contrary, I am convinced that the old Indian decorative art which existed before the time of Buddha survives (side by side with later developments, reinforcements and additions) unchanged in modern folk design. It is the purpose of these notes to illustrate, in particular, the parallels with old Aegean art of the sixth century B. C. and earlier.



Fig. 3. Two Lions. Sinhalese drawing, XXth century.

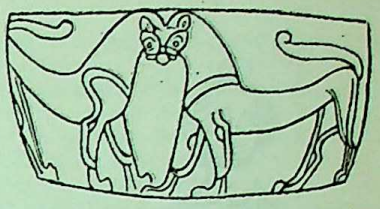


Fig. 4. Two Lions. Etrusco-Jonian vase, VIth century B. C. Morin Jean, loc. cit. fig. 175.

It should be noted that the Indian art before Buddha, the Indian phase, that is, of Early Asiatic art, should not be described as Vedic; for it did not originate with the Vedic Aryans, and must have been already well developed in Southern India before the Aryans had penetrated so far. It is noteworthy in this connection that some of the most typical features of Indian architecture go back to primitive aboriginal





Fig. 5. 'Honeysuckle' decoration of earthenware incised, with white filling. Sinhalese, XXth century.

Fig. 6. Decoration of earthenware, showing 'half-palmettes'. Sinhalese, XXth century.

sources. The Aryans did not bring any developed architecture with them; their buildings were of post and thatch, their towns merely stockaded. They had ornaments of gold and weapons and tools of copper and bronze: but it is doubtful if they were acquainted with silver and bronze. Few of their arts, and probably none of their decoration were at first advanced beyond a neolithic stage. The dependence of the Aryans on aboriginal craftsmanship is reflected in the classification of most craftsmen as Sudras. Thus the pre-Buddhist Indian art must be considered as Dravidian in character, and the evidence supports the contention of Fergusson, based on a study of architecture, that Indian art is essentially non-Aryan*.

No one examining the Four Deer of Fig. 1 and the Four Deer of Fig. 2, would suspect that these designs were separated by two and a half millenniums in time and five thousand miles in space. Yet one is Aegean (Chalcis) of the sixth century B. C., the other Indian (Tanjore) of the twentieth century A. D. If such an instance stood alone, one would be tempted to suspect the Tanjore goldsmiths of studying the Greek vases in the Louvre; but it belongs to a whole group of equally striking similarities. Even this same motif occurs in the round on a Tanjore metal comb of the XVIIth or XVIIIth century.

At this point, it may be noted that in pointing out Aegean parallels for Indian motifs, I do not always mean to predicate Aegean origins; for both may derive from older common sources in Western Asia. I wish rather to show that a certain stratum in Indian decorative art represents a common inheritance shared alike by all countries from the Agean to Ceylon. It is of this very motif of Four Deer, for example, that M. Morin Jean remarks.

"Influences sans doute par quelque etoffe orientale, les Chalcidiens ont constitue un ensemble tres decoratif par la reunion de quatre quadrupedes n'ayant qu'une seule tete". He adds "La filiation de cette figure decorative peut se suivre jusqu'a nos jours"†.

To take another case, we have a Tanjore design of Three Lions‡ with one head, and a very similar Persian version§ of Four Lions with one head; it will not be at all surprising if the very same motif turns up on some old Aegean vase. And if we turn to designs of only two lions with a single head, the parallels are already familiar (Figs. 3, 4).

We shall also discover striking analogies in the representation of single animals in side view, in three ways, with the head forward, in full face, and

* Indian architecture, ed. 2, vol. 1, p. 308.

† Le Dessin des Animaux en Grece, 1911, p. 139.

‡ Coomaraswamy, Indian Drawings (I), 1910.

§ Martin, The Miniature Painters of Persia, India, and Turkey, Pl. 164 (Persian drawing dated 1677 A. D.).

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Fig. 7. Manasa Devi. Bengali brass figure, XIXth century. Coll. E.S.W. Russell, Calcutta

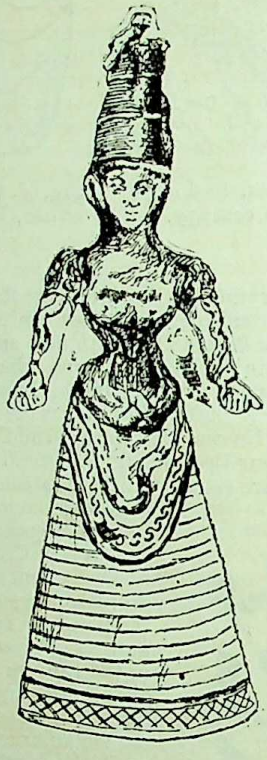


Fig. 8. The Cretan Snake goddess. Mosso, 'The Palaces of Crete', Fig. 134.

turned to look behind ; animal processions; pairs of animals addorsed or affronted; animal combats; and single birds or animals with two heads, beside the many-headed *naga** comparable with the Greek hydra. For several of these again, a common origin in Western Asia is more likely than a direct derivation from the Aegean.

There are not a few remarkable parallels between the old Indian and Mediterranean culture in the domain of myth and cult. I shall only refer to two of which there are presentation in art. One is the worship of Mother Earth (Gaea, and Bhumi Devi); there are representations of her, half emerging from the ground, in late Sinhalese Buddhist art (on the occasion of Budha's 'Calling the Earth to Witness,' *bhumi-sparsa mudra*), which strikingly recall those on old Greek vases. But a more striking parallel is seen in the case of the Bengali Snake Goddess. Babu Dinesh Chandra Sen† has already called attention to this analogy on its literary side; but the Bengali figure of Manasa Devi here illustrated (Fig. 7) is so like the Cretan snake-goddess (Fig. 8) that no one could have been surprised if that very figure had been found in Crete itself. The pose is nearly identical, and the flounced skirt is no less suggestive of ancient Crete.

We see clearly that India exhibits a conservatism of design fully as strong as that of cult and folklore. We are forced also to reflect how closely knit together

* Ostasiatische Zeitschrift, I, p. 131, Fig. 3.

† Histoty of Bengali Literature, 1911, pp. 251-253.

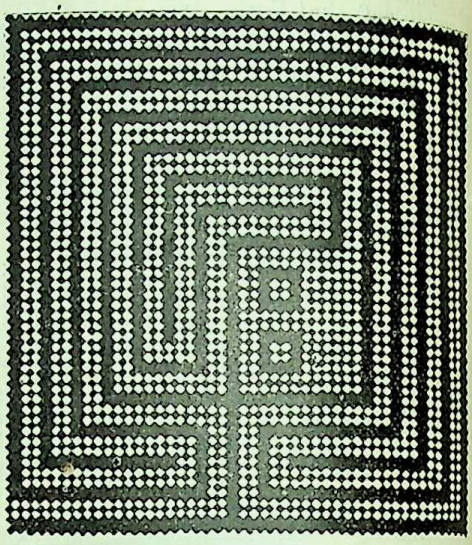


Fig. 9. Labyrinth, from a Sinhalese woven grass mat, XXth Century.

by common modes of thought must have been t... whole ancient world of 1000 B.C. It is a port... of that ancient world that survives before our ... in the folk traditions of modern India; they h... preserved for us, side by side with other and m... splendid developments, an aspect of history which ha... almost everywhere else disappeared for ever.

I turn now to the lotus motifs in Indian decorativ... art. These at once fall into two groups, those ... the blue lotus (Nymphaea) and those of the r... lotus (Nelumbium). The rose lotus forms the ba... of all the *obvious* lotus motifs in Indian decorat... art, and is always ... derstood by the cra... men as representing ... lotus even in the m... conventional rose-... forms. A very imp... tant rose lotus motif ... the lotus petal mould... and border, so const... in Dravidian and S... halese architecture a... ornament. The dis... origin of this m... from the expanded r... lotus is well-known, and must date back to ... time when the rose lotus seat or footstool was ... recognized as a symbol of divinity. There is ... more purely indigneous Indian motif than this. ... such, little need be said of it at present except ... suggest that a corresponding form, the 'egg a... dart,' occurs in Hellenistic Greece. One cannot reg... Goodyear's derivation of this as in any way conv... cing. There is nothing like it in Egypt, the ea... Aegean, Syria or Babylonia; and when it occurs ... Greece, it is, like the (blue) lotus motifs from Egy... already misunderstood, and treated quite mecha... cally. It seems just possible that the Hellenistic 'e... and dart' may be ultimately traceable to the Indi... lotus petal moulding.

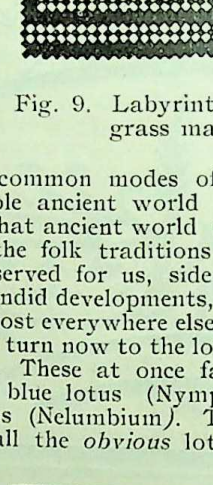


Fig. 10. Labyrinth from a Cretan coin. After Lethaby.

If the rose lotus is the basis of much of the ... genous Indian design, it is otherwise with the m... of blue lotus origin; for these were used by ... Indians, as by the Greeks, without knowledge of t...

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real character. In this fact lies the proof of the extra-Indian derivation of all such blue lotus motifs as the 'lotus and palmette,' 'knop and flower,' 'half-palmette,' 'acanthus,' 'honeysuckle' and 'volute.' It will suffice to illustrate a number of Indian examples of these to show how close are the analogies with the Mediterranean types* (Figs. 5, 6).

The parallels in geometrical ornament are of the same kind. We find in Indo-Sinhalese folk art the spiral, and all stages of its evolution into the continuous stem; its rectangular phase, the fret; the same as a space filling maeander; the swastika; the labyrinth (Figs. 9 and 10); strap-work; guilloche; chevron, circle and dot; and a variety of checks and diapers. Many of these can be paralleled in Aegean art; but of these, not a few are at least as old as the neolithic culture of Europe, and they may have originated anywhere. The spiral, in particular, may have been independently discovered in more than one area. As an assemblage, nevertheless, the Aegean aspect of the whole group is most striking. The labyrinth, which has such special associations with Crete, may be specially remarked.

It will be noticed that amongst these patterns, there are few or none that suggest a direct Egyptian source. The absence of the winged globe and the *crux ansata* confirm the conclusion that there can have been but little communication of designs *via* the Red Sea before the historic period. When we do first meet with evidence of influences passing by this way, it is rather in the opposite direction. The comparison, for example, is striking between the floral trellis of Pomeii†—the first appearance of this motif, as distinguished from merely geometrical diapers in the Mediterranean area. Indian influence on Roman art has already been suggested in connection with the occurence of balconies and bow-windows at Pompeii.‡

It may still be suggested by some that the assemblage of motifs here discussed came to India with Alexander or represent a survival of Greeko-Buddhist art of Gandhara. Alexander's raid, however, was nothing but a raid. As for Gandhara, in first place the present assemblage of motifs is quite unlike that which occurs in the actual Gandhara carvings, while its correspondences are with the Aegean art of at least six centuries earlier. The Gandhara art, moreover, is a local product of court patronage, while the motifs under consideration belong to the folk art of all India, and more especially the south and Ceylon. To take the particular case of the swastika, we have direct evidence that it was known in India at an early date, in the fact that it is referred to by Panini.§ And finally, if this assemblage of Early Asiatic decorative motifs was not known in India, let us say in the sixth century B.C., what decorative art can then have existed, and where are the traces of it? It could not have been utterly forgotten.

Thus I conclude:

(1) That the seemingly archaic motifs in modern Indian decorative and folk art are actually survivals from the 'Early Asiatic' of at least 2500 years ago, and it is quite likely that many of them were already in India by the middle of the second millennium B.C.—not a very improbable view, as it is certain that some had already reached China.

(2) That the larger part of the oldest motifs reached India by a northern route or routes—*via* the Caucasus and Baktria on the one hand, and *via* the Persian Gulf or Persia on the other. By the Caucasian route there must have been rather free communication, to make possible the migration of so many identical motifs, and an assemblage of motifs so clearly representative of a definite stage or stratum in the evolution of design. Whether these motifs reached India from the Aegean, or as seems more likely, at least in some cases, from common sources in Western Asia, can hardly be determined.

(3) There is little evidence for direct communications with Egypt at an early date. OSTASIATISCHE ZEITSCHRIFT.



THE CHILD FIRST INTERPRETED IN SCULPTURE.
From a relief by Luca della Robbia who with other sculptors of the fourteenth century, were attracted to child-portraiture in stone by the very difficulties of the task.

The child in renaissance sculpture.

The delineation of a child is one of the most difficult problems in sculpture, especially when the sculptor aims at naturalness or reality. A German writer in *Ueber Land und Meer* (Stuttgart) awards the palm of supereminence to the Quattrocentists in this field. The wholly idealistic method of art practised by the sculptors who preceded the great masters of the early Renaissance, in the beginning of the fifteenth century, rendered child-portraiture a task comparatively easy, according to his statement. As soon, however, as the discovery was made that in order faithfully to present the human form in sculpture it was necessary to proceed on the principles of the masters of antiquity, to prefer, as they did, the beauty of truth to mere prettiness, to work conscientiously from models, then, we read, "the ship of art set sail on a new course." Thereafter the weak, pretty and practically featureless portraiture of children meant to sculptors what a sunken reef means

* For the analogies, see Goodyear, Grammar of the Lotus, passim.

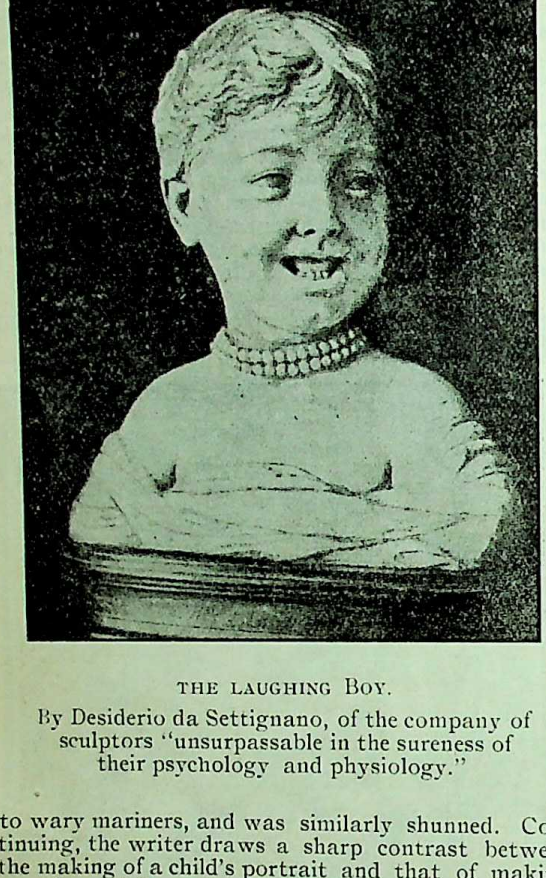
† Riegl, Stilfragen, Fig. 171,

‡ Beylie, L'Architecture Hindoue en extreme Orient, p. 50.

§ As pointed out by Goblet d'Alviella, loc. cit. p. 104.

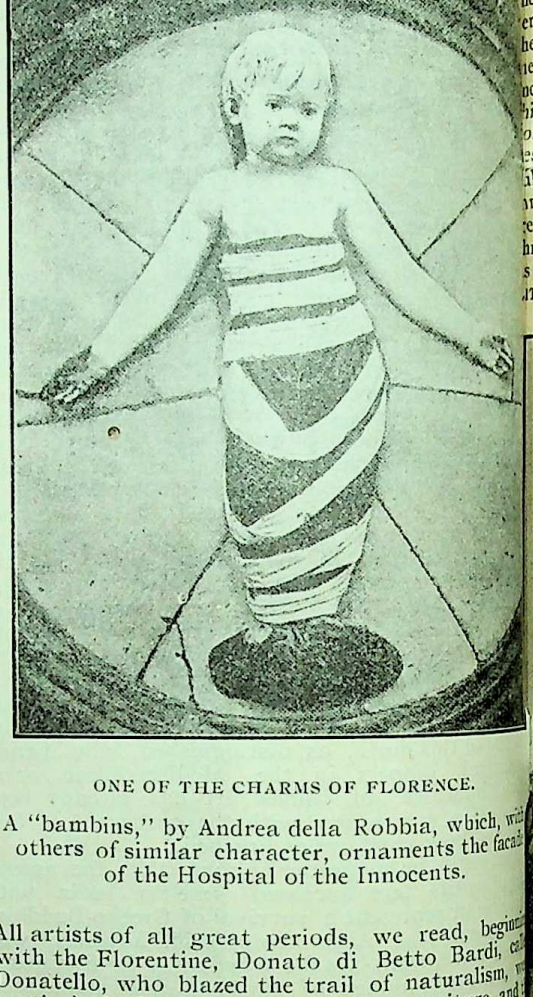
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THE LAUGHING BOY.

By Desiderio da Settignano, of the company of sculptors "unsurpassable in the sureness of their psychology and physiology."



ONE OF THE CHARMS OF FLORENCE.

A "bambins," by Andrea della Robbia, which, wit... others of similar character, ornaments the facad... of the Hospital of the Innocents.

to wary mariners, and was similarly shunned. Continuing, the writer draws a sharp contrast between the making of a child's portrait and that of making one of an adult:

"Obviously, it is not only a grateful, but also a fairly easy undertaking to reproduce the traits of an adult, mature and fixt of character, whose soul-life is written, as it were, in runic letters, in face and form, compared to the work of presenting the white leaf of a child's soul on which no inscriptions are to be discerned. Even to-day we know very little of these child-souls, for all the emphatic pronouncements about the century of the child, and despite the vast, affectionate, and often extremely clever literature that has accumulated about them. Nevertheless, sculptors of our own period, in making a child's portrait, have it in their own hands to decide as they please, whether to follow the manner of the fabulist and, modeling solely along the lines of loveliness, effect a result of cloying sweetness. The least overdoing, however, in such kind of endeavour, is sufficient to obliterate totally the semblance of the actual child.

"Many of our modern naturalistic sculptors wittingly disclaim this risk only too often when they attempt to body forth the soul of a child. In every case they wreck themselves by a slavish adherence to formulas; and when Nature has provided no salient possibilities in their subject, content themselves merely to produce a work that appears to the eye as beautiful."

In this connection the writer points to the stronger natures of the Quattrocentists, all of whom possest the warrior spirit, and he tells us that the very difficulty of child-portraiture incited them to overcome it.

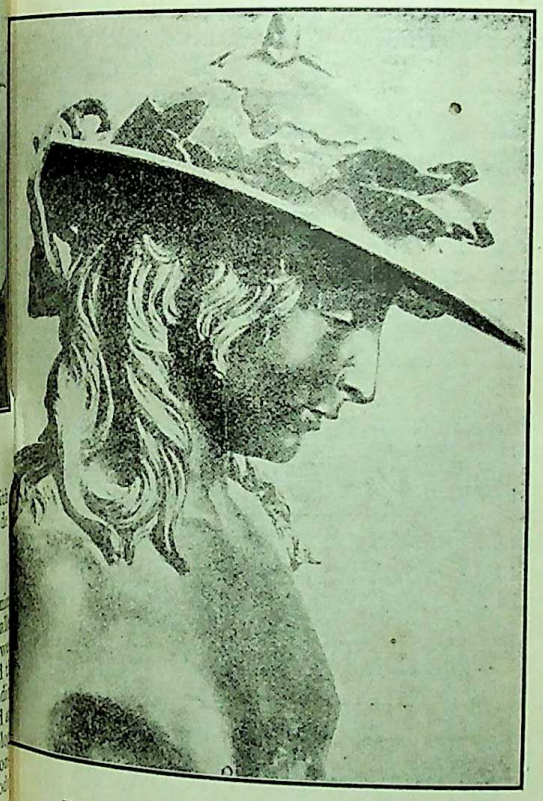
All artists of all great periods, we read, begin... with the Florentine, Donato di Betto Bardi, ca... Donatello, who blazed the trail of naturalism, ... particularly drawn toward child-portraiture, and ... reward of their toil is evident in their brilliant in... dual achievements. The sculptures of this period ... often unsurpassable in the sureness of their psychol... and physiology, we are informed, with the co... quence that these men succeeded not only in pro... ing portraits which are charming, but which ... likewise true. They knew how to "seize the fragra... of the flower before the bud was closed," and ... reveal through the corporeal form of the child ... light of the soul within. These men, working ... various materials, including stucco, have succeeded ... giving Italy the most beautiful example ... Renaissance modeling. It is not the austere beau... Greek art which they have imitated nor the soft ... minacy of Canova, but a refined and *exquise* co... tion of the child's face and form. Among thos... whom the writer gives a particular account are ... derio da Settignano, who was a pupil of Donato ... Donatello himself, Andrea della Robbia, and L... della Robbia, and he concludes:

"It may seem surprizing that the masters of ... Renaissance in no other world of culture produ... works of art even distantly worthy to be set in ... parison with the productions of the Italians. ... considerations are here involved, and must be ... mind. First, art, with the exception of the cl... Italian school, has ceased being under the direct i...

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nce of ancient sculpture. Secondly, it is to be remem-ered that the high cultivation of the Italian race and he warm, ripening airs of the southern clime easurably decreased the obstacles these sculptors ncountered in seeking perfection in the portraiture of hildren. Yet after all is said and done, this explana-ion merely dimly illumines the technical triumph of ese men. Their imperishable merit is this : In their ulptures of children, without ever being sweet and nreal, they have been able by means of wonderful reative imagination to make the inner spirit shine hrough the outer substance and so free to the breeze, s it were, the profound secret of the child-soul."—THE ITERARY DIGEST.



HEAD OF DONATELLO'S "DAVID."
The fourteenth-century sculptures of children, "without ever being sweet and unreal," are "the profound secret of the child-soul."

From the sea-depths—and back.

Not often does the ocean give up tribute that it once claimed. An exception is recounted by a ntributor to *La Nature* (Paris, April 4) under the e "Curious Results of a Storm." A village on the folk coast in England, after resting for three cen-ies beneath the waves, suddenly reappeared for as ny days, after which the sea as suddenly claimed gain. A curious conjunction of favorable winds tides seems to have been responsible for both earance and disappearance. We read in the uch magazine :

"The storm raged two days. When it was over, a ve thought he was dreaming when he saw nume-s stone walls, covering a vast space where the d man was certain that he had seen waves rolling three days before !

"The news of the discovery spread along the shore like a flash of powder, and the afternoon of the same day hundreds of peasants and fishermen assembled to view the mysterious ruins. Versed in local tradition, a schoolmaster remembered an old legend that spoke of a town engulfed by the sea in this same place. The worthy pedagog had been served well by his memory. The ruins so suddenly brought to light were those of a large village overwhelmed by the sea toward the end of the fifteenth century. . . . . .

"While fishermen and peasants dug about the ruined houses in the hope of finding treasure, the news, published in *The Daily Mirror* with photographs, made something of a sensation in London scientific circles. An archeological society shortly prepared an expedition to excavate the region given up by the sea. Alas! When it reached its destination,



A Norfolk coast town three centuries under water.

several days later, the ruins had vanished again! The sea had regained possession of its age-long conquest.

"What happened may be easily understood. Combining its efforts with those of a violent southeast wind, the tide had displaced an enormous volume of sand, under which the ruins lay buried. During two days these remained so far uncovered that the treasure-seekers were able to dig, but without much success since their finds were limited to a few domestic articles —keys, pottery, and tools.

"But the third day, less than two hours after the taking of the photograph herewith reproduced, the rising tide, aided this time again by the wind, returned to the attack and washed the sand into its former position. The ruins were buried anew, perhaps for several more centuries—who knows?

"Some witnesses of this brief reapparition affirm that the old church tower stood 30 feet above the ground when first discovered, but that it crumbled on the following night.

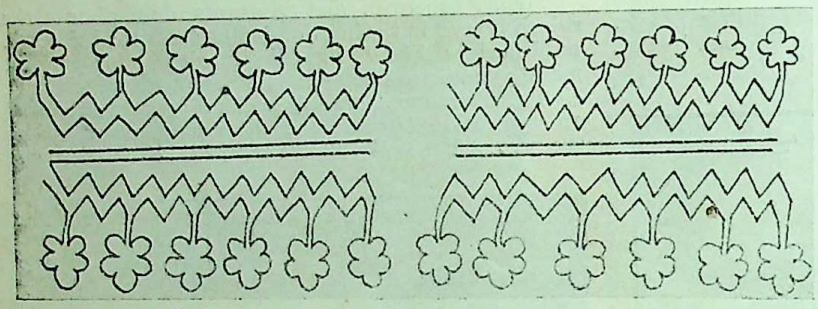
"Strange as it may seem, the phenomenon just described is not unique. In the West Indies, the sea has sometimes been known to draw back a mile or two from shore, revealing pavements and walls whose existences no one had suspected."—THE

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ARTS AND MANUFACTURES OF THE ORAONS

THE Oraons of Chota Nagpur have long emerged from the lowest stages of civilization. Although their Fine Arts are still in a rudimentary stage of evolution, they have made comparatively better progress in the mechanical arts. They have long evolved and now employ several mechanical means of economizing human labour.



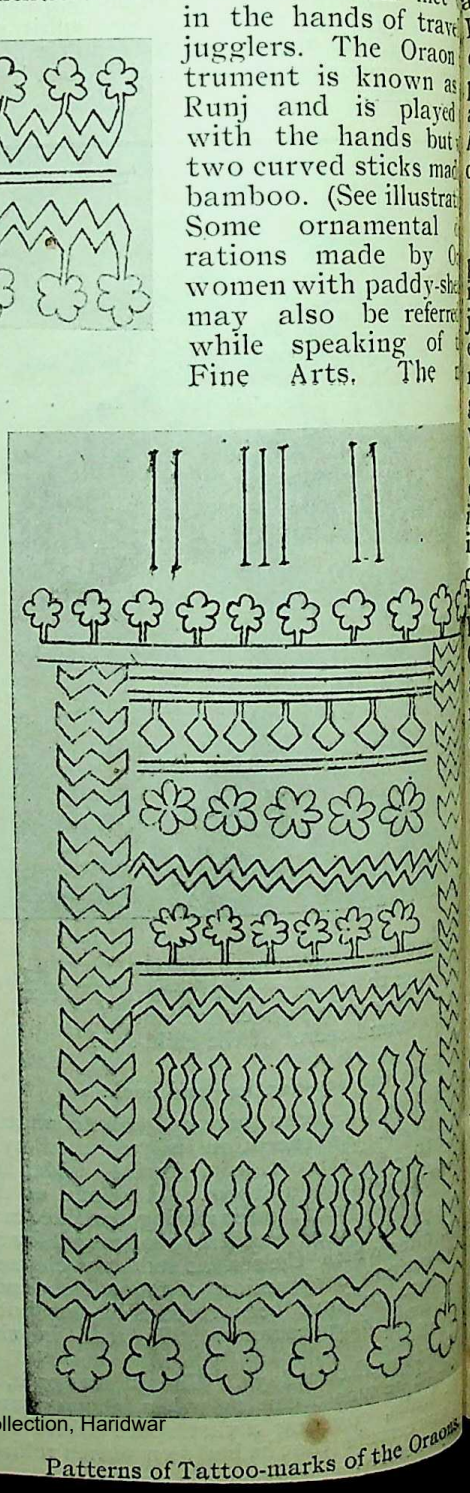
Patterns of Tattoo-marks of the Oraons.

(1) Fine Arts.

Of their fine arts, we referred in a previous article to the rude figures of animals and flowers they occasionally paint on the mud-walls of their huts. We also mentioned in a previous article that their women-folk *tattoo* their limbs by making a series of punctures in the skin and applying a particular blue-black pigment into them. These tattoo-marks with which Oraon women decorate the surfaces of the body are of two classes of patterns,—*viz.*, patterns of flowers of various kinds and patterns of simple geometrical figures. The accompanying illustrations show the most commonly used patterns of tattoo-marks of Oraon women. Oraon women also decorate the borders of their clothes with patterns of flowers and birds sewn by themselves with red thread and a bamboo needle.

Besides these rude attempts at decorating the walls of their houses the limbs of their women-folk, and the borders of their clothes, the Oraons have also evolved a rude style of music and dancing which can, however, be hardly dignified with the name of 'Fine Arts'. An interesting musical instrument with earthen sides and goat-skin tops is particularly worth men-

tioning, as it is now fast falling into disuse. It resembles in shape the dam we read of in ancient Hindu literatu diminutive form of which is still met in the hands of trave jugglers. The Oraon trument is known as Runj and is played with the hands but two curved sticks mad bamboo. (See illustrat Some ornamental rations made by O women with paddy-sh may also be referre while speaking of Fine Arts. The

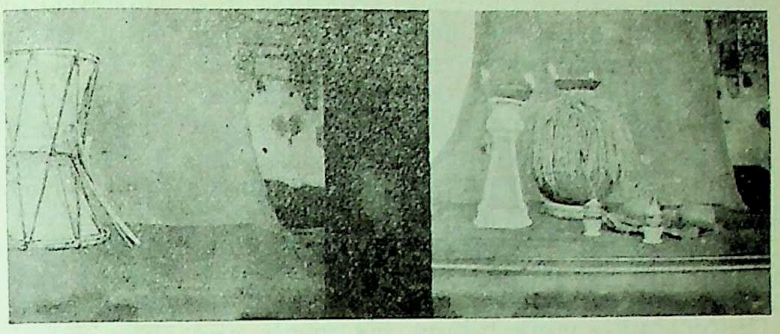


Patterns of Tattoo-marks of the Oraons.

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interesting of these decorations is the *karsa-hanria* used at Oraon marriages. This is an earthen jar (*kalsi*) decorated with a crown of ears of paddy plaited together as in the accompanying illustration. By its side you see an earthen lamp-stand also painted by Oraon women and used along with the *karsa-hanria* in Oraon weddings.



Runj or Damaru ; Lampstand ; Karsa-hanria.

(2) MANUFACTURES AND INDUSTRIES.

The Oraons are not a manufacturing people. Only a few raw materials grown in their fields or gathered in their native jungles are worked into suitable forms either with the hand or with some rude mechanical contrivances. Thus, the cotton grown on their fields is spun by Oraon women with a spindle called *charkhi* made of wood and iron. The seeds are previously taken out of the cotton with an instrument called *rahta*, and the cotton is teased out with a cotton-cleaner called *chirkhi*. The thread is gathered on a bamboo *Ghurni*, and twisted with the help of a stone-instrument called *dhera*. Oraon young men and women are skilful at hemming garments with a bamboo-needle called *thathra*. Decorative borders are made on their clothes with red thread, floral patterns being generally used.

FIBRE-WORK.

Ropes are made by Oraon men of fibres of kudrum (Hibiscus cannabinus), of the sabai grass, and of sunn or hemp. *Kudrum* is grown on the ridges of uplands; and *kudrum* stems are gathered in October-November, made into bundles, and put out in the sun to dry. Later, these stems are made to rot in water by being immersed in tank or pool for about a week, and then taken up and dried. The fibre is then extracted from the pith by breaking the latter in small pieces and separating them with the fingers. The fibres thus extracted are twisted into ropes with the *dhera* or rope-twister. Ropes are similarly made of sabai (*Pallinia-eripoda*) grass and of chop fibre (Banhinia Vahtu). These ropes are used by the Oraon in house-building and other domestic and agricultural purposes. The Oraon also weaves ropes into carrying-nets or *sikas*. Less frequently, hemp and aloe fibres are worked up into ropes by the same process. Fishing nets are made by the Oraons themselves with the help of a bamboo shuttle (*Khakhs.*)

WORK IN LEAVES, GRASS, AND STRAW, ETC.

Oraon women weaves mats (pitri) of various sizes with the leaves of the wild date-palm *khijur* (*Faenix* sylvestris). Leaves of the gungu creeper are made into *chhupi* or a rain-hat with wide brim occasionally worn by Oraons while at work in the fields during the rains. A longer water-proof covering for the head and back is the *gungu*. This reaches down to the back of the knees and is also made of gungu-leaves and rimmed with bamboo splinters. A few kinds of head-ornaments and neck-ornaments of different ornamental patterns are made by Oraon young men and women, with a few varieties of wild grass which grows on high sandy soil, and the *phutchira* grass which grows on damp soil by the side of tanks and pools. Fish-traps (*Kumni*) are also made of these two varieties of wild grass. A few varieties of grass are used by the Oraons in making into brooms for sweeping the floors and courtyards of their houses. Leaves and cups made of leaves of the *Sal* tree are made by Oraon women by stitching together the leaves with small thin bamboo splinters or reeds. Pads (*binda*) for water-vessels, etc., either when carried on the head or placed on the ground, are made by Oraon women with straw and leaves, or only with date-palm leaves. Straw is plaited by Oraon men and made into oval-shaped grain receptacles (*moras and tibsis*) of different sizes. Stands for these grain-receptacles are also made of straw.

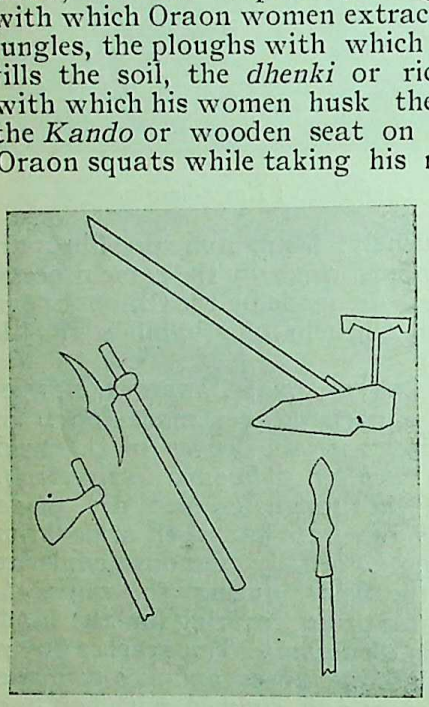
WORK IN WOOD.

The Oraon is mostly his own carpenter.

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With the help of the chisel (*rukhna*) and the adge (basila) he makes the mortar (*chunjkga*) and pestle (*man*) with which his woman husk rice, the oil-mill (*kulhu*) with which his womanfolk extract oil at home, and the oil-press (*tosung chapua*) with which Oraon women extract oil in the jungles, the ploughs with which the Oraon tills the soil, the *dhenki* or rice-pounder with which his women husk their grains, the *Kando* or wooden seat on which the Oraon squats while taking his meals, and



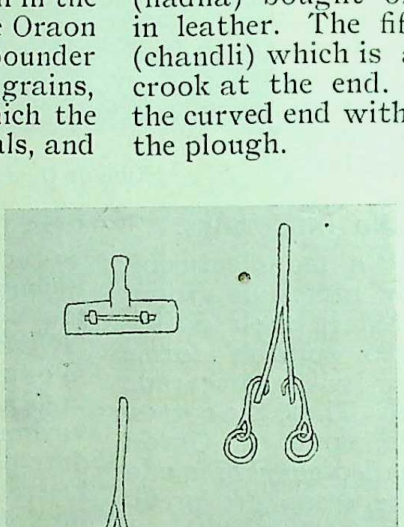
The Plough, axe and javelin of the Oraons.

the balli or door-plank of his house, the *makri* or balk with which he keeps the doors of his hut closed, the paila or wooden cup with which he measu res his grain, and a few other articles of domestic use.

AGRICULTURAL AND OTHER IMPLEMENTS.

Let us now proceed to a description of the principal agricultural implements used by the Oraon. The first and foremost is of course the plough. It consists of five parts or components. The plough-proper (har) is a thick piece of *Sal* (*shorea bobusta*) wood about two feet and a half long. It is generally fashioned into shape by the Oraon cultivator himself out of wood brought by himself from the village-jungle or from some neighbouring jungle. The ploughshare (phar) is made by the village blacksmith and consists of a straight piece of iron from three-quarters of a feet to one feet long and about an inch broad. It is fixed on to a groove in the upper part of the plough proper (har) and fastened in its place by an iron hoop. The plough-share when in use requires co tant mending by the village blacksmi The third part is the wooden beam.

The fourth part which is the Yoke (J is fitted on to the beam with leather-str (nadha) bought of a *Chamar* or wor in leather. The fifth part is the han (chandli) which is a piece of wood wit crook at the end. The ploughman se the curved end with his hands when driv the plough.



Yoke, Harrow and other agricultural implements of the Oraons.

HARROW.

The harrow *patta* is a narr piece of wood ab 2 yards long w two apertures it. Two thin b boos or split pi of *dhantha* or w are fitted into two apertures joined to the y at one point so as form a triangle. is worked by a m standing on the *patt* and driving the l locks attached to yoke. The *patta* s ves to press do and pulverize the s and to bury the se in after they sown.

LEVELLER.

The leveller or *hanga* is required to l fields and press the soil. It is thus desc ed by Mr. (afterwards Sir) F. S. Slac "It is like a large oblong wooden sh with a short handle. In the blade are t holes not on the same plane, so that w the handle is let go, the blade (which being pulled by bullocks or buffa by yokes passing through the h in the blade) falls over leaving be it the earth it was bringing up".

EARTH-REMOVER.

The earth-remover or *Karha* used Oraons has been thus described.† consists of a short plank about 18 in

* *Report on the Settlement of the Estate of Mahoramjoor (Chota Nagpur (1888), page 15.*

† Basu, *Report on the Agriculture of the Dis of Lohardaga* (1897, Bengal Secretariat Press.)

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broad and 4ft. long. It is drawn by a pair of oxen, in the same way as the *patta*. The plank is held slightly inclined to the ground by means of a short handle at the middle of its upper edge. The Karha is used for levelling down the unevenness of a newly-made rice-field. For this purpose the field is first ploughed, and the Karha is drawn over it to carry the soil from the high parts of the field to the lower. It is held tightly at an angle to the ground and drawn forward, carrying with it a certain amount of loose soil. On reaching a depression which wants to be filled up, the handle is let go, and the soil which was being carried forward is left in the depression."

Clod-breaker.

The mallet or *dhelphora* is a wooden hammer with a short handle. It is used to break the larger clods of earth in the fields.

Pitch-fork.

The pitch-fork or *akain* is an wooden rod about five feet long with a bent iron hook at one end. At the time of threshing, it is used to sift the straw.

Mortar and pestle.

The mortar (chunjkga) and pestle (*man* or *samat*) are both made of wood, and used to husk rice. The men make them and the women use them to husk grains with.

Rice-pounder.

The rice-pounder or *dhenki* with which the Oraon women husks and pounds her rice consists of a long log of wood made into shape by an Oraon male, and a Samba of iron is fitted on to the end.

Sickle.

The sickle or *hansua* is a hooked iron instrument with a toothed edge. It is used by the Oraon to reap his crops with.

Crow-bar.

The crow-bar or *Sabar* is a bar of iron sharpened at one end. With it the Oraon cultivator occasionally digs holes in the earth or removes large stones. It is manufactured by the village blacksmith.

Chisel and adge-mallet.

The mortising chisel or *rukna* and the adge-mallet or basila are used by the Oraons in working wood with, as in making their ploughs. The village blacksmith makes the chisel and the adge-mallet for the Oraon.

Spade.

The spade or *kari* consists of three parts, namely, a bamboo or wooden handle about a yard long; an iron socket (pasa) which fits into the handle; and a flat steel blade which is welded on to the socket. The Oraon uses it for earth-work, such as digging fields, and repairing and constructing ridges and embankments.

Axe.

The axe or *tanga*, like the spade, consists of a bamboo or wooden handle, an iron socket which fits into the handle, and a steel blade. The Oraon uses it for hewing timber, or chopping wood with and for similar other purposes.

Load-carrier.

The ordinary load-carrying contrivance of the Oraon consists of a bamboo or wooden pole about a yard and a half long called *bahinga* (Oraon *ugi*) with two rope-nets or *Sikas* (O., epta) suspended one at each end of the rod. Things to be carried, such as paddy-seedlings to be carried to the fields or reaped crops to be carried to the threshing-floor, are put into these nets, which and the bahinga pole is placed cross-wise on the sholder of the carrier.

Country-cart.

The country-cart or *Sagar* of the Oraon is an wooden frame with two black wheels in three pieces.

Grain-measures.

The Oraon measures his grains in cup-shaped *pailas* (O., *acka*) either made of wood by themselves or made of brass by braziers.*

Such are the principal arts and manufactures that the Oraon of Chota Nagpur has evolved. The material, style, workmanship, and mode of manufacture, are indeed very poor. But when compared with those employed by some other aboriginal tribes of Chota Nagpur, such as the Korwas, the Asurs, and the Bir-hors, the Oraons appear to have evolved a comparatively higher civilization than their ruder aboriginal neighbours.

Sarat Chandra Roy.

* For further account of these see subsection on 'Weights and Measures'.

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THE JAINS AND THE PANCHATANTRA

By Dr. Johannes Hertel, m.a., Ph.d.,

(*Grossbauchlitz*).

WHEN in 1859, the celebrated German professor Theodor Benfey published his translation of the Panchatantra, there began a new period in literary research. For, as a true scholar, Benfey was not content to translate the only printed edition which was then available; but he collected the unfortunately very few MSS. which he was able to procure for his use, and he wrote an introduction to his book, which showed the great importance of Indian narrative literature for the civilized world.

Benfey, after the French scholar Silvestre de Sacy, the first editor of the Arabic version of "Kalilah and Dimnah," was one of those great pioneers in literary research who, from time to time appear to open new ways for future generations; but owing to the very scanty materials which were at his disposal, he could not possibly avoid grave misconceptions in the results he arrived at. These mistakes as well as the splendid results of his work were at first accepted by the scholars as so many undeniable truths. Later on, doubts arose. Some of the weak points of Benfey's argumentation were recognised and some scholars went so far as to throw overboard also the most important truths which the great Indianist had investigated.

Among the adversaries of Benfey's main thesis, that most of the European fairy tales and many other stories, were derived from Indian sources, there is, as far as I can see, only one who can read Sanscrit. But this scholar, who has written a booklet on the influence of Indian tales on other literatures, knows only *some* of the few printed collections, and nothing at all of the huge mass of the still unpublished manuscripts of Indian story books. The only thing which he really has proved is his ignorance of the matter, he is dealing with. On the other hand the best experts in the field of comparative story literature, though they not understand any Indian langua *e.g.*, Johannes Bolte, Emmanuel Cosq and Victor Chauvin, whose death, wh took place some months ago, has been very great loss to the literary world, before them those of Reinhold Koehler, Felix Liebrecht, never doubted the Indi origin of a huge mass of fairy and ot tales, current amongst all the peoples Northern and Western Asia, of Africa a Europe; and as Daohnardt has show such stories were even brought fr Africa to America by Negro slaves. these scholars not only believed in th main result of Benfey's investigations bu they proved its correctness in a very grea many of new cases.

In a previous paper (published in t *Jaina Discipline*, *vide* special issue *Divali*), the author of these lines h shown, that much Indian influence even to be found in our Christian scripture in the Holy Bible, both in the old and the New Testaments.

Arabic and Persian literatures te with Indian stories, and it is a prov fact that the most celebrated Arabic sto book, the Arabian Nights, which has be translated into several Indian language is in the main of Indian origin.

Throughout the middle ages Christi monks and clergymen used in their sermo a great many stories and parables, wh have been handed down to us in ma Latin as well as Vernacular books among almost all the European Nations, only f of them were aware of the fact that th used Indian stories.

The most celebrated of these st books is the well known book of "Kali and Dimnah," translated about 570 A. by a Persian physician Burzoe, from t Sanskrit into the Pahlawi language a from this into Syriac by Bud, and abo 750 A.D. into Arabic, by Abdullah Ib Mokaffa. From Abdullah's translati

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mediately or immediately, flowed all the many translations, which made of it the most universally read book of the West.*

The Indian origin of "Kalilah and Dimnah" was well known long ago. Silvestre de Sacy had given a clear account of the history and the propagation of this work, and other scholars, in the course of the nineteenth century, added many new materials.

But on the Indian origin of this highly important work and on the fate which it had in the course of centuries *in its own* country, there was very little information to be had. The only printed text was that of *Kosegarten's* published in 1848. This text, I am sorry to say, was a most uncritical combination of three very different sources. Benfey, who used this text as his principal source, arrived partly by this fact at several wrong results. As in his time the Jains were regarded in Europe as a Buddhist sect, he ascribed the original Panchatantra to a Buddhist author. The book "Kalilah and Dimnah," he regarded as the faithful translation of only *one* work, written by *one* and the *same* author, whereas it is a collection of several *different* works. The text published by Kosegarten, according to his opinion, was a revision of the original Buddhist work, made by Brahmans, whose historical and literary consciences, he thought, induced them to rescue from loss this work of their adversaries by rewriting it, leaving out all the chapters which showed hostility towards them and their religion.

The author of the present essay was deeply interested in all these questions. *That in very remote times civilization came from Asia to Europe, is a fact which nobody who knows something of history will deny*. But this old story book, which at the same time professes to be an Arthashastra or a compendium of statecraft, should make its way from its native country to the farthest nations of the globe, not impeded by the many differences in the creeds and in the moral views and in the languages, and in the popular characters of the multifarious nations to which it came, and amongst which it became for many centu-



Prof. Johannes Hertel.

ries a favourite reading of the cultured as well as of the uncultured classes of the society,—that is a most astounding fact, a fact which proves how vivid a commerce of ideas existed between the far East and the far West. And most attractive it seemed to me to study the history of this famous Duniya-nu-shastra (World-scripture), as it justly can be called.

First of all, when beginning my studies, I saw that it was necessary to leave aside the *printed* editions and to examine the various manuscripts of the original work and of its derivatives. This I did during several years, and not only did I carefully examine all the Panchatantra MSS. available in the public libraries of India and of Europe, but through the kind help of Indian as well as of European scholars, I procured a great mass of MSS. from private libraries too. After having brought my studies to a certain conclusion, I think it now advisable to publish my results in a work written in German and bearing the title *"The Panchatantra; its history and its geographical distribution."*

My researches on the history of the

* Whoever wishes to inform himself about this interesting fact will find ample information in the translation of Keith-Falconer's Introduction to his "Kalilah and Dimnah" (Cambridge University Press, 1885).

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Panchatantra have given a result which neither I nor any European or Indian scholar could have expected. *They have shown me, how enormously the literature of the Jains and especially that of the Shvetambars of Gujrat has influenced the Sanskrit as well as the vernacular literatures of India.* And in the meantine they have given me the proof of the unexpected fact, that one Jain work, the *Shukasaptati*, has, *as a whole*, been translated into Persian and has been propagated, and lastly brought to Europe by the Muhammadans.

As perhaps some people might suppose that I have arrived at these results through a certain predilection for the Jains, for their religion, or through the circumstance that I used only Jain sources for my researches, let me state here, first, that when I began my Panchatantra studies I had but a very scanty idea of what the Jains and their literature were, and secondly, that during all these years I have tried my best to collect all the *Panchatantra MSS. available*, writing hundreds of letters and spending a great deal of money. What I expected at the beginning of my work, was to see confirmed Benfey's results, but quite the contrary took place, and this effect has been arrived at not by any predilection whatsoever, nor by any negligence in my endeavours to find the truth, but by the fact that the Jains and especially the Shvetambars of Gujrat, not only in Hemchandra's days, but long before and after this great scholar, exercised a most powerful and beneficial influence on the civilization of their native country. They not only promoted their religion, which taught their countrymen a compassionate behaviour towards men and animals, and their rulers justice towards their subjects; but they promoted learning and literary culture in Sanskrit as well as Prakrit, in Braj Bhasha and their vernacular Gujrati. At the same time their laymen caused to be built splendid temples which adorned the country, promoting a fine and impressive plastic and architectural art, thousands of manuscripts to be copied, and libraries to be established for their monks. These monks, on the whole, were not narrow-minded. Like Hemchandra himself, they studied also the shastras of other religious communities, and hence their spiritual culture, which is abundantly evidenced by the huge mass of Jain works, still existing in our days, was perhaps the highest in all India. What would have become of Prakrit literature without the Jain writers? It is my firm conviction that owing to their very spiritual culture the Jains maintained themselves and their influence in India amongst the people as well as at the courts of Hindu and Muhammedan rulers. To the unlearned they gave an attractive literature in the vernacular, and at the courts of the princes, they vied in literary art and learning with the most cultured Hinduistic or Muhammedan scholars, and they used the influence they gained in this way over the minds of the rulers to make them just and benign to their subjects.

In order to show how far this influence manifested itself in the field of literary production, and how the Jain monks worked in order to raise the cultural level of their countrymen, let me give in short the results of my studies on the Panchatantra.

The *original work*,* the reputed author of which was a Brahmin named Vishnu Sharma, must have been written between about 300 and 570 A. D. Its author was not some Buddhist, as Benfey presumed, but a Vaishnava, who appears to have lived in Kashmir. His aim was to teach young princes the Arthashastra or the doctrine of statecraft. In order to do so he wrote five *Tantras* in the form of an Akhyayika or an elaborated prose story, interspersing stanzas from various sources, and even prose quotations from Kautilya Shastra, which Pandit R. Shama Shastri, B.A., was fortunate enough to discover and publish quite recently. Hence the author entitled his work—Tantra Akhyayika. Though the manuscripts which he was so happy to procure for his use contain some interpolated stories and stanzas, it is easy to show that the remaining text is the original one, from which the first five chapters of 'Kalilah and Dimnah' as well as a North-West-Indian abstract called Panchatantra (i. e., a Shastra consisting of five Tantras) has flowed.

About the book 'Kalilah and Dimnah' I forbear to say anything here as every-body who takes some interest in the fate of this old Pahlavi version and of its derivatives may easily read the book of

* It has been published by the author of these lines.

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the late Mr. Keith-Falconer referred to in the above lines.

The North-West-Indian abstract called Panchatantra, does not seem to exist any longer in North-Western India. We know it only from the very numerous manuscripts spread all over the Deccan, and from a single Nepalese manuscript which contains only the verse portions and an unique prose sentence which the copyist who made the verse abstract believed to be a stanza, but which is in reality a prose quotation from the Kautilyam. This circumstance shows that the original of the Nepalese Panchatantra contains a text from which this original differed only in a great number of characteristic readings which it shared with the Hitopadesh. But as regards the number and the arrangement of the stanzas as well as of the stories, this original of the Nepalese Panchatantra *fully* agrees with the archetype (or, original) of the Southern * Panchatantra. Its author only transposed Tantras I and II, as did also Narayana, the author of the Hitopadesh.

I cannot here enter into details and repeat the argumentation given in my above quoted book. Suffice it to say that the North-Western abstract, whose author must have lived after Kalidasa, as he quotes the stanza of Kumara-sambhava, II, 55, was completely ousted from North-Western India as well as from Bengal. From Bengal it was ousted by the Hitopadesh of Narayana Pandit, who lived in Bengal from 800 and 1373 A. D. (date of the oldest known MS.), as he quotes Kamandaki and Magha. The Hitopadesh was translated into many European as well as Asiatic languages (into English, German, French, Greek and into Bengali, Braj Bhasha, Gujrati, Hindi, Urdu, Marathi, Newari, Persian and Telugu), and into several of these languages it was translated several times. In German, e.g., we have six and in English eight translations, etc.

The Jain part in the Panchatantra recensions just mentioned is not very large. The Tantra Akhyayika is the work of a Vaishnava, and such is the North-Western abstract, to which the Southern as well as the Nepalese Panchatantra and the Hitopadesh go back. The Hitopadesh again, is the work of a Shaiva scholar. But remarkable it is that the Braj Bhasha version of the Hitopadesh has been handed down to us in two *Jain* manuscripts, each of them containing a different recension and one if not both of them being written in Gujerat. The well-known Pandit Lallulal, a Gujerati himself, did not, as he says, translate his Raj Niti from the Sanskrit but he simply rewrote the older version of the Braj Bhasha text. This Braj Bhasha text is a combination of the books of the Hitopadesh and of the fourth book of the Panchatantra or Jain recension of the Panchatantra. And very probable it is, that its author not only was a Gujerati, but that he was also a Jain. Of the Southern Panchatantra very numerous Sanskrit and vernacular recensions are known to be in existence. Several of the latter as well as a greatly enlarged Sanskrit text show the influence of the Jain recensions of the Panchatantra, inasmuch as they contain many stories which for the *first* time in the Panchatantra traditions appear in the Jain recensions.

These Jain recensions, which are entitled *Panchakhyana* and *not* Panchatantra, are of the highest importance for the history of Indian narrative literature. As stated above, the Jains and especially the *Shvetambars* of Gujerat have a very large share in the civilization of their native country. They created a most extensive narrative literature by means of which they propagated in the form of fairy tales, beast fables, novels, and romances, the doctrines of their religion. No wonder, that the Panchatantra was very often re-written and moulded into quite different shapes by their monks as well as by their laymen.

The most important of all these Jain recensions, Panchakhyan, is the oldest one, which was composed by some Jain monk in Gujerat. Unfortunately, neither his name nor his date can as yet be given, as no manuscript with the author's *Prashasti* has yet become known. But as the author quotes a stanza of Rudrata's, as the late Prof. Prisobel has shown, he must have written the Panchakhyan *after about* 850 A. D. and as Purnabhadra used his main sources, its author must have com-

* Winternitz has pointed out that the word Dinar occurs several times in the text. Now this is a Latin word for a Roman coin, Denarius. The E of the first syllable of this word, as inscriptions show, was changed to I not before the 2nd century A. D.

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posed the work before 1199 A. D. or Samvat 1255.

This is the text which Kosegarten called by a Latin name '*Textus Simplicior*' (i. e., the more simple, i. e. less elaborate text), and which Benfey wrongly believed to be a Brahmanical adaptation of an ancient Bauddha work. The difference between this text simplicior and the old Tantrakhyaika is so great that we may call it quite a new work written in imitation of the old one. No doubt, it was composed by the order of some king or minister who wished to possess a new edition of the then celebrated Panchatantra.

The author of Textus simplicior took over into his own work most of the old, and added a considerable number of new tales and of new style. Moreover he added a great many quotations from Kamandaka's Nitisara, a work which was not yet known to the author of the Tantrakhyayika. But whereas the Pahlavi translator as well as the author of the North-West-Indian epitome translated or abbreviated the old prose wording, the author of the textus simplicior narrated in his own manner and in his own style. He is an excellent narrator, who knows how to amuse his hearers or readers in instructing them; and amongst the new tales which he introduced into the Panchatantra tradition, there are some of the best of the whole collection. The fourth and fifth books are extremely short in the older texts; our unknown author gave them a bulk not too much disagreeing with that of the first three Tantras. He reached his aim by transposing part of the stories of books iii and iv and the old fifth Tantra, which apparently included but two intercalated stories by that of quite a new one with eleven stories besides the frame story.

The only edition which gives an *approximate* idea of this text is that of Kielhorn and Buhler in vol. i, iii, and iv of the Bombay Sanskrit stories. But these two scholars had only one single MS. at their disposal, and this MS. was a late one, which contained not less than eight interpolated stories. This edition has been translated into German by Lubwig Fritze in the year 1884 and into Dutch by H. G. Van Der Waals in 1885 to 1897.

The many MSS. which I examined of this recension very widely differ in their wording and owing to much copying and comparing of other MSS. the texts of even old Manuscripts are nearly always in a s condition. *It is a duty that the gratitude Jain scholars owe to one of the most su cessful writers of this community to sear after old and good copies of this text copies which contain the Prashasti; th it will be possible to ascertain the nam and the date of the author and to thro aside the awkward and unfitting Lat title 'Textus simplicior.' No doubt, su manuscripts are still in existence.*

In the Jaina Upashrayas of Pophalia Rado in Patan and Dehlana Pado Ahmedabad there are still very numero copies of the Panchakhyana which u fortunately for the sake of Jain literatu I was not granted the use of. Nobody, dare say, has at present such a survey the different recensions as the author these lines. If these manuscripts would sent to him for examination, he would a very short time be able to give the their place in the history of this famo book. The use he has made of the ver numerous MSS. sent to him by publ authorities and Indian as well as Europea scholars will show that *he deserves such aid, and that the reputation of Jain literature has derived a considerable profit from his investigation.*

The success of the "Textus simplicior was enormous. *All* the numerous subse quent recensions of the Panchatantra whether written by Jaina or by Hinduist authors, by monks or by laymen, i Gujerat, in Maratha, in the Deccan, further India, in Indonesia, or in Nepa are either based on this text or els have largely availed themselves of it.

Next to it in time comes the recensio of the Jain Monk Puran Bhadra Sur who wrote his work in A. D. 1199 o Samvat 1255. In his Prashasti he tel us that he was ordered by some ministe to revise the old Shastra Panchatantra which had become 'Vishirnakarna', dis figured. He tells us further on that h did his work with great care, and that h not only corrected it, but added to it new materials. A close examination an collation of his text with older recensions has shown that this statement is quite correct. Purna Bhadra mainly combine the textus simplicior with the Tantra khyayika, but he must have compared sti other old sources, as in some places he i accordance with *only* the Pahlavi trans slation or Samdeva's abstract or that

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Kshebendra respectively. Moreover he added sixteen stories of his own. As I had the good luck to use some very old and valuable MSS. I was able to give in my edition of this work a text which at all events comes very near to the wording written down by the author himself. An English translation of this text by Paul Elmer More will be published in the Harvard Oriental series.

Most of the very numerous Panchakhyana MSS. current in North-Western India contain combinations of the textus simplicior with Puran Bhadra's text. Some of them are interesting because of the new tales they contain. Amongst these mixed recensions there is one which in part has been translated into *Greek* by Demetrios Galanos, a Greek merchant who went to Calcutta in 1786 and lived there amongst the Brahmans, studying their philosophy and their literature, and translating several Sanskrit works into his native language till his death which took place in 1883. The German translation of Benfey (1858 A. D.), the French of E. Laucereau (1871), the Italian of I. Pizzi (1896) and the Danish of H. Rasmussen (1893) are made from Kosegarten's adulterated text, and Schmidt's German translation (1901) is made from a combination of two interpolated manuscripts of Purna Bhadra's recension.

I must forbear speaking here of other rewritten Sanskrit texts and combinations of the oldest Jain recensions, amongst which there are several abstracts and even a collection in which the frame stories are omitted.

There is according to Jain Granthavali (Catalogue of Jain works), p. 225 No. 79, a Panchakhyana-saroddhar, containing 3,700 slokas. If anybody would give me some information about this work or lend me a copy of it I should be very grateful to him.

But not only did the Jains compose Panchakhyan recensions in Sanskrit, which would be understood by the Shista (learned) only; they also made this famous book known to the masses through adaptation in their mother-tongue. In the splendid collections of manuscripts contained in the Deccan College Library at Poona and in the Sanskrit College Library at Calcutta there are several versons "in the vernacular." All of them were kindly sent to me for examination together with all the other Panchakhyan and Panchtantra MSS. of these Libraries. The results of this examination are as follows:—

The manuscript of Deccan College No. 741 of 1885-6 contains a collection of stories entitled Panchakhyana Vartik, i. e., "commentary on or translation of Panchakhyana." This is a very important work as it contains a great many *new* stories, 22 in number, part of which we find again in a Maratha, and some South Indian and in a Nepalese version of the Panchatantra. Its author must have been a Jain layman, who must have lived in Gujerat near the Marwar Frontier. For the language of his book is old Gujerati with occasionally Marwar forms. He omits the frame stories, giving only the single tales. At the head of each tale there is always a Katha *shloka* in Sanskrit. As these shlokas are very often faulty, and as their purport often disagrees with that of the subsequent stories, it is clear that he was not a learned man. Hence he gives even those stories (27 in number), which are based on the textus simplicior or on Purnabhadra's recension, in most cases, in other forms, no doubt as they were current in his days amongst the population of Northern Gujerat through oral tradition,—a fact, of course, which greatly enhances the value of his work.

Two other manuscripts of the Deccan College Library no. 424 of 1879-80 and no. 289 of 1882-3 contain the *Panchakhyan* of a Jain scholar *Yashodhira* (not Yashodhara as the catalogue wrongly calls him). This is a translation of a combination of the textus simplicior with Purnabhadra's text. The language of this translation is old Gujerati, its form is prose and its style is much better than that of the Panchakhyan Vartik. In several passages Yashodira even used the old Kashmir recension, *i.e.* Tantrakhyayika.

Two manuscripts of the Deccan College (Nos. 31 of 1898-9 and 288 of 1882-3), one of the Calcutta Library and one lent to me by a Jain friend, contain a third version in old Gujerati. Its author is the Jain monk Ratnasundara, pupil of Gunameru. This work is written in verse in *chaupai* and in *doha* stanzas; its title is Katha-kallol. Ratnasundara, whose name is given in the Calcutta manuscript only, belonged to the Pornim-paksha Gacchha and composed his work in Sam. 1622 at Sanand near and west of Ahmedabad. He tells us that he

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wrote his composition 'through the grace of his Guru.'

We therefore can state the interesting fact of *a school of poets, Jain monks, who cultivated poetry in their own vernacular.* The Calcutta MS. contains a revised and enlarged text, apparently by some pupil of Ratansundara's. The Prashasti (preface) of the Calcutta MS. highly praises Ratnasundara, whereas that of the recension in other manuscripts shows so much modesty that it does not even give his name, but only calls him Shri Gunameru Suri Shisya, 'pupil of the celebrated Suri Gunameru.'

Ratnasundara, on the whole, followed the Textus Simplicior, adding two stories, which we shall find again in Bachhraja and Meghvijaya's texts. The longer recension contained in the Calcutta MS. adds three more stories which are well known from other Jaina works. It intercalates them in the Kathamukh or Introduction.

To a similar school of poets in the vernacular belonged Vachharaj who wrote his Panchakhyana Chauvic in Samvat 1648 (or 1591-92 A. D.) He was a member of the Vordha-Tapa Gachha and pupil to Ratanchand, who, as he expressly states, was spreading pure and beautiful songs.

Vachharaja used Ratnasundara's text, with which he often agrees in the wording as well as in the rhymes; but he has 16 stories more than his predecessor.

Vachharaja's Chauvic met with the attention which it deserved. It was translated into Sanskrit verse by some unknown author. Unfortunately I have not been able to discover this version, but a fragment of it has been preserved in another Jain recension written in Sanskrit, *viz.*, Meghvijaya's Panchakhyana, or, 'Epitome of the Panchakhyana.' Meghvijaya belonged to the Tapagachha and wrote his work in Samvat 1716 (or Era 1659-60), for the instruction of boys in the town of Navrang. The stories contained in this recension are the same as those given by Vachharaja. Only Meghvijaya adds at the end of his book the tale of Ratanpala, other versions of which are to be found in Somamandana's Ratanpala Katha (about Samvat 1503), and in Dharam Kalpadrum ii, 4 and 5. Whether Meghvijaya found this story in the metrical Sanskrit version, from which he made his abstract, or whether he added it

some manuscript of this version is c covered.

Another Jain recension is Nirn SHRAVAKA'S (layman) Panchakhyana, MS. of which has been lent to me by a Je friend. It contains the greater part of FIRST Tantra only; but this part, too i divided into five Tantras. The langua of this version is not Gujerati but B Bhasha and the whole composition is metrical one. But as the author u seldom employs Gujerati expressions a Gujerati verb-forms, it is clear that he was a Gujerati.

Finally, we possess a translation the Panchakhyan in *Modern Gujerati* some unknown author. Three texts ex of it, two lithographed and one in mo able type (Era 1832-3, 1840 and 18 respectively). There is no evidence th its author was a Jain; *but the te which this author translated was a co bination of the two oldest Sanskrit ter of the Jain recension.*

Turning now our eyes from Gujerat Maharashtra, we here find several reda tions of the Panchakhyana, partly i Sanskrit and partly in Marathi: *all o them based on, or, directly translated fro the two oldest Jain recensions of t Panchakhyana.*

There is first, a Sanskrit version some Brahaman named Anant, a Vais nava, who, in his introductory stan calls himself a son of Nag Deo Bhatt, scholar belonging to the Vedic school the Kanva. He calls his work, whi on the whole is but a meagre abstract fro the Textus simplicior, Kathamrita Nid or "Ocean of the nectar of stories Wherever he alters the purport of source, he shows a very poor taste. book is very inferior to its Jain source.

Another Sanskrit version is that of Vaishnava Ramchandra. This seems be merely a first draught which never w finished. The colophon, by Ramchandra son Vasudeo, is dated Samvat 1830, Sa 1695. This recension is a combination the first and fifth Tantras of the text simplicior, and of the fourth and fi Tantras of the so-called Southern Panch tantra spoken of in the above lines.

Amongst the *old Marathi* versio there is first an anonymous prose redact which seems to have been handed do in two different texts. Both of them cont the stanzas in Sanskrit with or with

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Marathi translation. The text from which the translation was made was a combination of the two oldest Jain recensions. One of the two texts of this translation has been published by Vinaik Lakshman in numbers 38 to 45 of his Maharashtra Kavi series, Bombay Induprakash press, shaka 1829.

A *metrical* version in *old Marathi* was made by a Bhagvat whose name was *Nirmal Pathak*. The only MS. of this recension which is known to me belongs to the India Office Library, London. Nirmal Pathak apparently had but slight knowledge of Sanskrit. Hence he gives the Panchakhyan tales often in popular forms, deviating from those of the Jain recensions. Still these Jain recensions are his sources, and it is possible that he even used popular Jain tales of the Panchakhyan, as for instance the Panchakhyan-vartik mentioned above. For with this text he has several stories in common, which are not to be found in the old Sanskrit text of the Panchakhyan.

The same holds true with respect to the following texts which belong to the Deccan, to Nepal, and to further India.

The North-West Indian abstract, probably a Vaishnava work, was ousted from the North-West by the Jain Panchakhyan in its different redactions. But one copy containing a number of mistakes and gaps, was brought to South-India and here very numerous copies and translations of it are still in existence. The translations are composed in Telugu, Kanarese, Tamil, Malayalam, and Modi; and there are prose redactions as well as redactions in verse. Very little as yet is known of these translations. But they are partly adaptations from the Sanskrit text of the Southern Panchatantra, and partly from the combinations of this Sanskrit text with other Panchatantra texts.

First to be mentioned is a version in very bad Sanskrit—a combination of the Southern Panchatantra with one or several Tamil texts. This version, known to me from an unique palm-leaf copy presented by T. S. Kuppuswami Shastri, Tanjore, to the late Prof. Von Mankowski and now deposited in the University Library at Leipzig, contains many new stories, parts of which are to be found in several Jain recensions of the Panchakhyan.

The French Panchatantra by Abbé Dubois, made from a compilation of three copies which were written in Telugu, Tamil and Kanarese respectively, is nearly related to this Sanskrit text, with which it has several characteristic stories in common.

In the course of the 19th century *Tandavaraya Mudaliar* made a *Tamil* version from a Marathi one. This Marathi version was made and published in a lithographed edition without any title page. It contains a combination of the Southern Panchatantra, of the Hitopadesh and of the two oldest Jain recensions, *i. e.*, the textus simplicior and Purnabhadra's text. Tandavaraya Mudaliar's text, which faithfully follows the Marathi version, has been translated into English and is a popular school-book in the Deccan.

Moreover I possess a copy of a manuscript which now belongs to a Brahmana living in Benares. The original of this copy is in Tailanga script. Hence it must have been written in the Carnatic. It contains an unfinished recension composed by Dharma Pandit and is mainly, though not exclusively, based on the two oldest Jain recensions.

Finally, there is the Tantrakhyan (not Tantrakhyayika) of which three recensions are to-day known in Nepal. The first and most original one contains only the Kathakallol; the second contains, besides these, prose stories in Sanskrit, and the third prose stories in Newari (Nepali?). The first of these three recensions appears to have been brought to Nepal from the Deccan. As in one of its stanzas the stars are stated to be gods, it is sure, that its author was a Jain.

In Further India and in Indonesia there are—besides a translation of a Tamil text of the Southern Panchatantra—several imitations of the Panchatantra, which, though only little is known about them, show the influence of the old Jain recensions.

What has been said in the preceding lines is but a very scanty sketch. The full details will be given in my book on the Panchatantra, its history and its geographical distribution,' a book which is already in print. A somewhat more complete account of the contents of this book will be given in English in the introduction to my text edition of the Tantrakhyayika, which is being printed at Liepzig, for the Harvard Oriental series.

But scanty as the above sketch is, it

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will be sufficient to show the reader how vast an influence Jain Narrative Literature had all over India. In former days it was impossible to recognise this fact, as European scholars had no access to Jain libraries. But fortunately the modern Jains appear to be aware of the advantage they derive from making their literary treasures accessible to Western as well as to Eastern scholars. If they continue to do so *more liberally*, it may be hoped that we shall live to see the appearance of a *History of Jain Literature*. Such a History will be of the utmost importance, not only to the Jains but also to the whole of India as much as to Asia and to Europe. In my above quoted book on the Panchatan... I have shown that a Jain recension of ... *Shuka-saptati* was the original of the ... Nameh, which was translated into diffe... Asiatic and European languages. This ... as yet, the oldest instance of a whole ... book wandering in the world. If in fu... I shall meet with the same benevo... assistance, which I have, every now ... then, received from Jain scholars, I ... hope that in the domain of narrative l... atures the high importance of the ... literature will soon appear even to ... blindest eyes.

S. AURA...

THE LIVING PAST*

IN this small book the author has condensed the intellectual and social history of the western world from the earliest dawn up to modern times. Necessarily details had to be omitted altogether, centuries of slow evolution had to be dismissed with as many lines, and important social and intellectual movements apart from the main current of historic evolution had to be lightly passed over. The comprehensive grasp of the author, his hold over the various branches of science and literature in the different countries of ancient and modern Europe, and his faculty for abstract generalisation could alone have emboldened him to undertake this stupendous task, and all things considered, it must be admitted that he has performed it with considerable success. We shall first give a *resume* of the theme developed by the author in the twelve chapters into which the book is divided, and then offer a few words of comment that suggest themselves to us.

History is not political history alone, and it is high time for a determined effort to see and to present the facts more nearly in their proportions and above all, as a whole. Man seems to become keen on moulding and improving the future just as his interest ... knowledge of the past increase. 'We know in ... that thinking backward' has accompained and ... pired a new and passionate effort for 'living forw...

To one who follows the trend of mod... Indian thought and activity, the truth ... his statement will be specially apparent.

From tool to tool, from flint axe to st... engine, is a striking, palpable measure of ... achievement from his earliest beginnings hun... of thousands of years ago to our own ... Egypt was the most perfect type of the pri... theocracy, the one most completely isolated ... early stages from outside influence and interfer... At no other stage in history are we so much impr... by the conservative aspect of the human s... "In Egypt, where the theocratic idea was most ... realised, the social structure persisted the longe... the least altered form. Their religion, by its pr... and institutions as well as its belief, held these ... ties in time as well as in space.....In the ... caste is a distinguishing feature of the system. ... strengthens its social conservatism. Now cast... such, was unknown in Egypt....."

Compare the effect of its presence ... absence in India and Egypt on the stabi... of their respective civilisations, and contr... the Chinese form of reverence for the p... as manifested in Ancestor worship and ... effect on the survival of the Chinese c... sation on a non-caste basis.

The spirit of beauty, together with the ... of abstract and general truth (the scientific s... make up the genius of Greece. "In their literatur...

* The Living Past : A sketch of Western progress : by F. S. Marvin, M. A., Oxford, Clarendon Press, 1913. 3s.6d. net, (pp. 288).

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in their life, may be traced a growing sense of human fellowship, a respect for others, a delicacy of feeling and a care for immaterial things to which neither the theocracies before nor the Romans after could lay claim.....They are not the least of our debts to Greece" —The marvellous structure of the Roman law, perfected under the best of the Emperors in the second century, and the genius for government and social organisation are the bequests of Rome to mankind, science and philosophy are the gift of Greece. When Christianity was introduced in Europe, stoicism was the prevailing religion. "A moral system of this kind, high-minded and severe, without hope and without moving passion, floated more or less vaguely in the minds of the best and most cultivated men in the best years of the empire. Without any consistent doctrine or the sanction of revelation, it inspired a simple humanity and taught fortitude and self-control to a larger number than had ever attached themselves to the older philosophic schools." This was replaced by an ethical religion, based on the authority and direct revelation of one God. The Law of Love strengthened and spread the social unity of Europe during the middle Ages.

The most characteristic fruits of the mediaeval civilisation are feudalism, crusades, the Gothic architecture, the universities, monasticism with its note of self-sacrifice and other-worldliness, and the scholastic philosophy. The middle ages are often referred to as the Dark Ages and the name is no doubt justified by the religious persecutions and popular ignorance but when at the Renascence the spirit of enquiry awoke again it spread as rapidly as it did, and won triumphs both of thought and action, largely because in the interval a wide and compacted social area had been prepared by mediaeval discipline.....' The unity of belief and religious practice which Catholic discipline had induced the stimulus as well as the repression of the mediaeval doctrine, had borne good fruit (compare the Dark Ages preceding British rule in India). Intellects like St. Augustine and others were fully equal in acuteness and comprehensiveness to all except the very greatest of the Greeks, and their work was to organise the church by substituting one universal system for the rival deities and cults of Paganism, admitting into it by degrees the metaphysics of Plato and the logic of Aristotle, and harmonising them with the peculiar doctrines of Christianity. (Cf. Raghunandan and others in Bengal). The Renascence saw the disruption of the church, but this was accompanied by a strong revival of spiritual life, both in the dismembered church itself and in the new churches formed from it ; the Reformation, regarded as a deepening of the religious life and a moral and spiritual purification, touched Catholic and Protestant alike. (Cf. the Reformers and Revivalists in modern Hinduism). The Renascence also weakened the temporal power of the church, quickened trade, and the consequence was the rise of a middle class.

This was followed by the rise of Modern Science. 'At the close of the Middle Ages man was not in the whole better equipped by his knowledge of the laws of nature than he was in the heyday of Greek science." The elaboration of mathematics, in conjunction with astronomy and physics, was the leading feature, of modern science and has been its conspicuous success. "The progress of discovery which attract from the mass, those greatest masses of the infinitely small, the particles of physics and chemistry. . ." The eighteenth century was the period of industrial revolution. It witnessed such a sharpening and strengthening of tools as the world had never seen before. Science was now united to industry, scientific intellect was wedded to practical skill. "The revival of learning was an aristocratic thing. A few fine people cultivated the arts and rediscovered the ancient leaven which was to leaven the lump. But the condition of the mass was little altered, and when altered not always improved, from the thirteenth century till after the industrial revolution."

Since the end of the eighteenth century more than half the population of the leading countries of the world has become urban. The country was no place for the organisation of labour. For this the quick exchange of ideas, vigorous combination of many minds and many wills was needed, and this was the gift of the town. In 1824 the canspiracy laws which forbade combinations of workmen were abrogated, trade unions sprang up, and labour is now trying to attain, like science, an international unity. The outburst of organising and unifying activity in society which followed the industrial revolution, as manifested in the organisation and division of labour and in cooperation, was one of the great stages in the growth of a collective human force in the world. In 1802 the first Factory Law was enacted, imposing some slight obligations in matters of health, hours of work and instruction, on the mill-owners, in the interests of the children employed, and introducing inspection. This was the precursor of many others intended to humanise and improve the conditions of labour.

The lead in abstract thinking, which England held in the seventeenth century, passed in the eighteenth to the continent, and primarily to France, which made the principles of human progress and unity her national gospel and staked her existence on teaching them to the rest of mankind. Condorcet in France and Kant in Germany saw visions of the day when war would disappear, and the latter even foreshadowed a world-federation of free states on a republican or representative basis. The Revolution in France "was essentially universal and rested on a growing sense of the common rights and feelings and powers of all mankind. No less a formula than this will fit the facts . . . after the turmoil of revolution the commonalty of mankind became steadily a greater and more substantial thing. . ." "France, the central country of Western Europe, had long been the clearing house for new ideas, the exchange for the intellectual currency of Europe. . . France was the second fatherland of every civilised man and gained for herself education from the wealth of ideas that passed her doors." . . . the story (of the French Revolution) will always remain an immortal heritage of the human race, ranking beside the defence of Athens against the Persians, and of Holland against Spain, on the roll of those heroic national forces that have stood victoriously against overwhelming odds, in the interest of a cause greater than themselves". "It carried away in a moment a host of inequalities, of feudal privileges and restrictions, of differences between province and province and man and man.....The relics of actual serfdom which still lingered in certain places soon followed in the torrent." It removed obstacles to free individual and national development, and the convention of 1792-95 left fertile suggestions for the codification of the law, the raising of the whole mass of the population to a state of full citizenship, for formulating a scheme of national education and universal popular schools and the like.

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era of progress after the Revolution, are the great works of construction and organisation, implying both a high degree of mechanical skill and the command of vast masses of capital and labour—mechanical science, inventive and constructive skill, and the organisation of large businesses and bodies of men. Side by side with this material development is to be noticed the effort to secure more equal and humane treatment for and greater social union among all.

In the seventeenth century, the physical properties of matter, in the eighteenth, chemical discoveries and classification, and in the nineteenth, biology, formed the principal subjects of investigation in the field of science. Darwin's theory is the dominating influence in all the sciences of life. "In face of the most recent marvels, the electron in physics, the aeroplane in engineering, the idea of evolution, as applied to life at large, is still seen to be the weightiest fact which the last century of science has thrown into the scales of philosophy and progress." "..... for a time there was a danger that human progress itself might be explained by a law of struggle such as Darwin postulated for the survival of the fittest..... But with mankind the higher law prevails, of development by cooperation." (See Prince Kropotkin's book on the subject). Two leading ideas which mark the age are the ideas of unity and of growth. Darwin's law becomes itself another and a potent link in the unification of mankind and gives us an objective unity amongst things outside us which were before regarded as separate beings. "Since the *Origin of Species*, the two most prominent moments in the history of science have been, first, the analysis of sidereal light by the spectrum with all its consequences, and second, the revolution in our ideas of matter by the new discoveries in electricity of quite recent years. Each case illustrates, as did the law of biological evolution, the essential quality of science in bringing together things previously thought unconnected, in shaking our mental composure with the ultimate result of inducing a more profound and intimate unity. To this power we owe the two correlated contemporary facts, a vast and unprecedented increase in the volume of knowledge, and a growing harmony and simplicity in its arrangement."

The researches of Dr. J. C. Bose have tended to make this unity more manifest, and illustrate the truth of the Vedic precept which he has accepted as his motto, 'That which exists is One, sages call him differently.'

Commercial rivalry is at the root of most of the wars waged by stronger on weaker and less civilised people. The conviction is growing that war between fairly equal powers would cost more, dislocate more and prevent more commerce than could possibly be recouped by conquest or indemnity. The nations now arm to the teeth, but purely as a defensive measure. As a matter of fact, side by side with the growth of science, which is also the basis of the material prosperity and unification of the world, has come a steady deepening of human sympathy, and the extension of it to all weak and suffering things.

Compare the influence of Buddhism in Ancient India in this respect.

have taken their place as the first ... solicitude of all civilised societies. "The ... world has taught us much, encouraged us ... more. It has made the Atlantic for the m... world what the Mediterranean was to th... cients. But it has not yet become the ... centre of civilised life. That remains, so far ... can be said to exist at all in a world so closely ... on the eastern side of the Atlantic, and in the ... of the French, Teutonic and English-speaking pe... In the sixteenth, seventeenth, and eight... centuries the French and the English filled a l... space on the stage, and their names would ... exceed those of the Germans on the roll of the ... But from the latter half of the eighteenth cen... the part of Germany grows; and if the ninet... is the age of steady progress, of profound researc... wide speculation, hers will be the leading ...

Finally, we may quote the follow... passage from the opening remarks o... Appendix of Books, for the benefit of In... readers nurtured solely on English lit... ture. Referring to books which aim ... giving a synthetic point of view, look... at all sides of their subject and seeing ... relation to men's evolution as a whole, ... author says:

"In seeking books of this sort, we must turn ... France and Germany, especially the former. To ... easily the languages of the other two members of ... real triple alliance of culture is increasingly useful ... us. . . In respect of synthetic books on history, ... nations long anticipated us; and the French ... acquired a special talent, unmatched in the world, ... clear and attractive exposition of complicated mat...

We have finished our summary ... the main characteristics of the gro... of civilisation as sketched by ... author, and shall now offer a w... or two of criticism. Throughout ... book, it seems to us, too great ... insistence is laid on the scientific as... of civilisation. Religion is barely tou... upon here and there, and only as a fa... of social evolution, and as an unifying ... static force. The supremacy of the ... is not sufficiently emphasised, and ... spiritual, as apart from the merely ph... thropic or social, side of life is practi... ignored. The author says that to pro... understand the special features of ... Middle Ages we must approach them ... the side of religion, and yet, after ... illuminating observation, the actual ... concrete question which he propoun... disappointing in the extreme: "How ... and in what ways," asks the author, ... this new order work to strengthen ... collective force of mankind in its ta... subduing the powers of nature and tu... them ultimately to the common go... "The growth of science is by no means

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whole of civilization, but it holds a commanding position in it," says Mr. Marvin in another place. But the impression left in the mind of the reader after a perusal of the book is that the scientific aspect of civilisation is the only aspect worth study. A record of man's past achievements—achievements which were the essential pre-requisites of his later successes—would be altogether unintelligible and incomplete without a reference to India and the East generally, and here in this volume we find appreciative references to the algebra and the arithmetical notation, 'the little, all important device of the cipher' of the Hindus, and to the indebtedness of the Greeks to the Egyptians, Babylonians and Chaldeans in geometry, astronomy, mensuration, medicine, and the art of writing.

". . . the Greeks . . . did not appear as leaders until they had . . . met the more advanced peoples of the East, and had learnt what they had to teach. For in their wander-years they were as far behind Egyptians, Babylonians or Phoenicians in culture or achievements as were the northern barbarians on the fringe of the Roman Empire."

Referring to the first theorem in geometry, the author says,

"it was a momentous step, one of the great turning points in history, and due entirely, so far as our knowledge goes, to the contact of the new, vigorous, and inquiring spirit of the Greeks with the old learning and art of the settled communities of the East, especially of Egypt."

The achievements of the Moors in Spain are thus spoken of:

"But the most vigorous intellectual life in the West, until the thirteenth century, was undoubtedly that sustained by the Mahomedan power in Spain, which cultivated all the arts and sciences, and restored to Europe something of the Greek philosophy which it had forgotten. To the Arabs of that period we owe not only several advances in mathematics and medicine, but the knowledge of Aristotle . . . But towards the close of the Middle Ages . . . two great movements had taken place which did much to . . . arouse further study and bolder thinking. These were the Crusades and the Universities. Each in a different way laid Europe under a debt to the East, the universities for a large part of their science, the crusades for a large part of their chivalry ... ... In the world revealed by travel visitors to the East discovered other views of religion than their own, but consistent both with a civilised life and a high standard of thought and morality."

Only the barest allusion is made to the spiritual culture of the Hindus, and their superiority to the West in this respect, to be followed immediately after by a truimphant pæan in honour of Western science and the material achievements of the West.

"All that we learn of the Eastern mind, and the newest philosophies of our own, combine to show us the limitations of the Western, scientific, outlook and to suggest the sides on which it can be deepened and extended. But the Western mind dominates the world. It has built up the fabric of science and invention which is justified by success."

Mr. Marvin offers the following justification for confining his attention to the civilisations of Mesopotamia and Egypt among the ancient civilisations of the world:

"In thus limiting our view we are in no sense belittling the achievements of other races in other regions. In many points, more perhaps than we are yet aware of, the East contributed to Mediterranean culture: in some ways we have still to learn and to assimilate its spirit. But the Mediterranean current has conquered and pervades the world. . ."

Nay, everywhere the author refers to European civilisation and its direct progenitor, the Greco-Roman culture, in a way which betrays an overweening contempt for and the utmost ignorance of the mighty civilisations of the East, particularly of India.

"History is an account of man's achievements and in particular of the achievements of the Western leading branch of the human family which now dominates the globe." "Western Europe, the old nursery of the highest civilisation of the globe." "Not till they (the Greeks) appeared, the chief moving factor in the Mediterranean world, could that sharp line be said to exist between the progressive and the backward, the civilised and the barbarian, which has divided the world ever since."

How thoroughly mistaken these conceited views, which would ignore every other civilisation except that which sprang up round the Mediterranean, mostly are, will be shown presently. Referring to the theory of Evolution, Mr. Marvin says:

"Earlier thinkers, from the Greeks onwards, had partial and fleeting glimpses of this conception."

It will no doubt be a surprise to the author of this confident assertion that the doctrine of Evolution was enunciated by Kapila in India long before the Christian era. Sir Monier Williams says:

"Indeed if I may be allowed the anachronism, the Hindus were Spinozites more than 2,000 years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the Doctrine of Evolution had been accepted by the scientists of our time and before any word like Evolution existed in any language of the world."

Even Huxley, whom Mr. Marvin cannot possibly ignore, says—

"To say nothing of Indian sages to whom Evolution was a familiar notion ages before Paul of Tarsus was born. (*Science and Hebrew Tradition*)."

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The immense superiority of the West to the East in science and industry and material progress from the middle of the eighteenth century onwards is patent and cannot be ignored; but up to that time India was not behind the West in industrial and scientific achievements, and apart from the grand systems of Indian philosophy to which no allusion is made in this history of the development of the human intellect, we have only to quote a passage like the following from the book under review—'the ferocity of our criminal law which up to 1832 was still hanging persons, even youths of fifteen, for thefts of over five shillings in value'—and refer to the prevalence of lynch-law in the United States, and to the atrocities perpetrated in the Congo 'Free' State and during the Boxer 'rebellion' in China and to the more recent massacre of the Turks in Bulgaria, and note the absence of any international conscience in dealing with the non-White races of the world, in order to perceive that in ethical and spiritual development European civilisation is still in its infancy, and has much—very much indeed—to learn from the East.

The whole attitude of the learned author towards India is so typical of the disposition of western scholars to ignore the vast debt of the West to this ancient land of ours, that we intend before concluding to deal at some length with the subject. Draper in his *History of Intellectual Development of Europe* makes a similar complaint in respect of the contribution of the Arabs to western culture.

"I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mahomedans. Surely they cannot much longer be hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever."

"It is curious to reflect," says Dr. P. C. Ray, in his *History of Hindu Chemistry*,

"that the upholders of 'Greek culture' are often found ready, though unconsciously, to twist and torture facts and conclusions to serve their own purpose, and reserve to themselves the benefit of doubt as regards date; but whenever the priority of the Hindus is unquestionable, an appeal is made to the theory of common origin and independent parallelism of growth. These scholars seem to smart under a sense of injury if they have to confess that Europe owes an intellectual debt to India; hence many a futile attempt to explain away positive historical facts."

"In some respects, and particularly in respect to the greatest things," says Max Muller in *Auld Lang Syne*,

"India has as much to teach us as Greece ... Rome, nay, I should say more. We must not for... of course, that we are the direct intellectual heir... the Greeks and that our philosophical currency... taken from the capital left to us by them. Our pal... are accustomed to the food which they have supp... to us from our very childhood, and hence what... comes to us from the thought-mines of India is ge... rally put aside as merely curious or strange, whe... in language, mythology, religion or philosophy."

"It is idle to deny Pre-Buddhistic Indi... art," says Okakura, himself a Buddhist, his *Ideals of the East*,

"ascribing its sudden birth to the influence of ... Greeks, as European archaeologists are wont to ... The Mahabharata and the Ramayana contain ... quent and essential allusious to storeyed tow... galleries of pictures, and castes of painters, n... speak of the golden statue of a heroine and ... magnificence of personal adornment. ... There is ... no trace of the influence of the Greeks."

In another passage, remarkable as m... for its impassioned eloquence as ... the comprehensive sweep of its vis... Okakura says:

"India has carried and scattered the data of ... tellectual progress for the whole world, ever since ... Pre-Buddhistic period when she produced the Sank... philosophy and the atomic theory; the fifth centu... when her mathematics and astronomy find th... blossom in Aryabhatta; the seventh, when Brahm... gupta uses his highly developed Algebra and mak... astronomical observations; the twelvth, brilli... with the glory of Bhaskaracharya and his fam... daughter, down to the nineteenth and twentieth c... turies themselves, with Ramchandra the mathem... cian, and Jagadis chandra Bose the physicist. ... T... the whole universe is manifest in every atom; ... each variety, therefore, is of equal authentic... that there is no truth unrelated to the unity of th... this is the faith that liberates the Indian mi... science, and even in the present day is so poten... free it from the hard shell of specialism that one c... sons has been enabled, with the severest scie... demonstration, to bridge over the supposed ch... between the organic and the inorganic worlds. ... a faith, in its early energy and enthusiasm, was ... natural incentive to that great scientific age w... was to produce astronomers like Aryabhatta, ... vering the revolution of the earth on its own ... and his not less illustrious successor, Varahami... which brought Hindu medicine to its height, pe... under Susruta; and which finally gave to Arabia ... knowledge with which she was later to fr... Europe."

This last line brings us again to the ... that much of the credit which superfi... students give to the Arabs is in reality ... to the Hindus. Professor Macdonell s... that "in Science, the debt of Europe ... India has been considerable" and then g... on to show that arithmetic, with ... decimal system of notation, and alge... were the gift of the Hindus, though ... latter is known by an Arabic name. P... Sachau, quoted by Dr. P. C. Ray, sh...

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that the Arabs derived their fables, astronomy and medicine from the Hindus, and that they learnt from Brahmagupta earlier than from Ptolemy. Prof. Sachau adds:

"Besides, they engaged Hindu scholars to come to Bagdad, made them the chief physicians of their hospitals, and ordered them to translate from Sanskrit into Arabic books on medicine, pharmacology, texicology, philosophy, astrology and other subjects."

We further learn from Dr. P. C. Ray's valuable Introduction that Mussalman students used to flock to the centres of learning in India, and there drank deep at the very fountain-head; that before the birth of Hippocrates, the Hindus had elaborated a system of medicine based upon the humoral pathology; that

"The knowledge in practical chemistry, prevalent in India in the twelfth and thirteenth centuries A. D., and perhaps earlier,.....is distinctively in advance of the same period in Europe," and that "the metallurgical processes have little to be improved upon, and indeed, they may be transferred bodily to any treatise on modern chemistry;" and that "the geometrical theorem of the 47th proposition, Book I, which tradition ascribes to Pythagoras, was solved by the Hindus at least two centuries earlier, thus confirming the conclusion of V. Schroeder that the Greek philosopher owed his inspiration to India. Nor must we forget that the most scientific grammar that the world has ever produced was composed in India about the seventh or eighth century B. C."

Indeed, the Hindus were the teachers, and not the learners, not only in philosophy as H.H. Wilson and Colebrooke said, but in the physical and the mathematical sciences. According to Gustav Oppert, (*On the Weapons, Army Organisation, and Political Maxims of the Ancient Hindus*, 1880) the Hindus used small guns and cannon centuries before the Christian era, and gunpowder was an essentially Hindu invention. Dr. Hutton, in his History of Algebra, remarked:

"The Hindus were further advanced in some of the branches of this science than the modern Europeans, with all their improvements, till the middle of the eighteenth century."

Mr. Stratchey, who translated Bhaskaracharya into English, was of opinion that the Hindus were well acquainted with most of the proposition in Euclid's elements. Mr. Rosen was of opinion that the Arabs received not only their first notions of Algebra and the decaimal notation, but also various important points of mathematical and astronomical observation, from the Hindus. Nor should we forget what Dr. Hutton says about the burning of the great Library of Alexandria:

"It cannot be doubted that stored in that library were many manuscripts containing the wisdom of ancient eastern nations, of which there is now no record, but which must have been translated and embodied in the works of Greek authors at about this period."

Our last extracts will be made from a work on Hindu Astronomy published in 1896 by W. Brennand, who was sometime Principal of the Dacca College. The learned author observes in the Preface that the book owed its origin to 'a conviction formed many years ago that the Hindus had not received the credit due to their literature and mathematical sciences from Europeans'. Regarding the antiquity of the Hindu system of astronomy Brennand says:

"It may be remarked that no one can carefully study the information collected by various investigators and translators of Hindu works relating to astronomy, without coming to the conclusion that, long before the period when Grecian learning founded the basis of knowledge and civilisation in the West, India had its own store of erudition..... The same observation and inference may be applied to the reasoning powers brought into play in the science of mathematics and kindred subjects, in which even in their most abstruse aspects, the Hindus, at any rate among the higher and more educated castes, have shown a deeply reflective capacity. In some quarters, an attempt has been made to minimise these faculties upon grounds which, in the opinion of the present writer, are not only inadequate, but which show in the critics themselves a want of appreciation of the true merits of Hindu astronomy."

Brennand proceeds to show that the data "for the solution of the synodic periods of the planets, the times of full and new moon, and other problems of a like nature, were well known in Europe." He quotes the great Laplace, who speaks of "the remarkable exactness of the mean motions which the Hindus have assigned to the sun and the moon, which necessarily required very ancient observations." According to Brennand, the ignorance of the art of printing in mediæval India is responsible for the stationary condition of the Hindus with regard to their sciences as compared with the progress achieved in other countries. We shall close this lengthy review with one more extract from Brennand:

"No nation in existence can afford to compare its latter-day tenets with its earliest theories and cosmography without a smile at the expense of ancestors; but the Hindus, in this view, may, with not a little justifiable pride, hail their sciences of astronomy, arithmetic, algebra, geometry, and even of trigono-

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metry, as containing within them evidences of traditional civilisation comparing favouraly with that of any other nation in the world."* G. B.

* Brennand's *Hindu Astronomy*, copies of which may still be had of some of the retired professors of the Dacca college who were among his pupils, was not available even to Dr. P. C. Ray when he wrote his celebrated History of Hindu Chemistry, and valuable books by competent western scholars on the achievements of the ancient Hindus in surgery, medicine, astronomy, mathematics, geometry, al... ra, and the like, are long out of print, princi... because, as we think, they were not encouraged western readers, and the Indian public had not learnt to take an interest in them. In fact, we k... that Brennand's book had to be published by subs... tion for private circulation only. It would b... patriotic service of a high order to bring out repr... of these books, and the work may well be taken hand by such munificent patrons of Indian learn... as the Maharaja of Cassimbazar.

EDUCATION FOR WOMEN IN THE UNITED STATES

ALTHOUGH education for women in the United States can be found at every stage of development, including the most backward, it can fairly be said, that, on the whole, the greatest opportunities in the world are offered to her here.

There are in general two systems of education; the *Private School* supported by gifts and endowments from people of wealth, and the *Public School*, with free instruction and compulsory attendance, supported by government taxes. The Private Schools are sectarian and non-sectarian; the Public Schools are entirely non-sectarian, as there is complete separation of church and state and absolute freedom of thought in religious matters.

Of these two systems the latter is by far the most conspicuous and extensive, and to the average person the word "education" immediately calls to mind the public school-house with its rich variety of offerings for the youth of the nation. Unless otherwise mentioned this paper will deal with Public School education for the average normal girl and woman, for there are two kinds of education; one for the normally developed and one for the defective classes, such as the blind, the epileptic, the feeble-minded, the deaf, deaf-mute and blind-deaf-mute, and the incorrigible who in older times were thrust into prisons with hardened criminals and later sent to juvenile prisons or "reformatories", but are now given sound physical and trade education at State Industrial Schools.

Every village and town in the United States has at least one Public School where attendance is required by law for a regular period during a certain number years. The period of compulsory educati... varies from State to State and is shorter rural than in urban districts, because c... dren are needed on the farm. In the n... thern states education is much more ... vanced than in the southern. In the f... mer Public School attendance is usual... compulsory for children from 6 to 14 year... of age during 9 months of every year, bu... there are always exceptions (more or le... circumscribed), as to when and wh... children may leave school to go to wo... In the South education is compulsory ... only a few months during a few ye... because of the industrial value of li... children in the cotton mills, but advan... education is offered to those who c... afford the time to take it.

Boys and girls, young men and yo... women, are found side by side in all gra... and nearly all classes of the Public Scho... except in a few of the largest cities wh... there are separate schools for each s... but the teachers are always both men ... women, except in the kindergarten a... primary grades, where they are alm... entirely women.

In general there are five classes of e... cation in the United States.

Class	Possible Age of Attendance ...	Usual Age ... of Attend...
Kindergarten	3-7	4-6
Primary and Grammar Grades	6-16	6-13 o...
High School	12-21	13 or 14-17
Technical Schools, Miscellaneous school	varies with	
Colleges and Universities	after 15 or16	18 or 20 a...

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The Kindergarten, (named after that beautiful German expression meaning Garden of Children), is found only in the most modern Public Schools, generally in the North only. Here little children are taught to sing songs, draw pictures, play games and make simple playthings with the use of colored paper, scissors, paste and blocks of polished wood. In a few places the Montessori method of teaching very young children to read and write while at play has been introduced.

The grammar school or merely "the grades," are divided into 8 grades of one year each. They attempt to give a good general English education. The subjects taught are :

Mathematics, for all ordinary commercial purposes.

Spelling, Reading, Writing, Grammar.

Geography, from that of the locality to that of the world, U. S. History.

Elementary sciences, especially physiology and botany.

Drawing, Painting, Clay Modelling.

Music, Reading, Writing and Singing.

Physical culture and Athletics.

Manual training, carpentry, basketry, weaving, sewing (for girls only), cooking, arts and crafts.

Manual training is becoming more and more extended each year and more or less of this work is found even in the smaller cities.

In the Public High Schools the students are allowed a wide choice of a great number of studies. There are three or four groups of instruction all overlapping and all requiring a minimum of 30 or 32 credits* for graduation.

The College Preparatory Course, providing for college entrance without examination, except in a few cases.

The Academic Course, for those who do not intend to continue their education. Not so much specialization is required.

The Business Course, which fits for clerical work.

The Domestic Science Course, which trains for scientific housekeeping.

The studies offered by the High Schools are,

Latin ... 4 years,
Greek ... 2 ,,
German ... 3 ,,
French ... 3 ,,
English ... 4 ,,
Mathematics 3 ,,
Algebra, Geometry, Trigonometry,
History ... 2 years.
Ancient, Mediaeval, English,
Physical culture and Athletics, (compulsory).
Sciences... 1 -2 or 1 year each.
Physics, Botany, Chemistry, Geology, Physiography.
Commercial courses
Shorthand, typewriting and book-keeping.
Arts and Crafts
Wood carving, Leather tooling, Brass and copper working.
Domestic Science
Cooking and study of food values, Sewing and designing, Household decoration, Household accounting.

There are a group of schools almost entirely outside of the Public School system that form an important part of the educational opportunities for young women in America. These are ;

Trade Schools — Music Schools
Business Colleges — Handicraft Schools
Art Schools — Schools of Nursing the Sick
Normal Schools

The trade schools for women are not well developed but there are a few good ones in the large cities where millinery and dressmaking are usually taught.

The commercial course of the Public High School was first developed in the "Business College" which is maintained as a purely business proposition. The Business College is a successful and well developed institution and is found in nearly every city and town where office help is needed.

While art and music are taught in all Public Schools, the more advanced specialized courses are given in special institutions or by independent teachers scattered throughout the country.

Nursing the sick is taught by regular systematic instruction in connection with the larger hospitals. Many of the states are now requiring women to pass state examinations before they can practise as trained nurses. Of course this applies to both men and women but the profession of nursing is almost entirely in the hands of women.

* One credit is given each semester for each subject recited 5 times per week. Four years are ordinarily necessary to complete the High School course, but 5-6 years are not unusual.

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The normal schools, with a two years' course, which teach men and women to teach in the grades, are almost all free Public Schools as far as tuition is concerned. Every State has at least one Normal School and the thickly populated States have several each. Students are sometimes accepted after they have completed the Grammar School course but usually a High School course is desirable for entrance.

The State Universities offer to women as a whole, the greatest opportunities for knowledge and the usefulness that comes with knowledge, that has ever been known in the history of the world. Though all the universities are not equally extensive, residents of one State may attend the university of another state by paying a non-resident tuition fee.

Theoretically tuition is free even in the universities for the residents of the State, but there are a number of fees of one kind and another that are met only after much hard labour by poor students, whose ambition carries them over all obstacles.

Every course of instruction in the State Universities is open equally to both men and women and there are many women professors of deep learning and high position.

There are a large number of private colleges especially for women but only a half dozen of them are of first class rank as educational institutions, and even th offer merely academic courses. Simm College in Boston, where domestic sci and library work are taught and Woman's Medical College of Baltimore exceptions.

Women of all ages from 16 to 60 seen as fellow-students in American Uni sities and many a time a mother daughter will be classmates.

American women study civil and s tary engineering, medicine, and law; ar tecture, agriculture, and domestic scien music, art, and pedagogy, history, lit ture, and languages; scientific resea which fits them for government investi tions in connection with the enforcement the pure food laws, etc., and pu hygiene which trains them to be pu health officers. Above all they learn to good and useful citizens, full of enthusia for life and the determination to make i larger life possible for others.

The aim of the Public School system the United States is to fit students for fuller aud more prosperous life and arbitr standards are being rapidly discarde with the result that each year a larger an larger number of women from all parts the world, especially from China a Japan, are flocking to the schools of hig education.

FRIEDA FLIGELMAN.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

I. Life and Letters of Raja Rammohun Roy: by Sophia Dobson Collet. Edited by Hemchandra Sarkar, M. A. Price Rs. 2-8-0 (Pp. lxxx+278, 8vo). Printed and published by A. C. Sarkar at the Brahmo Mission Press, 211 Cornwallis Street, Calcutta, 1914.

The book was first privately published in England in 1900, but it had not the opportunity of a wide circulation. Mr. Sarkar obtained the copyright and in this edition he has included everything worth preserving out of the voluminous literature about the Raja that has grown up during the last thirty years. He has also embodied everything of interest in Miss Carpenter's 'Last Days of Raja Rammohun Roy.' A biographical sketch of Miss Collet has been pre to the volume, and in an elaborate introduction Sarkar sums up the main events of the Raja and the distinguishing note of his character teachings. In the Appendix some sonnets writte the English friends of the Raja have been quoted extracts from the anniversary speeches of Surendra Nath Banerjea, Mr. N. Ghose, Dr. Braje Nath Seal, and other eminent scholars and leader public opinion has been given. The frontispiece beautiful coloured portrait of the Raja, and portraits of Miss Collet and Miss Carpenter have been reproduced. A very useful Index and bibli phy completes the volume. Altogether, Mr. S has spared no pains to make the present volu complete up-to-date collection of all available in

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tion about the Father of Modern India. The book is well bound in cloth, the paper and printing are fairly good, but the general get up is not as attractive as what, for instance, we are accustomed to associate with some of the Madras firms of publishers, who easily surpass us of Bengal in this important particular. In order to attract the attention it deserves, the book should, in our opinion, have been published in England. But this volume should leave no educated Indian with an excuse for not knowing something of the great Raja and his works. As for Bengalis, they are expected to know all about him from his standard biography in Bengali by the late Babu Nagendranath Chatterji.

II. The Fundamental Unity of India (from Hindu sources): by Radhakumud Mookerji, M.A., P.R.S., author of the 'History of Indian Shipping.' With an Introduction by J. Ramsay Macdonald, M.P. Longmans, Green and Co, 1914. (pp. 140).

We entirely approve of the idea of bringing out original books in English by Indian authors through English firms of publishers, in as much as this ensures greater attention to the publication not only in Europe, but also in India. Few Indian publishing firms have a standing before the Republic of Letters, and so long as this is justifiably so, we should make our contributions to the original thought of the world through eminent European firms. The little book before us needs no introduction to readers of the *Modern Review*, since it was first published in its pages. It has now been thoroughly revised, and a synopsis of the discourse, as well as a valuable map of Ancient India by Babu Nundolal Dey, late of the Provincial Judicial Service, have been added. Small though the book is, the theme has been developed by the author with remarkable breadth of vision and originality. Though here and there in the writings of Swami Vivekananda, Sister Nivedita, and Mr. Bipin Chandra Pal, the idea was lightly touched upon, it was never fully elaborated in the way Mr. Mookerji has done, and his researches in the field of ancient, and often out of the way, Sanskrit literature, as well as his faculty for synthetic and constructive work, deserve all praise. Mr. Ramsay Macdonald truly says in his short but thoughtful introduction that though this is only a history, we read it with political thoughts in our mind, and in the new Indian art and literature of this kind, he perceives, a truer and more effective expression of Indian nationalism than in the crude political attempts which go by that name. Mr. Mookerji says in his preface: "In this work I have not dwelt upon the important evidence of the fundamental unity of India furnished by the social and religious institutions of the country, but have confined my attention mainly to its geographical basis." We sincerely hope that Mr. Mookerji will round off his discourse by extending his investigations into the field of social and religious institutions, and favour us, in the next edition, with a complete presentation of the case in which the points of contact between Hindu and Mahomedan culture and institutions should be duly noticed, so that the unity of India, instead of being a mere tradition and memory of the ancient Hindu civilisation, may be a living and wholesome integrating force in the practical politics of modern India. We heartily welcome the book, both as a statement of fact and as an inspiring suggestion for the future, and we hope the author will enrich our historical literature with more of his fruitful and invigorating researches.

III. The World set Free : A story of Mankind, by H. G. Wells, Macmillan and Co., 2/6d. 1914. (Empire Library.)

In this book the author of 'A Modern Utopia' and 'Anticipations' makes another bold bid for the role of the prophet. In this case the future is limited to the next sixty years or so, but within this comparatively short period the world, according to the author, will pass through such a mighty revolution as was never witnessed before. This will be primarily due to the discoveries following in the train of radium, and the slow process of disintegration of energy which radio-activity implies will be so quickened that the store-house of atomic energy will be capable of being suddenly released with a tremendous force of which we can at present form no conception. The 'atomic bombs' will shatter cities and empires, and will make war absolutely impossible. The perfection of aeroplanes and automobiles and other scientific discoveries of all sorts will leave no unknown or impenetrable corner in the habitable globe. When the engines of destruction will bring the Earth to the brink of chaos, the representatives of the various nationalities will meet together and establish a world-state, and national and political distinctions will be obliterated. Some of the results of the introduction of the new order of things are thus described: Cultivating guilds have substituted the individual cultivator. 'That shy, unstimulated life of the lonely hovel, the narrow scandals and petty spites and persecutions of the small village, that hoarding, half inanimate existence away from books, thought, or social participation and in constant contact with cattle, pigs, poultry, and their excrement is passing away out of human experience'. 'Every year the work of our scientific laboratories increases the productivity and simplifies the labour of those who work upon the soil, and the food now of the whole world is produced by less than one per cent of its population, a percentage which still tends to decrease . . . the garden side of life, the creation of groves and lawns and vast regions of beautiful flowers has expanded enormously and continues to expand.' English has become the lingua franca of the world, the metric system of weights and measures has been universally adopted, all the different calendars have been standardised and the year divided into thirteen months of four weeks each, an universal monetary standard has been established, and universal education prevails. The war against disease-carrying flies has been waged so successfully that this pestilential branch of life is nearly extinct. The spirit though not the form of Christianity has been retained, the eternal search for knowledge and the subduing of nature to higher and better purposes has become the aim of life. 'The majority of our population consists of artists, and the bulk of activity in the world lies no longer with necessities but with their elaboration, decoration and refinement.' Mr. Wells is however not so blind in his enthusiasm as not to perceive that 'most people who have made their labour contribution produce neither new beauty nor new wisdom, but are simply busy about those pleasant activities and enjoyments that reassure them that they are alive.' One might doubt how far this dull and monotonous though high level of existence will satisfy the coming man, or what chance it has of stability. Indeed, as might be expected, our author merely sketches the outlines of the new polity, leaving us to fill in the details, and on many grave questions of ordered social life, e. g. morality, religion, property, equality of opportunity, he says virtually nothing. Still the picture he paints is eminently in-

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spiriting, and foreshadows not only great material but spiritual progress also, and it is in the main in accord with the trend of the scientific and moral evolution of advancing humanity. It is a picture at once bold and prophetic, and such as can only be drawn by a product of one of the young and virile civilisations of the West. The East,—at least the middle East—has become too old and effete to entertain these dazzling visions, for its gaze is enternally fixed on the past with a mute and tragic appeal which is half a confession of failure.

But the stirrings of a new life are already visible in the Orient, the immobile land of the Rishis is already falling in line with the vanguard progress, the dry bones of the valley are becoming instinct with a new life. Some recognition of this new fact is to be found even in this volume. The author speaks of the 'Dass-Tata engine,' 'the invention of two among the brilliant galaxy of Bengali inventors the modernization of Indian thought was producing at this time.' In the Assembly of the ninety-three select men who were to formulate a world-government, 'King Egbert (the President) found himself between a pleasant little Japanese stranger in spectacles and his cousin of Central Europe, and opposite a great Bengali leader, and the President of the United States of America. Finally, we find that in Mr. Wells' new world-council two of the members are from India. We welcome this change in European literature in its attitude towards things Indian. Formerly India was the skeleton at the feast, 'where every prospect pleases but man alone is vile,' and which was referred to only for its royal Bengal tigers and huge elephants, its plagues, pestilences and famines, its poverty, its superstitious customs and rites, but seldom or never for its present or past achievements and future potentialities. Evidently India is now giving promise of better things, and this is being reflected in current western literature. And to us the satisfaction is not less that in bringing about this change, so desirable from the point of view of our growing self-respect, the Bengali has contributed perhaps more than any other contemporary people in the Indian Empire. And foremost among those Bengalies whose contributions are the largest stand out four names in bold relief,—Drs. J. C. Bose, R. Tagore, P. C. Roy, and Mr. A. Tagore. Though not strictly pertinent to this review, we cannot help adding that at the head of the research workers in the field of literature, science and history who have yet to win their laurels, stands Dr. B. N. Seal, whose works, when published, are expected to bring further recognition to the gifted race to which Mr. Wells pays more than one tribute in his forecast of the future.

IV. Fatal Fallacies or Society under Searchlight by D. P. Thakore, Ps. D. Madras, The India Printing Works, 1914. Price Re. 1.

This little book is neatly printed and bound, and there is not a word in it within quotation marks, so that the views and opinions propounded by the author appear to be strikingly new and original. And yet they are all borrowed from Nietzsche and his followers, though they have not been so much as named in the book. The philosophy of the superman and of human values is in some respects a virile philosophy, and there is much in it which deserves the study of the mild Indian. Some of the current conventions and sham valuations of modern society are here mercilessly exposed. But in aiming at truth, and bringing the plague-spots of society under its searchlight, it often overshoots the mark, and indulges in wild exaggerations and unsound generalisations. Nietzsche was often a rhapsodist. He set himself in opposition to the school of Marx and Lassalle, and ignored the elements of truth which were to be found in socialistic doctrines. Dr. Thakore's views suffer from all the vices of his masters, and of course possess many of their virtues also. We refrain from quoting his views as many of them, apart from the context, will appear to be singularly indiscreet and totally subversive of the foundations of society, besides being at best half truths. We shall leave this thought-provoking book, written in excellent English but fit to be read by people of mature age only, with a quotation from the author himself (p. 114): 'There is not a fact but has a number of fools to follow him.'

V. The Political Quarterly: February 1914. Oxford University Press. Annual subscription, 6 shillings. (Medium 8 Vo, pp. 220).

This is a new journal of contemporary political studies. 'Its aim will be in the first instance to consider developments of political, social and economic policy in the United Kingdom'. 'But it will also be an object of this Quarterly to review systematically the progress of political movements in the British dominions, in the United States of America, and in the leading European States of to-day.' Each number is bound in boards, so as to save the trouble and expense of rebinding.

The article on the Amendment of the United States Senate discusses the change in the constitution providing that henceforth the Senators (members of the Upper House) should be elected by direct popular vote and not by the legislatures of the different States. The writer regards this as an attempt to return to methods of Government of the most primitive kind.' In 'the School in Relation to Civic Progress,' the writer, paraphrasing a saying of Sir J. R. Seely, very truly says: 'without [the study of] history, citizenship has no root; without citizenship, [the study of] history has no fruit.' The most thoughtful article in this number is contributed by Mr. Lindsay, Fellow of Balliol College, Oxford, and is headed 'The State in recent political theory.' He starts with the proposition that the utilitarian view that society is a mere aggregate of individuals is wrong, that the general will is more than the sum of its members, and proceeds to show that neither individualism nor collectivism is adequate to the facts of modern life, that there are a large number of corporate organisations within the state which extend beyond its borders and whose activities cannot be controlled by any one state. 'The cotton-spinners in Lancashire may affect the lives of men in India or Africa.' The world which is rapidly becoming one economic unit these are world-wide economic organisations which can control the lives of men over whom they have no political control, and who have no political control over them.' We may therefore define the state as an organisation of organisations. According to the writer, an world-state is impossible, for it presupposes a common culture and traditions of which arises that mutual confidence which is necessary to good government. In the 'Problem year in Canada' the question of Indian immigration is summed up in a way which shows what a mockery which justifies the imperial title is conceived "There is, of course, no possibility of abandoning

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the policy of a white Canada. Few Canadian imperialists, when it comes to action, are prepared to sacrifice national unity on the altar of a theory of Empire, a verbal unity." To ask Indians, after this, to enthuse over the celebration of the Empire Day is to add insult to injury.

The review is one in which the Indian point of view in political questions is little likely to find a place or to be sympathetically handled, but we must admit that the opening number is a good one, and there is room in periodical literature for a journal of this type.

VI. Rabindranath Tagore: Natesan & Co, Price annas four.

This is the latest addition to the well known series of "Biographies of Eminent Indians" issued by Messrs. Natesan. This little book will no doubt be perused with great interest by people outside Bengal. To a Bengalee, however, the booklet must necessarily appear sketchy and incomplete, based as it is upon secondhand information gathered from translations.

VII. Gems Indian: J. R. Tullu. 1914. Price Re. 1. Poona.

Contains English metrical renderings of some choice Sanskrit passages with an introductory essay on poetry.

VIII. The Beauties of Islam: by Mohamad Sarfaraz Husayn Quari. 1914. Price 8 annas.

This neatly printed and handsomely bound little volume of 87 pages deserves more than a passing notice. It consists of some essays, all well written, and breathing a wide and liberal culture and deserving the study of all thoughtful persons.

IX. Study of Chemistry and first aid: for standard VII: by Professor Pratt and Wren, of the Indian Educational Service. Longmans, Green & Co. 1913.

This is an excellent elementary treatise on first aid, written in easy language, and illustrated with coloured engravings. The book will no doubt be much appreciated by school students.

X. A Descriptive Catalogue of Books and Periodicals received in the Press Director's Office, Baroda, during the half-year ending 31st December, 1913.

This catalogue follows the lines of the Bengal Library catalogue of Books. We find that there are three Anglo-Vernacular weeklies at Baroda, and one at Narsari, and one Gujarati weekly at Baroda, one at Narsari, and one at Amrali. Besides these, there are fortnightlies and monthlies. There are excellent printing presses at all the above places. The legal works of Mr. Desai have acquired more than a local reputation. Few of the books published in the state of Baroda during the half year under notice however deserve serious mention.

XI. The Teaching of Indian History: an inaugural lecture: by W. H. Hutton, B. D. Reader in Indian History in the University of Oxford: Clarendon Press, Oxford. 1914. One shilling net.

The lecture is dedicated to Lord Curzon, and reference is made to his 'devoted and far-sighted rule.' In the domain of history, especially in archæology, Lord Curzon undoubtedly deserves our thanks, but such bombastic and vain-glorious statements, so characteristic of his Lordship, as the following, are by no means to be taken as the verdict of history: "To me the message is carved in granite, it is hewn out of the rock of doom, that our work is righteous and that it shall endure." Refuting the charge that Indian history is a dull subject, the lecturer says: "Dull! I cannot conceive any epithet more inappropriate or unjust.....Nowhere have greater deeds been done, nowhere greater sacrifices made, nowhere have more noble and strenuous lives been lived, nowhere more devotion shown by rulers to those submitted to their sway." As a corrective to this strain of extravagant self-appreciation, natural perhaps to an Englishman, the following observation is indeed very sound: "There is history which needs to be written from the native as well as the foreign point of view, by native as well as by English scholars,—or better still, in collaboration between the two." Till this is done, any verdict that may be passed on England's work in India must be one-sided. In Oxford there is no permanent chair of Indian history. We heartily endorse the learned lecturer's appeal: "I appeal to those whose interest in India is real, who desire that her history should be fully known and rightly understood, who desire that she should be recognised in her greatness among the nations, to Indian princes, and to Europeans who have made fortunes in India, to provide for the creation of a Professorship of Indian history in the University. ." The following sentence, introduced apologetically and haltingly in the midst of panegyric of British rule, deserves to be rescued from its obscurity: "From the pure historian's point of view, it is obvious that the English settlement would have been more rapid, more beneficent, some will say (if they are bold enough to prophesy) more enduring, if it had had for its motive power less of the spirit of Clive and more of the spirit of Christ." Yet Clive is the latest god of the Anglo-Indian pantheon in the Maidan of Calcutta.

POL.

The Life and Teachings of Swami Khunni Lal Shastri, by one of his disciples Ram Swarup Agarwal, Professor of Languages, European College, Mussoorie. (To be had of the Central Book Depot. Chowk, Allahabad.) Pp. 36. Price three annas and six pies only.

Swamiji was an M.A. of the Punjab University and served, in the Lahore College, as a Professor of Sanskrit for sometime. Afterwards he resigned his post and became a *sadhu*.

The sale proceeds will be utilized in the production of English translations of Sanskrit works of the departed Saint.

Address of Welcome read by Babu Nibaranchandra Mukherjee M.A., B.L. of Bhagalpur (Chairman, Reception Committee, All-India Theistic Conference, Session 1912) at Bankipur on the 26th December, 1912.

A thoughtful paper.

(1) My heresies, or where I beg leave to differ from Annie Besant. By F. T. Brooks, Theosophist At-targe. Pp. 18+xiv +iii. Price 3 annas.

(2) "My Resignation" or the Sequel to "My Heresies" by F. T. Brooks, Theosophist. Pp. 46. Price 2.

(3) The Theosophical Society and its Esoteric Bogeydom Part I. A study in the sifting of chaff from grain by F. T. Brooks, Late of the Theosophical Society and Mrs. Besant's Esoteric school. Pp. 184+xcvi. Price Re. 1 (wrapper); Re 1-6 (cloth).

These books are to be had of Vyasashrama Bookshop, Mylapore, Madras, India. Here is another exposure of the Theosophical Society. The books are written by one who once belonged to the inner circle. Those who take an interest in Theosophy and anti-Theosophy will find, in these books, much that is worth knowing. But the attitude of the author is not praiseworthy.

Sacred Books of the Hindus (No 56.). Volume xiii—Part iv. Sukranīti, by Prof. Benoy Kumar Sarkar M.A.

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Published by Babu Sudhindra Nath Vasu, at the Panini Office, Bahadurganja, Allahabad. Pp. 8+ii+xxiv. Annual subscription—Inland Rs. 12-12 as. Foreign £1. Price of this part is Re. 1.

This part has been prepared by Kumar Narendra Nath Law, M.A., B.L. It contains

(1) Index to important words in Sanskrit (Pp. iii—viii).

(2) English Index to Sukraniti (Pp. ix—xxiv).

The Sacred Books of the Hindus (March, April, May and June 1914—Nos. 57, 58, 59 and 60) Volume xvi. The Positive Background of Hindu Sociology, Book I (with portraits of Dr. Rajendralal Mitra, Dr. Udoy Chand Mitra, and Dr. Brajendranath Seal, to whom this volume is dedicated) by Professor Benoy Kumar Sarkar M.A. Published by Babu Sudhindra Nath Vasu, Panini Office Bahadurganja, Allahabad. Pp. xxiv+365 Annual Subscriptions:—Inland Rs. 12—12 as. Foreign £1. The price of this part is Rs. 6.

The present volume is a part of the Positive Background of Hindu Sociology which is meant to be the Introduction to the author's English Translation of the Sanskrit work on Sociology entitled *Sukraniti* published as volume xiii of the series. "The Positive Background" will be divided into two books: (i) Non-Political and (2) Political. This volume contains the following six chapters of the First Book :—

(1) Relativity of the Nitisastras.
(2) The Data of Ancient Indian Geography.
(3) The Data of Ancient Indian Ethnology.
(4) The Data of Ancient Indian Mineralogy.
(5) The Data of Ancient Indian Botany.
(6) The Data of Ancient Indian Zoology.

With appendices by Dr. Seal.

Besides these six chapters Book I will comprise

(7) The Data of Ancient Indian Art (Architecture, Sculpture and Painting).

(8) The Data of Ancient Indian morals and manners (including Socio-religious rites and institutions).

(9) The Data of Ancient Indian Pedagogy (including *vidyas, kalas* and literature.)

(10) The Data of Ancient Economics (including statistics of Prices, Wages etc.)

The book is a veritable Encyclopedia and could be written only by one whose knowledge is encyclopedian. It is impossible to give, in this short notice, an idea of what the book contains;—it will require a series of articles to do full justice to this learned work. This book is indispensable to those who wish to know what ancient Hindu civilization was.

The Wisdom of the East series : Buddhist Scriptures : a selection translated from the Pali with introduction by E. J. Thomas, M.A. and published by John Murray, Albemarle Street, W. (Indian Agents Messrs. Thacker & Co., Bombay) Pp. 124 Price 2s. net.

This book contains 23 Chapters, the headings of the Chapters being :—(1) The Dream of Queen Maya, (2) The Birth of Gotama, (3) The Four Signs, (4) The Great Renunciation, (5) The Chain of Causation, (6) The Beginning of Buddha's Preaching (The Middle Path, the Four Paths, the Noble Eightfold Path), (7) The Ordination of *yasa* (the formula of the three Refuges), (8) The Ten Commandments, (9) The Fire Discourse, (10) The Weaver's Daughter (11) The Questions of Malunkyaputta, (12) The Questions of Uttiya, (13) The Questions of Vacchagotta, (14) Birth Story of the Blessings of the Commandments (15) Birth story of Mahasilava, (16) Birth story of the city with four gates, (17) The Discourse to Ghosa, (18) The Jewel Discourse, (19) Dhaniya the Herdsman, (20) Buddha's Visit to Chunda, (21) The Death of Buddha, (22) The Non-existence of Individuality, (23) Individuality and Moral Responsibility.

Most of the chapters have been taken from authoritative Pali Scriptures and an introduction has been added to each chapter by the author. The selection has been carefully made and the book will give an idea of what the Religion of Buddha was.

The book is worth studying but the general construction given by the author is rather misleading. The author has utterly misunderstood the answers given by Buddha to *Malunkyaputta, Uttiya* and *Vacchagotta*. Gotama was asked "whether the world is eternal, or non-eternal, or both eternal and non-eternal or neitner eternal nor non-eternal," "whether a Buddha exists after death, or does not exist after death,or both exists and does not exist after death, or neither exists nor does not exist after death." Buddha said neither 'Yes' nor 'No.' Scholars think that he really believed in their non-existence but was afraid of saying so and therefore he would not answer those questions. This shews the utter inability of these scholars to understand what Buddha said. Can every question be answered by saying "Yes" or "No?" If you were asked—"Do you still steal?"—"Have you left off drinking?"—can you say 'Yes' or 'no'? The questions *do not*, to use the language of Buddha, *fit the case* and are therefore inadmissible. People want to know the truth of the super-sensible world but they forget or do not know, or cannot understand that the laws of the sensible world cannot be extended to the supersensible world. Kant has shown that the laws that belong to Time and Space cannot explain the truths of what is beyond Time and Space. This is why Buddha said—"the questions do not fit the case."

Buddha really believed in the existence of a supersensible world and in the existence of one Absolute Being and our statement will be substantiated by the following quotations from the '*Udana*' and the '*Itivuttaka*":—

"There is, O Monks, something not born, not originated, not created, not compounded. If there were not, O Monks, this something not born, not originated, not created, not compounded, there would not be deliverance of what is born, originated, created and compounded. Since, O Monks, there is something not born, not originated, not created, not compounded, there is deliverance of what is born, originated, created and compounded" (Udana VIII. 3 ; Itivuttaka 43).

The following passage occurs in the Udana

"There is, O monks, a state where there is neither earth, nor water, nor heat, nor air, neither infinity of space nor infinity of consciousness, nor nothingness, neither perception nor non-perception, neither this world nor that world, nor the sun and the moon. That, O monks, I call neither coming nor going nor persisting ; neither falling nor rising ; it is without support without change and without a basis (i.e. self-existent) ; this is the end of sorrow." VIII. 1.

Here is, clearly and unmistakably, posited the existence of an absolute self-existent Being which can in no way, distinguished from the Brahman of the Upanishads. But, strange to say, these passages have been persistently ignored by European scholars and our author also has followed their example.

Studies in Inductive Logic, by A. K. Trivedi, M.A., LL. B., Professor of Logic and Moral Philosophy, Baroda College, Baroda. Published by the author at Havadia Chakala, Surat. Pp. 219. Price Re.1-8.

It is an "Inductive Logic made easy." Principles have been in many cases deduced from examples [illegible]

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from ordinary life. Questions have been given at the end of each chapter.

It is a very useful publication and is recommended to students preparing for the Intermediate examinations of the Indian Universities.

The Diet and Health, by Chhaganlal Paramanandadas Nanavaty, Ex-District Veterinary officer, Junagad State. Now Assistant Manager, Shri Jiva Daya Gnan Prasarak Fund, Bombay. Published by the Shri Jiva Daya Gnan Prasarak Fund, 309, Shroff Bazar, Bombay. No. 2. Pp. 32.

This book shews the evil effects of flesh diet.

MAHES CHANDRA GHOSH.

An Introduction to Economics, for Indian students, by W. H. Mercland, C.S I., C.I.E., of the Indian Civil Service. (Macmillan & Co. : 343 Pp.)

The author feels that to a large proportion of Indian students economic science is purely abstract and bears very little relation to the facts of Indian life. He attempts to describe the elementary principles of Economic Science and illustrates them by referring to the facts of Indian economic life. He seems to have followed in the main Dr. Marshall's divisions of Economic Science: he omits altogether any considerations on trade, commerce, money and the mechanism of exchange, taxation and public finance, The author thinks that the factory system of production and the distribution of wealth that has come into existence along with it, are not absolutely inevitable in the country. He shortly states that in the west poverty has not been abolished by the increase of wealth and there is a feeling of dissatisfaction with the existing methods of distribution. He says: "Nations are not alike in all respects, and it is possible that the factory system may prove to be unsuited to Indian ways of living and of thinking and that some other system of production may establish itself which suits the people better."

The author's remark that the study of economic history has led to the conclusion that the development of production passes through the same course in all countries and it is reasonable to infer that India is no exception and that the factory system must inevitably supersede small scale production, is open to grave objection. Economic history has, on the other hand, shown that side by side with the factory system there has been pari passu an extension of small scale production. The author's conclusion might be justified to some extent by the facts of English economic history: but even in England, which may be considered to represent the highest development of large scale production, there are 270,000 work people who are employed in small workshops having less than 50 and even 20 workers each. In Germany out of the 14·3 million people who live on industry, full 5·4 millions belong to the small industry. Small industries are also widely spread in other countries of Europe. (See in this connection R. K. Mukerjea's article on the Relative claims of the Factory, the Workshop and the Cottage Industry in India, Modern Review for July and August, 1913). Such facts ought never be ignored in a study of the lines of development of Indian production.

After dealing with Production, the author comes to Consumption. His remark that deaths from insufficient food are now so exceedingly rare even on times of famine that it may be said that the necessaries for existence are within reach of the entire population (p. 152), is open to grave doubts. That insufficient food is the cause of malaria, consumption and other diseases which are fast spreading in the country. is recognised on all hands. The author says the people do not spend their income wisely, they waste a great deal on conventional necessaries. True; but the author fails to see that the sanction for expenditure on these conventional necessaries is given by *caste* and *Samaj*, which represent the domination of the social ideal in the minds of the people. The people find in the *Samaj* the expression of the ideal of a larger unity in society: the Samaj-dinner is the symbol of the supremacy of the social ideal. It is not mere wastefulness. It is conducive to social well-beings and is not as condemnable as the luxury of a millionaire spending millions on a dinner for the selected few.

Students who like to go through Dr. Marshall's book will find in the chapters relating to demand and supply, temporary and normal equilibrium of demand and supply (pp. 158-232) a good introduction to Dr. Marshall's ideas in these subjects.

The chapters on Rent, Interest and Wages have been well written and are full of illustrations drawn from Indian economic life. In his discussion of earnings of specialised occupations, the author shows keen insight into the life of our middle classes.

There is an excellent index at the end. A bibliography which could have been more useful to students is wanting.

The book is interesting and attractive, its value lies in its realism and concreteness. It would have become more valuable if the author also included within his survey Trade, Exchange and Finance. To Indian students who want to learn Economics the book will serve as an excellent beginning.

The Mysore Economic Conference.

1. Report of the Education Committee for the year 1913-14. Pp. 6. H. V. Nanjandayya, Chairman.

Among the schemes prepared by the Committee and now carried into operation by the Education Department are

(1) The extension of Primary Education. About 158 new schools have been opened.

(2) Education of backward classes A Central boarding school has been established to afford facilities for the education of the backward classes.

As regards compulsory education, proposals are before Government for bringing the Elementary Education regulation into operation in all the district head quarter towns besides seven taluk stations. The proposal for the establishment of a local university is under the consideration of Government. The scheme for imparting practical education in elementary schools has received the saction of Government. As regards physical culture, the committee have suggested the formation of well-organised association on towns and cities with heads of all important constitutions as members to encourage games and gymnastic including Indian games. In the Economic Conference a resolution has been passed to the effect that in the interests of the diffusion of general knowledge, newspaper circulation in villages be promoted by the Agricultural Committee or a special Sub-Committee.

Among the recommendations and resolutions submitted for the consideration of the Economic Conference were:

That the provision of subsidiary occupations for agriculturists and middle class men and their families is of great importance.

That the possibility of popularising paddy hulling, ghanni spinning, oilpressing, corn-grinding, rope-making, basket-making, pickle-making, dairying, weaving, poultry-farming, sheep, goat and pig breeding, bee-

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ting, tailoring and other industry, as such subsidiary occupations for various classes, be considered and measures adopted to make the suitable occupations attractive and profitable to the masses.

That as a beginning and with the object of developing the whole scheme on satisfactory lines a *Home Industries Institute* be opened in Bangalore.

The scheme may be summarised as follows.

Branch I.

Study of home industries; collection of machines and appliances suitable for home industries, adapting them to local circumstances (Machines worth more than Rs. 250 each not contemplated.)

Branch II.

Demonstration and training classes.

Branch III.

Registration and classification of home workers in the city; undertaking to secure orders for them from the public; improving the quality of their work; Financial help.

Branch IV.

Itinerant lectures.

Branch V.

Implements and material sale depot in respect of articles not readily available in the market.

The mover Mr. J. Chakravarty must be congratulated on his excellent idea and the admirable method he proposes in carrying it out. It is hoped that the scheme will be under operation soon and Mysore could take the lead in an effective organisation for the development of cottage industries which are destined to play such an important part in the economic history of the future.

2. Report of the Agricultural Committee for 1913—14.

A central sericultural farm has been opened. Disease-free eggs have been distributed to rearers and improved methods are taught in or near their homes. Fruits and vegetable seeds and plants of the value of Rs. 1220 were distributed free to the ryots. With a view to teach the goalas the scientific method of butter manufacture, the purchase of machinery at a cost of Rs . 400 and the maintenance of a small establishment in large centres at the cost of Rs. 50 per month have been recommended. Various other important schemes have been under operation or preparation and investigation. On the whole the report has been very interesting and instructive.

3. Report of work done by the Industries and Commerce Committee during the year 1913-14, Mysore State. Pp. 12. M. Kantaraj Urs, Chairman. C. Ranganatha Rao Saheb, Secretary.

Among the schemes under operation which are expected to lead to practical results early are (1) the manufacture of cotton seed oil (2) Pharmaceutical operations (3) Wood distillation (4) Aloe fibre industry. The committee distributed 242 fly shuttle looms to weavers who were anxious to adopt new methods of weaving. The committee has submitted to government a scheme of distributing suitable wood to the *gudigars* free of cost with the object of encouraging the Sandal wood carving industry. It may be interesting to note that some countries in Europe, especially Hungary, have given great impetus to small artistic industries by giving the artisans raw materials, and machinery at nominal cost. Glass, Paper, Soap and Match industries come under schemes under investigation. A note on the prevention of street begging and a draft regulation prohibiting street begging by able-bodied persons have been submitted to government. The action of the legislative department in this connection will be looked forward with interest.

BENGALI.

Pushpahar: 'Garland of flowers', by Urmila [illegible] Illustrated by K. V. Seyne. Published by Gurudas Chatterjee, 201, Cornwallis Street, Calcutta. Pp. [illegible] Re. 1, 1320 B. S.

This is a collection of short stories. The [illegible] appear to have been mostly borrowed from foreign sources. The story of Kalyani appears to be the best in the collection. The book is neatly printed on [illegible] paper.

POL.

HINDI.

Dharmvir Gandi, by Mr. Sampoornand, B. Sc., [illegible] to be had of the Grantha Prakashaka Samiti, Benares. Crown 8vo. pp. 90. Price—as. 4.

In this book the story of Mr. Gandhi's life is told in a systematic way and a chaste style and in passing the sufferings of Indians in South Africa are also lucidly described. The proceeds of the book will go to the South African fund. The frontispiece has a block of Mr. Gandhi and in the body of the book there is a bare sketch-map of Southern Africa.

Ballabh Sangrah Part 1 by Pandit Haribullabh Sharma. To be had of the author at Purani Basti, Gunga Bakas Rasta, Jaipur, or Pandit Rampratapji Sherma, Teacher, Maharaja College, Jaipur. Royal 8vo. pp. 104. Price—[illegible]

This is a collection of miscellaneous poems gathered from diverse sources. Some of these poems are often heard of orally and are not found in any book though they have their merits. We wonder why an index has not been given, though the author has taken care to collect the poems under suitable headings. The generalty of the poems are characterised by their point and wit and are such as we sometimes hear in the conversations of old people.

Vaidon se Ayurved Ka Kramavikash, by Pandit Nivaran Chandra Bhattacharyya. To be had of the Secretary, Sahitya Parishad, Gurukula, Kangri, Hardwar. Demy 8vo. pp. 32. Price—not mentioned.

In this book an attempt has been made to show that the Ayurveda or the Hindu system of medicine has its origin in the Vedas. Copious quotations and comparisons from the Vedas, Charak and Susruta have been made. The subject-matter of the book was read in the Seventh Sarasvati Sammilan of the Gurukula.

M. S.

GUJARATI.

Ahich-chhatra Kavya Kalap, by Dayashanker Bhaishanker Shukla, printed at the Jain Printing Press, Surat. Thick Cardboard, pp. 224. Rs. 0-10-0.

The Ahich-chhatra or Prashnora Nagars are Brahmins well known in Kathiawad as expert medicine-men. The Hon. Mr. P. D. Pattani, c. i. e., is the present chief personage in that community. This book is a collection of poems, good and bad and indifferent, written by various Prashnora Nagars. Beyond isolating the handiwork of the caste, and presenting it in a collected whole, the book does not lay pretensions to anything more. Within these limits, therefore, the work is well done.

Gurudatt Vidyarthi nun Jivan Charitra, by Pandit Keshavlal Sharma. Printed at the Diamond Jubilee Printing Press. Cloth bound, pp. 254. Price Re. 1-4-0 (1913).

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The life of this marvellously equipped son of the Punjab who died at the early age of 26, is written in English by Lala Lajpat Rai, of which this book is a translation. The earnestness and purity of life and thought of Gurudatt deserve to be better known than at present, and we think, that this translation is sure to accomplish that purpose.

Shri Bhágya Mahodaya Natak, edited by Devshanker Vaikunthji Bhatt and translated by Nágarlal Mohanlal Pathak, printed at the Saraswati Printing Press, Bhavnagar, Thick Cardboard, pp. 124. Price As. 1. (1912)

Shighra Kavi Jagannath was a poet who flourished in Kathiawad in the Seventeenth Century A. D. His command over Sanskrit was so great that he was honored in the Poona Court by Nana Fadnavis, in spite of the jealousy of the Dakshni poets living there. He was like Ursi honored by the Gaekwar. He has written several Sanskrit works, and this Natak is one of them. It represents the several Alankaras, presenting themselves as courtiers in the Darbar of Maharaja Vakhatsingji of Bhavnagar—whose subject he was—and recounting their significance or functions. The Editor has explained the text by means of annotations.

Manu Smriti, by Manishanker Pranshanker Sharma, published by Naranlal Krishnalal Gupta, and printed at the Manhar Printing Press, Ahmedabad, Cloth bound, pp. 402. Price Re. 1-8-0 (1914).

The Manu Smriti is said to have been translated into simple Gujrati "सरलार्थ" in this book. We find not only that it is simply translated but also intelligently translated. It is well known that the text of the originial Smriti has been improved upon by later writers, to suit their own purposes. In several places the additions are absurd, and too palpable to pass as original text. All these have been carefully noted, and it is in this feature that we think the present volume scores over others. With a lower price, it should undoubtedly be recommended to be kept in the library of every educated Gujrati.

Megha Duta, by Kilabhai Ghanshyam, printed at the Gujarati Printing Press, Bombay, pp. 147. Price Re. 1-4-0 (1913).

Printed in fine antique paper, with an attractive cloth cover, and embellished by several colored and artistic illustrations, picturing the different states of the characters in this poem; we think this is perhaps the best work on Meghaduta in Gujarati. In a scholarly preface extending over one hundred and four pages, Mr. Kilabhai has been at pains, after collating the various works of Bhasa and Kalidas—a performance which evidences his extensive reading and patient research to shew how in his opinion Bhasa seems to have lived in the time of Chandra Gupta, i.e., about the 3rd Century B. C.. and Kalidas in that of Agni Mitra, i. e., somewhere between 170 to 150 B.C. We think the matter is of worldwide interest and the writer would do well to start a discussion on it in English, where he would meet with greater recognition of his labors than in the circumscribed area of Gujarati literature. The translation is in verse, and the notes bear traces of wide reading, well digested, and are couched in language which would make them intelligible to any ordinary reader. The work deserves to be popular all round.

Samaj, by Vrajlall Jadavji Thakkar, printed at the Saty Prakash Printing Press, Ahmedabad, thick cardboard with a picture of the late Babu R. C. Dutt, C. I. E., pp. 247. Price Re. 1-0-0 (1914).

The late Mr. Dutt's novel called "Samaj" is well known to all readers in India. This book is a translation of the same. It is preceded by a short sketch of the life of the original author. The price is exorbitant and the printing not commendable. The rendering into Gujarati gives a good idea of the original.

Nizam Shahi no Vafadar Vazir, by Chandalal Jethalal Vyas, of Viramgam, published by and printed at the Praja Bandhu Printing Works, Ahmedabad, Thick cardboard cover, pp. 247. Price Re. 1-4-0 (1914).

This is a well written historical novel, and is concerned with the loyal services rendered by a Hindu Vazir to his Mahommedan Master. It is a stirring incident in the history of the Deccan, and as the language is very simple, it is likely to command a large circle of readers.

Swami Ramtirtha Vol. I. published by the Society for the Encouragement of Cheap Literature and published at the Diamond Jubilee Printing Press, Ahmedabad, Cloth Cover, pp. 365. Price Re. 1-0-0 (1914).

All the previous volumes, separately published, of the sermons of Swami Ramtirtha are now sought to be embodied in one volume, by the Society. We have already expressed our admiration at the commendable work done by this society, and this publication confirms it.

Geography, by Himatlal Ganeshji Anjaria, M. A., LL. B. Printed at the Fort Printing Press, Bombay. Paper Cover, pp. 73. Price Re. 0-4-0 (1914).

Mr. Anjaria has gained experience of matters educational as the Superintendent of Municipal Schools in Bombay. In writing the above book for the use of students in the schools of Bombay, he has had assistance of that *dozen* of the corps of private educationists in Bombay, Mr. Jalbhai Dorabji Bharda B, A, and he has been able to produce a work which is likely to be of great use to those for whom it is intended.

Ravikanta Part I, by Chunilal Narbheram Desai, printed at the Ramkrishna Printing Press, Ahmedabad. Cloth baund pp. 400. Price Rs. 2-0-0 (1914).

In the guise of a novel, the writer has tried to set out principles of morals according to the Hindu Shastras. He calls his book—A Book for showing the path of Virtue. There is nothing sparkling, new, or original in this work. It treads the beaten path, where each newcomer thinks he has got something new to convey, but is successful only in communicating old truths. Perhaps the plan is not bad, since repetition in such cases does tend to accentuate and emphasize their worth, and very often bring back the wanderer to the right path.

Kunjbala, by Shivbhai Bapubhai, published by Samalal Mangaldas Shah, printed at the Gujarat Printing Press. Thick board Cover pp. 181. Price Re. 1-0-0 (1914).

This is a domestic novel, and a continuation of the writer's former work, called "Madhukar." This novel is of a kind which the middle or the ordinarily educated class likes to read and take delight in. The style and language help them, and so far the writer has every right to congratulate himself.

K. M. J.

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SHANTINIKETAN, BOLPUR

A university cannot be manufactured; it is like a living limb in the body of a society which grows with the growth of the entire organism.

There were universities in India in the past, when the flood of life was surging high in the heart of the people breaking into a thousand waves of activity. They tried to represent as fully as possible the culture of their age. The forest universities, or *asrams*, gleam like golden mists in the dawn of Indian history—they are more like dreams than actual realities. But it is a certain fact that they gave birth to the Upanishads whose depth of spiritual wisdom and freshness of inspiration won for them the credit of a direct revelation on which all later philosophies of India have had their foundation. Then, in the Buddhist age, there were the great universities of Nalanda and Taxila which represented the monastic ideals of Buddhism. In the neo-Hindu age, Benares grew to be a great centre of learning and it is still holding to its past traditions. But ever since that period when religion and society were stultified by artificial restrictions, which crushed out the very life of the people, there have been no great universities. There have been *tols* and *chatuspathis*, local institutions with local interests, but no great institutions of universal interests of thought and culture.

Now we have the universities introduced by the British government. But these have not been a growth from the soil, an expression of the life of the people. They have been superimposed; and they are worked and manipulated, to a very great extent, by foreign hands. As a result, they have acted mainly as a stimulus from without rather than as a living expression of the spirit within. Nevertheless under this new impulse, external though it has been, there has sprung up a new life among the upper classes of society, a life which has been able to discover its own resources, in the past as well as in the present, and to build on them a new literature, a new art, and a new music, and also to throw out a glimmer of the prospects of a new philosophy and science. All these fresh creative activities now demand an outlet into the life of the whole people, and new channels of education have therefore to be cut out for them. The modern universities have not been oblivious or neglectful of these new life-forces; they have been eager to grapple them on to their own stock. For instance, the study of the Bengali language and literature has been accepted into the curriculum of the Calcutta University. But this grafting process can only partially answer to the needs of the case. The new life of the educated classes demands its own institutions where independently a new line of education may be worked out and new ideals set forth. For a foreign institution can only touch the surface of our society; its influence does not penetrate to the inner life itself.

The new literature and art, born under the stimulating influence of western education, have given a great shock to the ease and custom-ridden society which has been going through a state of change and transition for the last fifty years or more. At present, in Hindu society, legalism and conventionalism have covered almost the whole range of Hindu life and what is still worse, they have the sanction of religion. The result is that custom has triumphed over life. Its pressure has arrested the growth of the human spirit along the lines of man's inner nature. For both the spirit and the letter have the same place in the scheme of life, gradually the latter must supersede the former. But custom reign instead of the spiritual ideal. The Vedantic doctrine holds that there is a One without a second, that distinctions of rich and poor, of Brahmin and Sudra, of this thing and that thing are *maya*, and that salvation is impossible if the *mayas* hold sway. But this idea of the unity of all beings is rarely put into practice in life and however much a learned Brahmin Pandit might expatiate on this doctrine, he would shudder to think of being defiled by the polluted touch

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even the shadow of a Pariah. This is an instance which shows the divorce of the spiritual and the secular in our society and the absence of a central unity or aim in our scheme of life which can bring about their rapprochement.

But the living current of the life of a people will refuse to be dammed up and checked in its course for long. Under the influence of western education in Bengal, a section of the people broke through this band of legalism. That this protestant movement has done much, in various ways, for progress and emancipation is undeniable. But in its extreme zeal, it cut itself away from the traditions and culture of the Hindu race. Hence, its deprivation of Hindu art and symbolism, Hindu catholicity and comprehension, was a serious loss.

Thus neither the ancient legalism which still has its grip on Hindu society, nor the modern protestant movement, can mould into shape the diverse hopes and aspirations derived from the new literature and art and make them the foundation of a great institution. For both fail to give the fullest scope to the vital energies of the soul. In the shade of their chilling and cramping atmosphere, one cannot think that the flower of an opening life, the life of the child of the nation, will expand. Its sunshine is robbed, its joy is robbed, its very honey is robbed, and everywhere surrounding its life there is the gloom of overhanging conventions which dictate,—Thou shalt do this and thou shalt not. Soul-growth is impossible in such an environment of unnatural restraint.

Fortunately, the literature of Rabindranath has steered clear of these two dangers, the cold and hard rocks of legalism in Hindu society on the one hand and the loose and hidden sandbanks and shoals of protestantism on the other. It has been faithful to the instincts and impulses of true nationality. It throws out a vision of a great spiritual harmony worked out of the various elements and factors of nationality which are moving like wandering atoms towards a kind of chemical combination. The factors have their origin in the impact of the West and the East. There is on the one hand the Western scientific outlook on the universe and the love of humanity springing from Christian faith, and on the other the Eastern mystical apprehension of the infinite and the feeling of oneness with all life. There is the political basis of society, the ideas of rights of man and universal franchise on the one hand, and the religious basis of society, the ideas of social morals and obedience to law at the sacrifice of self on the other. All these jarring and warring factors have been taken up one by one and examined and worked out by Rabindranath. This new culture of the new literature which he has established is the greatest living force in Bengal to-day. It is therefore only meet that this force should work its way through society and find its issue in a great national institution of education. That Rabindranath is not a mere visionary is proved by the fact that he himself has been the founder of such a school.

Rabindranath's idealism was never divorced from the sense of reality. How was all the wonderful variety of his experience to unite and find its goal? How was the past life of India with all its magnificent ideals to flower in the present? These were questions which were ever with him and he came more and more to the conclusion that the consummation of his own life lay only in a deeper realisation of the true life of the spirit. The regeneration of his country also would come in the same way and by the same path. His deep love of the motherland must never make him fretful and restless, narrow and exclusive. That love itself must be embraced in a larger and a wider love—the love of God.

When this truth at last became clear to him, he turned to Bolpur *asram*, which had been founded long ago by his father, Maharshi Devendranath Tagore. This was the spot sanctified by his saintly father's *sadhana*. Maharshi had given it the name of Shantiniketan, the Abode of Peace. His weary spirit turned thither for peace, for perfection of life. Under two trees, called 'chhatim' in Bengali, the Maharshi's seat of meditation can still be seen and over it in Bengali is the inscription:—

He is
The comfort of my life
The joy of my heart
The peace of my soul.

The 'chhatim' trees were the only trees growing then, and the quiet spot was surrounded by dry and open country on sides extending for miles and miles. Devendranath used to pitch a tent near it

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and live there for months together in meditation of God.

A feeling of shame comes over me when I realise how little is known of Maharshi outside Bengal and in Bengal itself. He is more known there as the son of Prince Dwarkanath Tagore, the fabulously rich man who owned crores of rupees and went to England and gained the confidence and personal friendship of Queen Victoria, than as the saint and prophet. The story of Maharshi's great renunciation, though often told, may be told again. In 1846, his father died in England leaving behind him an immense debt. To clear off his father's debts, Debendranath placed all his inheritance at the disposal of his father's creditors, although there was no legal obligation to do so, his father having consigned all his property to proper trustees. Debendranath's friends and relatives tried their best to dissuade him from taking such a step, which meant ruin to him and his family. But he was unmoved. He heroically endured this sudden reverse of fortune. Such a noble instance of august strength of character exalted him in the minds of his countrymen. But this does not give the real picture of Maharshi, the Maharshi of 'Shantiniketan'. Maharshi whom we know and reverence, was the man, who, when he was very young, woke up one night, on the night of the cremation of his grandmother, from a life of ease and luxury into a sense of the infinite, and of the impermanence of all things on Earth. It seized him and filled him with an agony and gave him no rest for many years. In those days of agony and distress, the 'very sun's rays' he writes 'seemed to me to be black like burnt cinder.' A happy wind, one day, blew a stray leaf of a book of the Upanishads to him. It was written there "God is immanent in all things in whatsoever lives and moves in the universe; enjoy therefore what has been given to thee by Him and covet not what belongs to others." It came as the great deliverer, it put an end to all his miseries and he became born into the spiritual life.

His first stage was thus passed, the stage of the seeker and recluse. His second stage was that of the zealous worker, the religious reformer. On 7th Paus 1843 A.D., he became formally initiated into the Brahmo faith and renounced idolatry for ever. This memorable day is still celebrated at Bolpur every year; it is anniversary day of the asram. It his desire that it should be celebrated. knew that it was not like any ordinary day that passed away and forgotten. The stamp of immortality on it. This day carried within it promise of the asram just as the carries the promise of the future tree.

Of Devendranath's work in the Bra Samaj, I need not say anything here. was certainly one of its great builders. gave it his own spiritual vision and rare experiences of God-communion. W in later years, questions of social re arose, he was not prepared to go the w way with young and enthusiastic mem of the Samaj like Keshub Chandra Sen. retired. He could not be a revolution The very frame of his mind was the o site—it was slow, serene and restful. retired from the work of the Bra Samaj to solitude and to peace—someti to the Himalayas and mostly to Bol This was his third stage and last sta the Shantiniketan stage. During t years he realised that God was

> The comfort of his life
> The joy of his heart
> The peace of his soul.

At this time, Maharshi secured ab six and a half acres of land at Shan niketan, Bolpur, and converted it into lovely garden. He built a house and temple of coloured glass, open to the li and air on all sides and paved with wh marble, and also a school which he ca the 'Brahma vidyalaya.' On all sides th are inscriptions taken from the holy sc tures. On the gate leading into the Asr there is an inscription which says that image is to be worshipped and no at of any man's faith is to be allowed Shantiniketan. Maharshi gave av this place as an endowment to all pe who desire to live here for some time purposes of meditation and spiritual p tices. Among other restrictions, ani food and strong drink are prohibited w in the precincts of the *asram*.

When Rabindranath told Maharshi t he intended to start a school at Bol the latter gave him his own warm supp His instincts were pre-eminently Hin He could never think of secular educat as separate from spiritual and he rejo in the new undertaking.

The problem of religious education

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modern India is indeed a difficult one. It is impossible to impart religious education on old lines. Times have changed and both in the East and in the West, the new knowledge of man in science and philosophy finds itself at war with old orthodox creeds and doctrines of religion. Rammohan Roy had therefore to cast out Pauranik Hinduism and Idolatry altogether. He discovered in the Upanishads a religion that could absorb and assimilate the various results of modern science and philosophy and reconcile the conflict between reason and faith. It should not be thought, however, for a moment, as I know many people are inclined to think, that this implied merely a rational philosophy to suit the times without any positive faith at its foundation. The soul's longing for the infinite, its eager search for the essence beneath all appearances,—these constitute the predominant characteristics of the lives of the two great founders of the new religious movement—Raja Rammohan Roy and Maharshi Debendranath Tagore. They declared the worthlessness of rites and rituals and external forms without inner illumination. But the insistent question followed, how was it possible to instil into the minds of young children positive religious truths, resulting in a definite religious faith on the one hand, while on the other hand freed from that reliance on outward ceremonies which popular Hinduism had found so deadening in the past?

The solution of this problem which Maharshi and Rabindranath favoured was that religion should be allowed to work its way, silently and imperceptibly, into young hearts through a pure and noble environment of spiritual life. The asram itself should be the religious teacher. Rabindranath writes in a Bengali article :—"We do not want now-a-days temples of worship and outward rites and ceremonies, what we really want is an *asram*. We want a place where the beauty of nature and the noblest pursuits of man are in a sweet harmony. Our temple of worship is there, where outward nature and the human soul meet in union. Our only rites and ceremonies are self-sacrificing good works."

Thus the foundation-stone of the *asram* was laid twelve years ago on the spot where a great saint had passed his quiet days in spiritual *sadhana* and filled his spirit with peace. On that solid rock of faith, the literary genius of Rabindranath began to work at the beginning of an institution, a university, contributing his own splendid culture to it as the start. When I proceed to give an account of the asram as it is, it should not be thought that the ideals have been even partly realised. There is a great gulf of difference between the *asram* as it would be and the *asram* as it is at present. For up till now, the ideals have been more or less centred in one person, Rabindranath. It is true that he is too original and great merely to be copied. Yet, unfortunately he has found as yet very few men to help him who have really been able to grasp his ideals and give them a practical shape.

What has always struck the stranger when he has paid his first visit to the *asram* is the happy and cheerful look on every boy's face. They are wonderfully active and lively. They have to do almost every work with their own hands. The next thing that strikes people probably is the simplicity of living. They live in rude primitive huts, long dormitories able to accommodate thirty to forty boys in each. The teachers live with them. But it is a republic of the boys and the discipline of the school rests in their hands. There is really little need for discipline because the energies of the boys are so fully employed. There is no reward or prize, no corporal punishment. The boys themselves exercise both legislative and judicial powers. They have different gatherings to discuss and decide matters:—the game committee, the literary clubs which hold meetings and publish a number of hand-written monthlies, the village education staff to do social work among the Santals, the small courts of justice and the appellate court organised by the elected captains of the boys, and lastly the central body which discusses larger questions more or less of a public character. The teachers never interfere, never repress, never take the lead or the initiative. Even while teaching, they let the boy do as much as he can—they leave everything to his free activity and spontaneity and do not think of drilling his energies into complete quiescence as most teachers do in schools. The number of 'impossible and hopeless' children, that is to say those who are thought so by parents, is continually growing in the *asram*; but these prove far from hopeless as soon as they settle down to its life. In fact, they are often the most lively and

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responsive and bright set of boys. 'Trust the boy' is the basal principle on which Rabindranath works. The boy must be allowed to grow under favourable conditions and should not be too much interfered with by the teacher, for it disturbs his real growth. Almost all their healthy vital instincts are given scope and free play. In language classes, the boy is made to talk freely and to write freely what he says. He is never stopped from talking. And then the boys are always getting up some drama or other for acting. The younger the boys, the greater actors they are. The boys have acted the best of Rabindranath's dramas. Music and drawing are taught along with other subjects. In the morning at 4-30 or 5, when the bell rings, a band of young choristers wakens the sleeping school boys with a hymn, and when the bell rings again at night to go to sleep, the same band sings another hymn going round from one dormitory to another. The poet's songs are always heard during the day whenever the boys are free, and at evening, when they have their lessons of music.

All this artistic side of Education has developed a wonderful love of the beautiful in nature in the school. Boys wander of their own accord at sunset time or in the early morning, sketching or observing Nature. I am proud to say that already one of the old boys has won distinction as an artist both in India and in the West. The boys are made to observe nature very minutely and they are given nature studies and lessons. Many of them have been able to observe systematically and methodically certain forms of insect life.

That is how the boys work in the school. They have classes from 7 to 10 in the morning and 2 to 5 in the afternoon. When the weather permits, lessons are generally given out of doors under the shade of large trees. The class is limited to fifteen boys at the utmost. The boys have games after lunch and Shantiniketan has one of the strongest school football teams in the district. The time between the end of games and the hour of evening meal is utilised by entertaining the boys with stories, acting and music. The boys live mostly outside in the open air and it is the surroundings, Nature herself, and her unconscious influence, which do the teaching far more than the conscious efforts of the teacher. The teacher's life is also very happy. There is no headmaster; the teachers are pla on an equal footing and divide the w among themselves. The relation betw the teacher and the pupil is the most ha and intimate one possible. There is di service at the Mandir twice a week, wh is conducted by Rabindranath when is there and by the teachers, when he absent. Besides that, a quarter of an h in the morning and a quarter of an hour the evening of each day are set ap for private worship. The boys quietly in the open air during the lo est parts of the day and meditate on mantras that are given them. At the of each time of worship they chant th mantras in unison. A translation of th is given below :—

THE MANTRAS OF THE MORNING.

I. Thou art our Father. May we kn Thee as our Father. Strike us not. M we truly bow to Thee.

II. O Lord! O Father! Take away our sins and give us that which is good.

We bow to Him in whom is the happine
We bow to Him in whom is the good.
We bow to Him from whom comes the happiness.
We bow to Him from whom comes th good.
We bow to Him who is the good.
We bow to Him who is the highest g
Shanti Shanti Shanti Hari Om.

THE MANTRA OF THE EVENING.

The God who is in fire, who is in wa who interpenetrates the whole wo who is in herbs, who is in trees, to t God I bow down again and again.

"The seen reveals itself as, what I declares it, merely the wreckage of unseen, cast upon the shores of Time Space." I realise the truth of this say at every step as I try to give the line of the picture of the *asram* as is in its objective form. The real as that lies in the unmeasured deeps the unseen *ideal* is not what these out try in vain to shadow forth. For on the loom of Time, so brief as t twelve years, we have seen the warp and reset many times over and the thre breaking and being picked up and str together again and again. It is the un hand which has been shaping forth fashioning the Idea making use of

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materials. Whitman says, "The teaching is to the teacher and comes back most to him." We are all there for self-realisation. Teachers and students alike, we sit together for instruction in the class of our common great Teacher, who unites us.

AJITKUMAR CHAKRABARTI.

ORIGINAL RESEARCH AND ITSBEARING UPON NATIONAL WELFARE*

BY SARAT CHANDRA JANA, M.SC., GOVERNMENT RESEARCH SCHOLAR.

THE subject of to-day's discussion is quite inviting, especially at a time when we are passing through a most interesting period in the history of education in Bengal. The University of Calcutta has been in existence for more than half a century, but the course of instruction imparted to the student has always flowed in the old channel with very little improvement, either in the direction of reorganisation of the methods of study or of encouragement of original investigation. The last five or six years may be marked out as evincing the most active reorganisation in every direction and the new improvements, it may be confidently said, have produced a revolution in the ideas of our educational problems. The University College of Science, which would embrace post-graduate study and original investigation, would shortly commence its work, and, it is hoped, would be productive of most fruitful consequences.

But I shall at the same time present a less bright aspect of the shield and digress a little before I plunge into the subject, and begin enumerating the multifarious blessings which science has bestowed upon us, and thus vindicate the cause of what has been ambiguously called Original Research. At the very outset, I ask you to lend a thoughtful consideration to what I shall discuss in the following pages and reserve your judgment till you have thoroughly weighed all sides of my arguments. I request you not to be dogmatic, nor to be too precipitate in pronouncing your judgment, because my criticisms hurt your long-cherished ideas, nor to be flattered with the idea that you follow the multitude and that 'there is wisdom in the multitude,' and so you save yourself the trouble of thinking, and subscribe to the opinion which saturates the atmosphere you are surrounded with. Let me express my views and in order that you may have the patience to hear me, I would ask you to be tolerant in spirit and would quote here a few lines from the well-known book of Mill—"On Liberty."

"If all mankind were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing that mankind. Were an opinion a personal possession of no value except to the owner, if to be obstructed in the enjoyment of it were simply a private injury, it would make some difference whether the injury was inflicted only on a few persons or on many. But the peculiar evil of silencing the expression of an opinion is that, it is robbing the human race: posterity as well as the existing generation; those who dissent from the opinion still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth, if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error. * * * All silencing of discussion is an sssumption of infallibility. * * * Let us now dismiss the supposition that any of the received opinions may be false, but assume them to be true and examine into the worth of the manner in which they are likely to be held when their truth is not fully and openly canvassed. However unwillingly a person, who has a strong opinion, may admit the possibility of his opinion being false, he ought to be moved by the consideration that, however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth."

In this connection, we may also mention the name of Herbert Spencer who in his book on the study of sociology has shown

* A paper read before the Presidency College Chemical Society, on Saturday, the 7th February.

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how one must be free from all the six biases to which the human mind is naturally subject. I have gone very far to impress upon your minds the necessity of balancing an argument independently in your minds and to steer clear of the difficulties of your surroundings to arrive at a correct conclusion. Let me now deal with the subject proper.

In order that we may keep ourselves definitely and clearly in the field of our today's discussion, it is absolutely necessary that we specifically define what is exactly conveyed by the expression—Original Ivestigation. I would, first of all, proceed to define the aim and object of Research and would try to evolve gradually a systematic and consistent definition of original research from the following discussion. The aim and object of research is the increase of knowledge and the end of knowledge, as is recognised by high authorities, is the maximisation of human happiness.

Happiness means pleasure, and these pleasurable perceptions are either simple or complex ; simple such as of sense, riches, reputation, power, knowledge, memory, &c. ; complex when two or more conjointly produce a sense of happiness. All pleasurable perceptions or the causes of happiness may be referred to one or more of these heads.*

I fully apprehend that the man of ascetic principle would at once turn up his nose and would strongly object to holding such a view, as essentially materialistic. I call those, followers of ascetic principle who profess to found morality upon privations and virtue upon renouncement, who approve everything which tends to diminish enjoyment and blame everything which tends to augment it. It is needless here to show the absurdity of such doctrines. Enough to say that the most ardent followers of such a school have never endeavoured to carry out these doctrines to all their legitimate consequences.

The next class of persons who would object to such a definition are those who are guided by no principle but by sentiment. They would say such a definition does not appeal to their imagination, they do not like it. But ask them the reason and what answer do you expect ? Some would say it is not founded on truth, some would say it is not supported by t moral sense. Their answer is not supp ed by reason but is always couched in biguous and equivocal terms. All t answers when properly analysed w resolve themselves into the simple fo "I love" or "I hate"—which never is or been supported by reason.

Enough has been said about the priety of our definition of the aim o search. We would now accept it and wo rigidly exclude any idea contradictor foreign to it. Hence the ultimate ob of research is good. And good is happi or the cause of happiness and evil is pai the cause of pain.

Next we would divide the whole field knowledge in order that we may dis guish between its different branches can have a comparative idea of the meth and utility of research in them.

Knowledge may be divided into t main divisions—knowledge of substance of phenomena. Knowledge of substance considered in the branch called metap sics, which deals with the absolute rea of substance or of noumenon, i.e., the thi in itself, apart from the manifestation of i as we perceive by our senses. The know ledge of phenomena can be divided thus (1) mental and (2) physical. The first dealt with in psychology and other men sciences and the last in natural scienc such as Physics, Chemistry, Botany, G logy, &c. The special advantage of t latter class of science is that in them t laws are capable of verification or th they are more or less experimental scienc Now researches in the theoretical sciences carried on by a process of mental reas ing—analytical and synthetical, and der their materials from the external world, far as practicable by examination of la by analogy and sometimes by indirect ferences. We need not go in detail into provinces of these fields of knowledge the utility of researches in them. Su it to say, that the ultimate object of search int hese branches of knowledge is some addition to human happiness.

I would now deal with that province knowledge which concerns us most, I m the phenomenal side of the physical wor This branch includes all the subjects wh we generally call scientific subjects, those subjects in which there is possibi of the experimental investigation of observed phenomena. We have defined

* Bentham.

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aim and object of research very precisely in the beginning of our discourse. In consistence with our definition, we must exclude from our consideration those contributions to our knowledge, which do not tally with our definition, i.e., those which do not tend to add to the sum total of human happiness. It may be argued, any addition to our knowledge is a necessary gain : for what seems unnecessary and unproductive may turn out to be a step towards real advancement. Let us examine this statement thoroughly. I do not deny the assertion that it has repeatedly been so, at least in our science (chemistry), and examples are too numerous to require any enumeration of them. But are we to assume that all those researches which have built up the later practical developments were not calculated to produce the desired result : that they were mere aimless blows which, perchance, have struck a right point ? Are we to assume that what has been fruitful in the infancy of our science would equally be so when it has crystallised into a definite shape ? In the infancy of science every observation, however isolated, tends to augment the general growth to an organic whole and these isolated facts and groups of observations are brought into systematic classification and generalisation gradually. Isolated facts are useful only when the ulterior object in their collection is the building up of a new theory or when they contribute to the development of the organic whole. Even if we assume for argument's sake that the aimless and thoughtless collection of facts does tend to advance the progress of knowledge, we cannot fail to perceive that there are many facts collected and many discoveries made which would never produce any good. It is quite appropriate in this connection to quote the remarks of Sir William Ramsay.

"Nothing is so sad as to see much time and labour spent, with patience and devotion, in the investigation of some matter which possesses no real importance. It may be retorted that every true statement is of importance, but this is not so. It is only statements which hold forth some prospect of contributing to an organic whole which can be held valuable. There may, perhaps, be a little more merit in ascertaining to the hundredth of a degree the boiling point of sulphur than of the measuring the area of the wings of some particular butterfly; but the difference is barely appreciable. One is as likely to prove useless as the other. It would be well if enthusiasts, anxious to carry on research, would remember that it is much more stimulating to carry on an interesting than an uninteresting research."

Professor Collie also remarks :—

"Deluged as we are with unnumbered facts that have often neither explanation nor obvious connection with one another, Organic Chemistry has become a vast rubbish heap of puzzling and bewildering compounds. The sanguine chemist expresses a hope that some day, perhaps a few of these may be useful. All knowledge ought to be useful, even that obtained by the manufacture of the thousands of new substances which are annually produced in chemical laboratories. But where to stop ? When one looks at Bielstein's "Handbook" or Richter's "Lexicon" or takes up a current volume of any chemical journal, how many of the compounds on the papers are of interest even to the most enthusiastic chemist ? The game of permutations and combinations goes on, the chief object apparently being merely to supplement the already existing myriads of laboratory-made organic compounds."

I have endeavoured to impress upon your minds the necessity of a well-planned investigation calculated to throw some light either on an accepted theory or to propound a new theory or to produce some practical results. What amount of calculation and forethought can bring the results of a long-continued investigation to a successful close, can very well be illustrated from the single example of the researches of Prof. Ehrlich in connection with the discovery of "salvarsan," the "Ehrlich-Hata compounded" or what is more commonly known as the "606." Prof. Ehrlich while trying some new dye-stuffs as staining reagents for a class of bacteria observed that these were stained by dyes containing a particular group. The idea then crossed his mind of introducing a toxic group in place of the remaining part of the molecule keeping that particular group constant. A large number of organic compounds of arsenic satisfying the structural condition were prepared and their action studied. After no less than 605 of these compounds had been examined and had met with little or no success one was found which appeared to meet all the conditions of the theory. This was dihydroxydiamino-arseno-binzene, or what is called "606."

Let us assume that original research is really carried on proper lines ; what good would it produce ? The immensity of good and happiness is simply incalculable. It is a hopeless task to try to give a catalogue of what has been done and what may be done. The list of artificial products which have successfully ousted the natural ones such as artificial mannures, silk, indigo, dyes and drugs, would alone be quite convincing even to a layman. The

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struggle at present is really of the brain. That nation which can produce an Edison, a Fischer, a Thomson, a Curie, a Leibig, a Berzelius, a Faraday, a Newton, has a store of prosperity and happiness behind it. Indeed, it has been justly said by Emerson :

"If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbour, though he builds his house in the woods, the world will make a beaten path to his doors."

We have a good many examples of the truth of this saying in the history of our own science. A single discovery has revolutionised the long-cherished ideas of the world, and has brought fame and reputation not to the discoverer alone but to the whole nation to which he belongs. This national esteem has itself a peculiar value of its own. Athens was saved more than once by the sentiment of respect which superiority of civilisation inspired. But apart from such secondary considerations, such an original piece of research has an intrinsic value of its own.

We have therefore considered the subject in an independent manner, i. e., irrespective of time, place and circumstance. We now propose to examine these factors, especially the relationship in which they stand to the peculiar state of our country. To be more explicit, we would now thoroughly examine the immediate need of research and the lines along which it should be carried on in our country. It is a doubtless fact which cannot be challenged by any sane man that material welfare is contingent upon education. The greater the percentage of educated people among a nation, the more advanced it is even when we judge from the material standpoint. For I have already indicated that at present there is intense intellectual struggle and this struggle is not limited to any particular circle or locality, but that it is a struggle extending over the whole of humanity. With the advancement of science, which has made communication so easy and inexpensive, compared to the remote ages of past, any group of human beings who may live isolated from the rest, thus limiting the struggle for existence amongst themselves only, would sooner or later come into conflict with the outside world. Hence we see that education is the supreme problem of the present day and it would continue to be so, as long as human nature rema as it is. Now, turning our attention to problem of our country, what an aston ing minority of the educated people observe! I would only quote here figures for Bengal alone, which is regard as one of the most enlightened parts India. Out of 46,305,402 persons, m and female, only 3,575,231 persons about 6·5 per cent. of the whole are lit ate, taking the word literate in the m literal sense.* But of this number o 498,136 persons or about 1·08 per c are literate in English and only 0·2 p cent have got higher education. N with such a meagre education you can expect to do anything really good. you want to produce a Newton or Faraday, you must raise the general tellectual culture to a certain standar which I should place at a higher level th that which prevails in our country. Y cannot expect to build a pyramid if y do not elevate the adjoining ground. I deed, the higher the summit of the pyr mid you require to build, the more exte sive and elevated you must make th base. Ours is an attempt to build a pyramid on a point and this must necessa rily be unstable and shaky. It is hopeless task to create an atmosphe of high thinking unless it be extensive well. The intensity factor cannot itself give a high potentiality, and ev assuming that it does, the total amou of work would almost be nil, compar to the vast mass of extensive, inactiv neutral element of which our society composed. Hence we are forced to t conclusion that work of a really high me in a nationality presupposes a certain sta dard of mental elevation in the majori of it. Exceptions might occur here and the certainly, but this doubly lends support our view of the case. Education in o country is confined amongst a particul class and there is a vast unbridged gulf b tween this aristocracy of intellect and t extensive substratum of the society. Th group lives like an isolated colony in the own land. The peculiar evil of this isol tion has been to exclude the lower strat from the beneficial influence of educatio and what has fructified in other countri has practically been fruitless in our Examples are very common in the co

* Census Report, 1911.

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nent as also in America of men coming from the very lowest stratum to a very high position in life. Washington was a common merchant and afterwards the President of the U.S.A. John Adams, the son of a shoemaker, rose to the same high position; the astronomer Ferguson was a peasant; the apothecary's assistant rose to be the chemist Davy; Faraday, the great scientist, was an apprentice in a bookbinder's shop. Lord Chancellor Scott was the son of a Newcastle coal-fitter; the chemist Vahquelin was the son of a peasant. Fourcroy, the great chemist, began life as a typist and writing-master. Keplar was a tavern pot-boy and received education in a charity school. The farmer's son grew to be a Newton. Laplace was also of the same humble birth and received his education on charity. Helmholtz, an amateur musician, grew to be one of the greatest mathematicians and physicists. Such instances may be multiplied to a very lengthy extent. Instances are not rare where moody boys, while at play, received impressions from their toys, &c., which ultimately led to many great scientific discoveries. We may mention the names of George Stephenson, James Watt, Marconi and the Wright brothers. It is useless to argue that these are mere chances. We may explain away the ingenuity of Edison in the discovery of phonograph or of the reversibility of dynamo in a Paris Exhibition, by the usual observation of the reproduction of sound by a thin tin sheet in the former or the accidental misconnection of the conducting wires in the latter. But we must not forget, that the brain was in a pose to receive the impression and work out the solution. How many observations which appear at first sight to be so common and unheeded for to the ordinary mind have been productive of most extraordinary results by the right observer! Apples do fall and have been falling for ages, yet this simple observation led to the discovery of the laws of gravitation and Newton's Principia.

It may seem to you that I have made a long digression from the original subject, but the use of such a long discourse is to impress upon your minds the necessity and importance of extensive education and its invitable bearing upon research. It cannot be asserted that there is any particular class from which must come the genius of a country. Sociology has explained most things in man by Heredity and Environments, both physical and social; but it has not been able to explain away the whole of a man of genius. If there is any miracle still tolerated in science, it is perhaps the birth of a genius. But if we may speak from what observation discloses, the source of genius is embedded in the very basic nature of the whole race, irrespective of any classes. And it depends much upon the opportunities that there may be for the development and manifestation of a genius. In a country where 98 per cent of the population can never hope to avail themselves of educational facilities, we may well imagine what a staggering percentage of genius necessarily fails. Where only 2 per cent is educated we have a J. C. Bose and a P. C. Roy. To speak mathematically can we not say that another 48 J. C. Boses and 48 P. C. Rays have been lost to us? From this we can fully realise that education not only intensive but more urgently extensive, is the prime factor in every department of national activity, and it is far more so when we are dealing with the higher forms of education embodied in the general word research.

I would next examine the causes which impede the progress of education in our country. Of the main causes which have been enumerated the following are the most important: (1) unwillingness of some people, (2) poverty, (3) scarcity of educational institutions. Of these the greatest impediment is poverty. Bengal, which is the luckiest province in India in having the Permanent Settlement and being the most fertile part, has a large number of middle class people who form the most advanced rank as regards education. Fortunately though the people are situated in Bengal, the struggle amongst them is not less keen. How few people amongst us can afford to give the best education that is available here? Most of them drag their miserable existence through the beaten track of life-long servitude with a scanty income scarcely capable of making both ends meet. It is useless for me to describe the enormous magnitude of our poverty by pathetic descriptions of the calamity that is daily eating into the very vitals of our life. I would give you a precise idea of it by inserting here the tables collected by Prof. Mukherjee prepared after the well-known system of Prof.

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Engel of Prussia. These tables show what percentage of their incomes different classes of people in some countries afford to spend on food, clothing, &c.

Saxony.	Labourer.		Middleclass.		Rich.	
Food	62·0	95·0	55·0	90·0	50·0	85·0
Clothing	16·0		18·0		18·0	
House	12·0		12·0		12·0	
Fuel	5·0		5·0		5·0	
Education	2·0	5·0	3·5	10·0	5·5	15·0
Revenue	1·0		2·0		3·0	
Medicine	1·0		2·0		3·0	
Amusement and luxury	1·0		2·5		3·5	
	100		100		100	

America—					
Income in dollars	200	300-400	500-600	700-800	900-1000
Food	49·54	45·59	43·98	38·89	34·34
Clothing	12·82	14·14	15·27	16·63	16·84
Shelter	15·48	14·98	15·15	15·50	14·96
Fuel	7·07	6·04	5·63	4·42	4·00
Light	1·01	·98	·97	·88	·74
Miscellaneous (medicine, education, luxury)	13·94	18·27	19·14	23·88	29·12

Europe.				
Food	28·32	49·58	50·06	44·00	46·24
Clothing	19·08	14·18	15·21	18·97	14·15
Shelter	9·38	11·93	10·26	9·45	10·49
Fuel	5·38	5·49	3·32	3·97	5·19
Light	1·66	1·59	1·37	1·20	1·53
Miscellaneous	16·18	17·23	19·78	22·37	22·40

India.							
(Bengal)	Day-labourer		Cultivator		Carpenter	Shop-keeper	Poor middle-class man
Food	95·4	99·4	94·0	97	84·5	77·7	74·0
Clothing	4·0		3·0		12·0	9·0	4·7
Medicine	0		1·0		1·0	5·9	8·0
Education	0		0		0	1·0	3·3
Social ceremonies	0·6		2.0		2.5	5·0	8·0
Luxury	0		1·0		1·0	1·4	2·0.

What a surprising contrast it is! The depth of our poverty is simply immeasurable. The last column gives the figure for a poor middle-class man. It is desirable here to draw your attention to the fact that such a family can spend only 3·3 per cent of the total income for education, and 3·3 per cent. of the total income of the poor middle-class man does not come up to a very delightful figure. And this heading includes only a very small fraction of the total population; far less is the number of those who can be called rich. Confining our attention to Bengal alone, we find that nearly 80 per cent of the total population lives upon agriculture and most of them are poor, very poor, who can scarcely afford to pay anything for education. It is not superfluous to state in this connection that the average income of an Indian is Rs. 30 only per annum according to Lord Curzon's calculation, which by the way has not gone unchallenged as being too high a figure. And the accumulated wealth per head is Rs. 14 only. The average income per head of some of the European countries is given here for comparison.

	£
Russia	11
France	27
Germany	22
U. S. A.	39
Scotland	45
England	42
Spain	16
Austria	15
Canada	26
Belgium	28
Australia	40
Holland	22
Norway	20
Switzerland	19
Italy	12

The accumulated wealth per head in England is 300 £.

I have given you in the preceding paragraphs an exact idea of the intensity

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and extent of our poverty. Do you think any high ideas can permeate a society so stagnant with extreme poverty? The man who strives his utmost to keep himself above starvation every moment, the man who has to strain every nerve to make his both ends meet, can hardly afford to think of any higher ideal, can hardly afford to taste of the intellectual dainties that cater to the discriminating palates of the leisured class. His every effort, his every bit of thought is absorbed in this struggle for life and death. It is alarming to note that even with a hard struggle 33 per cent. of the total population of India, that is, nearly 100,000,000 people, live upon one meal a day—not to mention the nutritive value of the food stuff. It is a hard struggle, the very hardest—this death by inches and by moments. Pray, preach not to these starving millions the high ideals of self-renunciation, that supreme and subtile happiness of knowledge for its own sake; preach not to these, the wretched, the duties which they ought to fulfil as men, as citizens and as members of a nationality; for these mean nothing to them but hollow dogmas incapable of producing any good. Rather, if you have the heart and the intellect, speak unto them of the rights which they ought to possess as men, as citizens and as members of a nationality. Do, if you can, impress upon them the value of such rights and the method of gaining them. Teach them how they can better their circumstances, how they can live. The cry of the mute suffering mass is feeble, for they lack in their power of organised expression. They are dying unnoticed and uncared for. "Chill penury represses their noble rage and freezes the genial current of the soul." You are heedless of their cries because you think you need not care for them, you are amply provided for. But alas! you take a false step, you are too short-sighted and you can not perceive that their distress would not allow the fulfilment of your high ambitions. You are always pulled down and weighted down by this vastly immense mass of inactive material. You must shape and fashion them to fit into the structure of the social and national organisations that you must sooner or later find yourself driven to construct. Their cries and sufferings have already reached your ears, not because you are more attentive, but because you are slowly being dragged to their state of *utter* helplessness. This problem of universal poverty you must have to solve, however long you may hide yourself from the real struggle now. The wave has reached only feebly at present, it will reach with greater intensity as the days roll on. If you cannot solve it, you will have to succumb, which, in plain language, means you would be extinct and your past records would remain in the palæontological laboratory as a curiosity to be examined by future nations. Don't you think that the problem will be solved by itself. It has never been so in history and history will not make an exception in your case. Examples are not rare where species have died out altogether and are still dying out in the history of natural science, being unfit for the struggle for existence.

I have tried to show how infinitely poor we are in comparison with other countries. This poverty is the greatest stumbling-block in the progress of our education. We cannot pay for it, we cannot make our own organisations on such a gigantic scale as to meet the present requirements. The only two alternatives that are left, are the aid of the Government and the solution of poverty problem. The Government is trying to improve the educational status of the country, but unless and until compulsory free education is enacted, progress would necessarily be slow. This, of course, presupposes a certain form of tax which ultimately would have to be levied on the people either directly or indirectly, or as Mr. Gokhale, in his Free Compulsory Education Bill, proposed that the educational cess should be "ear-marked for this purpose only." The next alternative, however, is of supreme importance. This is the question of poverty. How can we better our condition? India is specially rich in natural and mineral products, her soil is productive of rich agricultural harvests, the tropical climate is highly suitable for gardening on a large scale and the conditions are greatly favourable for many industrial enterprizes. But inspite of all this, we are sinking down and down.

I have indicated at the very outset that our struggle is not with any particular race, nor is it limited to any particular locality. The problem is universal struggle, i. e., we shall have to struggle with the whole world. The importance of trade and commerce and of industry in the status

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of a nation, is far greater than any other consideration. Indeed this silent and apparently peaceful struggle may be said to possess greater potentiality than an open hostility. This struggle for supremacy in trade and commerce and in the industrial pursuit has shaped the destinies of many a nation, and will continue to do so until some such Utopian principle as universal peace calms the agitated materialistic world to a harmonious and homogeneous unity.

We have come at last to a position from where we can directly consider the problem of industry, trade and commerce and the influence of these in the formation of a nation's status. The whole poverty question hinges mainly on this problem, and when this is successfully solved, the end may practically be said to have been attained. We may in this connection consider what a vast amount of raw materials is exported yearly from India. It is impossible to give a complete list of all of them, but we will confine ourselves to the most important items—rice, jute and cotton and crude minerals.

	Export 1904-6	1908
Rice ...	2·2 million tons	1·5
Cotton ...	6·8 ,, ,,	6.8
Jute ...	16 ,, ,,	17·8

Export 1·25 crores of rupees worth of raw minerals, excluding coal, salt, petrolium, and saltpetre, and import about 20 crores worth of metal manufactures.

Imports in crores of rupees ...	1906	1907	1908
Machinery ...	2·95	3·64	3·23
Other kinds of wrought iron metal ...	9·88	12·49	12·23
Total metallic manufacture ...	18·95	22·98	22·46
Unwrought metals ...	1·29	1·50	1·33
Our export of mineral (other than coal, salt, petroleum and saltpetre) ...	1·21	1·27	0·97*

The value of these raw materials is increased ten times in the finished products and we have to pay for this expert labour. Then again, the intermediate profit of the middleman which amounts to a very large percentage swells the coffers of the foreigner. The difficulties of working out these raw materials are enormous under the present circumstances of our country. You will have to create a class of expert labourers, you will have to master all the secrets involved in the process, you will have to lay out an immense amount of capital and capital in our country is rather shy. You will have to compete with long-established factories and often times with bounty-fed products in markets controlled by the great trust organisations of the west. The difficulties seem insurmountable, but there is no escape. You must overcome or succumb. But what are the means at our hand and how can we best utilise them? Take the case of Japan, which has lately risen to such a prominent position within the course of less than five decades. The best Japanese young intellects were sent out for industrial training. The state on behalf of the people entered into a sort of contract with the company under which the students intended to work; it agreed to pay a certain sum of money on condition that the student should be thoroughly trained and that the company would undertake to establish a factory in Japan and set it in working-order with some of their expert men; it would also continue the working until a class of expert labourers were created in the country. In some cases, moreover, the State itself opened factories and equipped these with expert foreign labourers in which the people of the country could receive a thorough practical training. In other cases the government paid bounties to exporters thus giving an impetus to the home produce. And now as a result of this the Japanese have become equally good experts.

The idea that we can learn every detail of an industrial process by working as apprentices or as assistants in some European factory and thus become experts ourselves is not only delusive but quite misleading. Apart from the fact that there is very great difficulty in persuading a company to take you in as an apprentice or assistant in their firm, the difficulties of actually working out a complete process and mastering all the details of the various departments of an industrial plant are enormous for one or a handful of individuals. Then again it must not be forgotten that some processes in every industry are particularly necessary for the successful outturn of the finished product. These are jealously guarded as trade-secrets and no amount of labour or diplomacy would succeed in extracting them out. To acquire these processes, it must be sufficiently paid for, i. e., the experts in them must

* Taken from Government Publications on trade

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be persuaded to divulge the secrets in consideration often of a very large sum of money.

I have indicated to you the main difficulties of our industrial reorganisation, when we try to secure expert knowledge from outside. I shall now consider the possibility of creating a class of expert labourers in our own country, with our own efforts independently of any external aid. The difficulties here are far greater. Enough of time, energy and money have to be spent in the preliminary stages to attain our object. We must begin on a small scale and when we can make it a success, we can gradually extend our operations. The greatest difficulty of working on a miniature scale is that we miss all the advantages and economies, both external and internal, that are necessarily incident to large scale production. Hence competition is much harder. But this must be endured.

All this relates to the practical aspect of the question. What can we do to aid our industrial growth by our work in the laboratory within, i. e., what can we contribute by our original research ? Here the possibilities are enormous. True it is, that we shall have to surmount great difficulties in working out a complete process on a manufacturing scale and unlike Germany or England our discoveries will not go by an easy step from the laboratory to the factory. But we must not forget, there is no midway and we must undergo these troubles, for, our struggle is not for luxury or more wealth but for very life.

I mean to include in the word industrial research' not only those processes which have not yet been worked out in the open factory, but also those processes which have long been in practice and the outline of which is known to the wide world, but the actual working of which is jealously guarded as a trade-secret. In many cases we may have to tread the beaten track, but the process may be ultimately rediscovered, the repetition of the old processes may lead to easier and less expensive method and may reveal many a new truth to enlighten and guide us on. Again there are obviously many industries in our country which have never received a scientific treatment and which need one. There are others which can be worked out on a manufacturing scale by scientific application and guidance, but which have, up till now, remained unexplored. Lastly, we may conduct a well-planned research which is likely to lead to some discovery of industrial importance and I would urge enthusiastic research students to direct their attention to these problems, rather than playing the game of permutation and combination in the manufacture of a huge heap of unimportant and useless double-compounds, or spending their time and energy in gathering facts towards supplementing to a third or fourth rate theory, as we are tired of noting for the last several years.

If you do not care to develop the industrial side of your activity, your serene and subtile enjoyment in the pursuit of knowledge for its own sake would soon come to a disastrons end. Where can you find room for research ? How few laboratories are there in India where research of any superior merit can be successfully conducted ? In Germany, which is the most advanced in the domain of original research, there are more than 700 qualified chemists in three of the leading chemical factories, and more than 200,000 persons are employed in chemical manufacture. This constitutes 0·4 per cent of the total population. In Bengal whose population is more than two-thirds of the German Empire, only 0·05 per cent are said to be employed in chemical industries of which nearly $\frac{1}{10}$ live partly upon agriculture. But here the figures are not at all comparable, for, in the above data for Bengal under the heading of chemical industries are included many things which do not properly fall under chemical manufacture, viz., aerated water, card-board and papier-mache, &c.

The total number of men supported by industries in Bengal is only 7 per cent and in this class are included all such industries as textiles, hides and skin, wood, metal, ceramics, chemical products, food industries, industries of dress and toilet, furniture, building industry, construction of means of transport, production and transmission of physical forces, industries of luxuries, of refuse matter.

Thus we see the industrial activity is quite insignificant. Where then would these brilliant products of our university find their field of activity—who, if they are capable of anything, are capable of making the test-tube method of theoretical research, without aiming at the practical side at all ?

I would no longer tax your patience,

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but let me summarise the whole in their simple and logical sequence.

1. Our education is scanty.
2. There is a direct relation between extensive education and research of a high order.
3. Extension of education is necessary.
4. Impediments to our education.
5. Poverty.
6. Remedies of poverty.
7. Regeneration of agriculture and industry necessary.
8. The contributions of science to industry and the urgent necessity of carrying original research with that end in view.

I shall conclude with the remarks of Sterling in his 'Essays on thoughts.'

"A man with knowledge, but without energy and application, is a house furnished but not inhabited. A man with energy but no knowledge, a house dwelt in but unfurnished."

EYESORE

By Rabindranath Tagore.

XXXIV

VIHARI had so long been steadily going through his course at the Medical College. He suddenly left just before the examination came on. To those who expressed surprise he said: "Other peoples' ailments can wait, I've got to look after my own health first."

Vihari had neither thirst for fame, nor greed for riches, nor even the necessity to earn a living. But his energy was boundless, and he had to be doing something or other. After graduating in the Arts course he joined the Sibpur College of Engineering. After he had satisfied his curiosity as to that science and acquired sufficient skill with his hands, he changed into the Medical College. Mahendra had joined the Medical College the year previous immediately after getting his Arts degree.

The friendship of these two was a bye word in the college. They were called the Siamese twins. Since Mahendra's failure last year the friends had been in the same class, and it was a mystery to their fellow-students why at this stage there should have been a rupture. Vihari could not bring himself to meet Mahendra every day, and yet not be able to meet him in the old way. So while everybody was expecting Vihari to pass with flying colours, it happened that his examination did not come off at all.

In a little room, next door to Vihari there was a poor Brahmin, Rajendra, who made a living as a compositor on twelve rupees a month. "Let your boy stay with me," said Vihari to him, "I'll educate him." The Brahmin was only too happy and made over his eight-year old son, Basanta, to Vihari.

Vihari began to train Basanta in a way of his own. "I won't let him touch a book till he is ten" he said. He would spend his days playing with him, taking him to the Maidan,* to the Museum, to the Zoological and Botanical gardens; and what with telling him stories from History, teaching him English conversationally, and trying to find out his special gifts and aptitudes, Vihari left himself no time for anything else.

That evening it was too wet to go out. The rain had stopped for a time during the day and had come on again since the afternoon. Vihari was in his sitting room engaged in devising instructive games for Basanta's benefit, when his up-country servant burst in upon them with: "Sir, there's a sort of woman—" Before he could finish Binodini had entered the room.

"What's this, Sister Binod!" exclaimed Vihari taken entirely by surprise.

"Haven't you any women relatives staying with you here."

Vihari.—"Neither relatives nor otherwise. I have an aunt but she's at my home in the country."

* The green fields adjoining the Calcutta Fort

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Binodini.—"Then take me to your home in the country."

Vihari.—"As what?"

Binodini.—"As a servant. I'll look after the household there."

Vihari.—"Won't my aunt be rather astonished? She hasn't told me that she's in need of a servant. But let me hear first why this idea has occurred to you."—"Basanta, my boy, go to bed."

Basanta went out of the room. "You'll understand nothing of the inward situation if I tell you of what has happened outwardly," said Binodini.

Vihari.—"What if I don't, what if I even misunderstand, what does it matter?"

Binodini.—"Very well, misunderstand if you will. Mahendra loves me."

Vihari.—"That's not news to me, nor is it news which I care to have repeated."

Binodini.—"I've no desire to harp on it either. But that's why I've come to you. I want your protection."

Vihari.—"You have no desire! Who brought on all this trouble, pray? Who led Mahendra astray from his path?"

Binodini—"I did. I'll not hide anything from you. It's all my doing. But be I good or evil, try for once to look at things from my point of view. If I have set fire to Mahendra's household it's with the flames which were set raging in my bosom. At one time I thought I too loved Mahendra, but there I was wrong."

Vihari.—"Of course you can't burn up, if you really love."

Binodini—"That's a maxim out of your books, friend. I am not yet sage enough to go by book maxims. Put aside your book learning for a moment and look into my heart as my judge. I would tell you all my good and all my evil to-day."

Vihari.—"It is not for nothing that I go by book lore, sister. The searching of hearts I leave to the great Searcher. If I don't guide myself by what the books tell us I may go hopelessly wrong."

Binodini.—"Look here, friend Vihari, let me shamelessly confess to you, *you* might have turned me back. Mahendra might be in love with me, but he is blindly dense, he never understood me. At one time I thought that you perhaps did understand—that you found it in your heart to respect me; tell me truly, hiding nothing, because of what I did, did you think of me today—was it not so?"

Vihari.—"It is true, I did respect you once."

Binodini.—"Well, you were not wrong, friend. But if you did understand, did respect me, why did you stop there? What prevented you from giving me your love? I have shamelessly come to you to-day and shamelessly I ask you—why did you not love me? It was my malignant fate that you too should fall head over ears in love with Asha. No, you shan't get angry. Sit down and listen to me. I'm not going to mince words to-day. I knew you loved Asha before you did so yourself. But what you people found in Asha has always been a mystery to me. Good or bad what has she in her? Has God denied to men the gift of seeing into things? What on earth is it, and how little of it, takes your fancy! Oh you blind, you silly men!"

Vihari stood up stiff as he replied, "I'm quite prepared to hear whatever you want to tell me to-day. I only earnestly request you not to say things which should not be uttered."

Binodini.—"My friend, I know where and how it hurts you. But you'll have patience when you consider how it must have hurt her, who once had your respect, and who might have been saved had she your love, to cast away all propriety and modesty, and come running to you to-night. I tell you truly, had you not loved Asha she would not have suffered this fatal blow at my hands."

"What has happened to Asha?" exclaimed Vihari going pale. "What have you done to her?"

"Mahendra has just renounced his all, to take me away with him tomorrow."

"It cannot be," said Vihari with a sudden shout; "It must not be."

Binodini.—"Must not be? Who can prevent Mahendra?"

Vihari.—"You can!"

Binodini was silent for a time, and then with a steady gaze fixed on Vihari she said: "For whose sake should I? For your Asha? Have I no feelings of my own to be considered? Must I renounce all claims to happiness in this world that your Asha may prosper, that Mahendra's household may prosper?—no, I'm not so good as all that, I've not read the sacred books quite so well! For the sacrifice I make what do I get in return?"

Vihari's face set harder and harder. He said: "You have tried a bit of plain speaking. Now let me put in a plain word

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or two. The thing that you have done and the words you are uttering are all stolen from the sort of literature you read—the most part smacks of the cheap novel and the melodrama."

Binodini.—"Stolen !"

Vihari.—"Yes, stolen, and not from the best sources either. You may think the sentiments your own, but they are only echoes of printed trash. Had you been a simple ignorant girl, the blessing of love would not have been denied to you—but the heroine of a melodrama is best on the stage, the home has no place for her.

Binodini's proud bearing subsided like a charmed snake. After a long pause and without looking up at Vihari she meekly asked, "What would you have me do ?"

"I ask nothing extraordinary of you," replied Vihari. "Do what ordinary womanly good-sense should prompt you. Go back home."

Binodini.—"How ?"

Vihari.—"I'll escort you to the railway station and put you into a Ladies' Compartment."

Binodini.—"Then let me stay here for the night."

Vihari.—"No, I don't trust myself so far."

At his last words Binodini bounded from her chair and dropping on the floor in front of him strained his feet to her breast as she said : "So you own some little weakness, friend Vihari ! Don't be perfect like an immaculate stone god. Let love for an imperfect creature stain your heart just a little !" With which Binodini repeatedly fell to kissing his feet.

Vihari was almost overcome by this sudden onslaught. The rigour of his body and mind perceptibly relaxed as he dropped back into his chair. Binodini feeling the limpness, the tremor in him, let go his feet and raised herself on her knees before him. Putting her arms round his neck she said : "O Lord of my life, I know you can't be mine for ever, but let me know that you love me even for a moment. After that I'll go back to my wilderness, content. I'll ask for nothing more from any one in the world, only give me something to remember till death." Binodini closed her eyes and put her lips close to his.

There was a tense silence in the room while for an instant both of them remained motionless. Then with a long drawn sigh Vihari gently undid Binodini's arms from about his neck and moving away to another chair. After clearing his throat he said, "There's a passenger tr after midnight."

Binodini after remaining motionless a while said in a scarcely audible voice, take that train."

All of a sudden Basanta appeared the scene in his night clothes, with b feet and chubby bare body, and going to Vihari's chair stood there grav gazing at Binodini.

"Hullo, you're not gone to bed ?" claimed Vihari. But Basanta remai silent in unperturbed gravity.

Binodini put out her arms, and afte a little hesitation the boy went up to Then clasping him to her bosom Binod wept.

XXXV

The impossible becomes possible, unbearable gets to be borne, else that nig could never have been gone through Mahendra's household. Mahendra aft leaving Binodini, had written a letter th same night. The letter reached the hous by the morning's post.

Asha, completely prostrated, was sti lying on the floor-bed. The servant bo coming up called out, "Mother, a letter The blood went to Asha's heart with sudden thump. In the twinkling of an e a thousand hopes and fears surged throu her breast. She raised herself with an effo and took the letter.

On it was Binodini's name in Mahendra handwriting. Her head fell back on t pillow—she returned the letter to the b without a word.

"To whom shall I take the letter ?" asked.

"I don't know !" murmured Asha.

At about eight o'clock in the eveni Mahendra rushed stormily into the hou and stopped at the door of Binodini's roo There was no light in the room—ever thing was pitch dark. Mahendra str a match and found the room empty. Bi dini was not there, neither were her thing He went out into the south balcony, was deserted. He called out "Binod There was no reply.

"What a fool I've been, what an ut fool ! I should have taken her away w me then. Mother must have said so thing which has driven her away." sooner had this thought occurred to

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than he felt it must be true. In his agitation he went straight into his mother's room. That was also unlighted, but even in the dark it could be made out that Rajlakshmi was stretched on her bed. "What have you said to Binodini, mother?" was the angry Mahendra's abrupt inquiry.

Rajlakshmi.—"I've said nothing."

Mahendra.—"Then where is she."

Rajlakshmi.—"How can I tell?"

"You can't tell?" he sneered. "Very well I'm going after her. Wherever she may be, I'll find her." And Mahendra was off.

Rajlakshmi hastily left her bed and rushed after him crying, "Mahin, Mahin, don't go away like that, Mahin, just listen to a word from me."

But Mahendra was out of the house in a breath. In another second he was back at the door asking the porter: "Where is the young mistress?"

"I don't know, Sir, she didn't tell us where she was going."

"You dont know!" shouted Mahendra in his rage.

"No, Sir, I don't."

"Mother must have told them what to say," thought Mahendra. "Never mind, we'll see." He was then lost in the crowd in the gas-light-spotted night.

XXXVI

Vihari had not the habit of meditating about himself when alone at night. In fact he never thought of himself as a subject worth any thought. His studies, his work, his friends and the people he came across constantly occupied him; he found the greater satisfaction in giving the first place to the outside world. But one great shock had made his surroundings fall to pieces, and left him standing alone on the isolated peak of his suffering amidst the enveloping darkness. Since then he had begun to fear himself, and he tried heaping work upon work to allow this self no opportunity to obtrude.

But to-night he had no escape from his in-dwelling companion. He had come back the day before after escorting Binodini to her train, and ever since, his lacerated heart had been insistently drawing his whole attention withinwards, in the midst of his work, in the presence of his friends.

Depression and weariness for the first time overcame Vihari to-night. It was about 9 o'clock. The south breeze had been waxing impatient on the open terrace in front of Vihari's bed room. Vihari had pulled out a chair and was sitting on the terrace in the moonless darkness. He had not been teaching the boy Basanta this evening. His heart, like a child deserted by its mother, seemed stretching out its arms into the night, seeking from it some consolation, some companionship, some reminescence of the old affection-soothed life. The walls of his reserve, his unflinching steadfastness, had to-day crumbled away. His whole being seemed to be rushing towards those on whom he had resolved not to let his thoughts dwell. He had no strength left to obstruct its progress.

The whole of the long story from the beginning of his boyish friendship for Mahendra to its end, which like a many-coloured map variegated with its hills and plains and rivers, lay rolled up in his mind, he now held unfolded before himself. He recalled one by one how and when the little world on which he had reared his life had come in touch with other planets.

What had been the first disturbing influence? The blushing girlish face of Asha, radiant in the rays of the setting sun, shone out in reply against the outside darkness, and the auspicious blasts of wedding conches seemed to sound at the same time in his ears. This benign planet, coming up from some unknown region of the sky of his fate, had risen and stood between the two friends. It brought a foretaste of separation, and with it an obscure pain, which could not be expressed and should not even be silently harboured, and yet this separation and this pain were flooded and fulfilled with a sweet radiance, tinged with the warmth of a previously unknown expansion of heart.

This was followed by the saturnine planet which had next risen, breaking up and scattering the affection of the friends, the love of the wedded couple, the peace of the household. Vihari tried to repel this vision with a just and burning scorn. But how strange! the force of his repulsion became so weak, it could not reach its object! And that mysteriously fascinating luminary, with its dark and penetrating gaze, remained steadily shining at Vihari through the moonless night while the fitful

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summer breezes blew upon Vihari's body like its breathing. Then the brightness seemed to die out of those eager eyes and their dry thirsting gaze clouded over with tears and brimmed with unutterable emotion; and then that figure once again fell at his feet clasping them to its bosom; and then a fairy creeper suddenly sprang up before him and winding its tendrils round his neck held out to him a pair of fragrant flowering lips. Vihari closed his eyes as he wrestled with himself to dismiss that face from his memory, but his hands seemed to refuse to lend themselves to any cruel thrust; and that profferred unaccomplished kiss hovered poignantly near him—thrilling him all over.

Vihari could remain no longer all alone in the dark. He went into the lighted room to seek some diversion for his thoughts. In a corner of the room, on a small table, was a framed photograph enclosed in a silk cover. Vihari took the frame out of the cover and brought the photograph into the middle of the room under the hanging lamp, and sat down there, looking at it.

It was a portrait of Mahendra and Asha taken shortly after their wedding. On the back was written "Dada" in Mahendra's hand, and "Asha" in her own. The sweetness of their newly wedded life had remained fixed in the picture. Mahendra was seated in a chair—the love-light in his eyes. Beside him stood Asha, whom the photographer had not allowed her veil, but whose modest bashfulness he had been unable to do away with. Mahendra was now far away from the weeping Asha, but the silly picture had perpetuated the irony of fate by refusing to wipe away any of the love-lines from Mahendra's face.

With the photograph on his knees Vihari hoped to be able to drive out Binodini's image from his mind with contumely. But Binodini's embrace, soft with her youth, agonised with her love, still clung about his feet.

"O wanton destroyer of a happy home!" his judgment wanted to say. But Binodini's uplifted lips, pleading for a kiss, seemed to reply "I love you. Out of all the world have I consecrated you mine."

But was this a sufficient reply? would it serve to drown the anguished cries of a devastated household? O heartless witch!

Was Vihari wholly angry, or was there a trace of longing in his tone? Could his heart really reject this offering of love a moment when it had just been left d titute, divested of all the claims of lifelong affection? When had he even be offered anything like this! He had all life been gleaning on the outskirts the field of love. Now that Love itself lavish plenitude, had served a feast on pla of gold for himself alone, what nice scr ples had made this unfortunate reject it!

While immersed in these thoughts, phot graph in hand, Vihari came to himself wi a start to find Mahendra before him.

Mahendra came to the point at on with the exclamation, "Where's Binodini?"

As Vihari started up, the photogra slipped unnoticed to the ground. He we up to Mahendra and taking him by t hand said gently, "Sit down a while, Dad there's a good fellow, and let's talk t whole thing over."

"I have no time to sit or talk," sa Mahendra. "Tell me, will you, where Binodini."

"I can't reply in one word to th question you're asking," replied Vihari "You must have a little patience."

Mahendra.—"Going to lecture me, are you? That sort of thing I've been hearing since infancy."

Vihari.—"No, I've neither the right nor the ability to read you a lecture."

Mahendra.—"You want to revile me then? Well, I know I'm a brute and a scoundrel, and all the rest of the names you may want to call me. But the point is, do you or do you not know where Binodini is?"

Vihari.—"I do."

Mahendra.—"Will you tell me or will you not?"

Vihari.—"No."

Mahendra.—"You must! You have stolen her and hidden her away some where. She is mine, you must give her back to me."

Vihari was silent for a while and then said firmly: "No, she is not yours, nor have I stolen her. She came to me of herself."

"That's a lie," shouted Mahendra, and he began to thump on the door leading into the next room, calling out as he did so: "Binod, Binod."

Hearing the sound of crying inside he exclaimed "Fear not, Binod. 'Tis I Mahendra, come to your rescue. No one shall shut you up here."

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At his repeated blows the door burst open. Mahendra went into the room only to find himself in darkness. He could just discern some one crouching on a bed, clinging to the pillows and making an inarticulate noise. Vihari rushed in after him and taking the trembling Basanta into his arms proceeded to reassure him. Mahendra left the room and with swift steps went over the rest of the house. When he returned, Basanta was still sobbing reminiscently, and Vihari seated beside him was trying to stroke him to sleep.

"Where have you kept Binodini?" was again Mahendra's question.

"Look here, Dada," expostulated Vihari, "don't make such a noise. The poor boy might get ill, you're frightening him so. What I say is, you've got nothing to do with Binodini's whereabouts."

"O great souled saint, don't try to talk religion to me! What divinity were you worshipping with my wife's photograph on your knees? O you wretched hypocrite!" with which Mahendra crushed the frame under his heel and taking out the photograph tore it into bits and threw them at Vihari.

The boy again cried out at his violence. Vihari could not trust himself to speak and pointing to the door simply said, "Go!"

Mahendra frenziedly dashed out of the room.

XXXVII

When from the windows of the empty Ladies' compartment of the train Binodini saw the open fields and villages nestling in the shade, memories of the retired and peaceful village life awoke in her. She felt that cloistered in a retreat of her imagination and surrounded with her favorite books, she could regain her peace of mind and forget the wounds and heartburnings of her town experiences. "It is well" she said to herself, as the scent of mango blossoms from the passing mango groves was wafted to her, soothing her whole being into a languor. "It is better so, let me forget, let me sleep, let me live the comfortable life of a village girl satisfied with her household and her neighbourly duties."

With the hope of peace allaying the thirst in her heart, Binodini entered her cottage home. Alas, where was the peace? There was only emptiness and poverty. All around was decay and disorder, uncared for and unclean. The house had been long closed and its damp and fusty atmosphere seemed to suffocate Binodini. The little furniture that had been there had been ravaged by worms and rats and was falling to pieces.

Binodini had arrived in the evening. Everything was dark and joyless, and after she had contrived to light a little mustard oil lamp its smoky light only served to bring out the squalor of her surroundings. Things she had not minded before now seemed to her intolerable—her whole being seemed to cry out in rebellion, "I cannot live here for a moment." In a little niche in the wall were some dusty books and magazines. She did not care to touch them. Outside in the dense mango groves there was not a breath of wind, and the shrilling of mosquitos and cicadas resounded.

Binodini's sole surviving relative had left the house sometime ago and had gone to stay with her married daughter. Binodini in despair went over to some of her neighbours. They seemed to be quite startled to see her. "O la," said they, "Binodini's complexion has turned quite fair, and she is dressed up smart just like a *mem sahib*!"* Then they seemed to be making some sort of signs to each other, directed at her; as if something which they had only vaguely heard had come out true.

Binodini realised how far she had travelled from her early village life. She felt an exile in her own home. She lost all hope of feeling at home anywhere here, even for a moment.

Binodini had known the old village postman from her childhood. When the next day she was on the steps† of the common bathing tank‡ about to take her bath she saw him passing along the road with his letter-bag. She could contain herself no longer and throwing aside her towel she ran up the steps and called after him, asking, "Is there any letter for me, brother Panchu?"

"No", replied the old man.

* Foreigner, Englishwoman.

† The women in the village step into the water in the *sari* they have on, and come back home in the wet garment and then change. The steps form a platform for preliminary toilet operations and gossip, and the whole process is a prolonged one.

‡ A reclaimed artificial sheet of water.

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"There may be one," insisted Binodini eagerly; "let me see." She then turned the half-a-dozen letters, that were to go round the village, over and over again, but not one of them was for her.

As she returned to the water's edge, crestfallen, one of her fellow-bathers mischievously began "Ola, sister Bindi, why so anxious for a letter?" Another aired her eloquence: "Well, well, how many are so fortunate as to get a letter? We have husbands and brothers, my dears, who have gone to their work in foreign parts, but the postman never favours us." And as the topic was pursued, the mischievous glances got keener, the sarcasm more and more pronounced.

Binodini had entreated Vihari at parting to write to her regularly, something, anything, just a line or two. It was hardly likely that Vihari would begin to do so the very next day, yet her desire was so insistent that she had not been able to help nursing a distant hope. She felt as if she had left Calcutta ages ago.

It did not take Binodini long, with the help of her girl friends and enemies, to make the discovery that her name had been connected with Mahendra's, and that the scandal was all over the village. Peace was out of the question.

Binodini then tried to keep herself aloof from the rest of the village. At this her neighbours were all the more incensed. They were loth to be deprived of the luxury of reproving and worrying the sinner.

In a village, seclusion is out of the question. There is no leisure to nurse a wounded heart in the darkness of a retired corner. The sore spot always attracts everybody's curious gaze. Binodini writhed like a live fish in a basket, but only succeeded in wounding herself more and more. Here she was not free even to live alone with her suffering.

When the next day the time for getting a letter had passed, Binodini shut herself into her room to write:—

Friend Vihari.—Fear not, I am not going to write you a love letter. You are my Judge, I humbly salute you. If I have sinned, you have awarded me cruel punishment, and at your word I have submitted to. My only regret is that you do not know how cr... the punishment has been, for thus I am deprived... the pity which you would surely have felt, had y... known. Even this I will bear, with my head ... your feet, for the sake of your memory. But, m... Master, is not the prisoner to get even food—... luxurious food, but bare sustenance? A line or t... from you is all the food I crave. If you deny ev... that then your sentence is not exile, but *death*. M... pride was immense, I had never dreamt I should be... for favours. But yours has been the victory, m... Master. I now pray you be merciful and let m... live. Give me just enough to live through the life ... this wilderness, none shall then sway me from t... rigour of your discipline. This is all my compla... to-day. I have much else I would tell you of, wh... my heart is breaking to tell you, but I have vow... not to trouble you, and I shall keep to my vow.

Your
Sister Binod...

Binodini posted her letter—the whol... village was scandalised afresh. To l... living with closed doors, to be constantl... writing, to be rushing after the postma... for letters! Evidently even a short stay i... Calcutta was enough to make away wit... all sense of decency and decorum!

There was no letter the next day either. Binodini seemed to be stupefied; her face set hard. Lashed as she was by the blows of insult and contumely, from within and without, the forces of destruction seemed to be churned up from the dark depths of her heart, ready to emerge from her in cruel demoniacal shape. In her dread at these monstrous apparitions Binodini shut herself into her room once more.

She had no keepsake of Vihari, neither a photograph, nor a line of any letter. She seemed to be hunting about for some memento in her emptiness. She wanted something to put in her bosom which would bring the tears to her harsh dry eyes. She wanted tears to come and melt her inner hardness, to put out the rising flames of rebellion and enable her to enthron... Vihari's iron command on the softest spo... of her heart's love. But her heart was o... fire like the cloudless midday sky, and n... trace of any possible tear drop was ther... to be seen from horizon to horizon.

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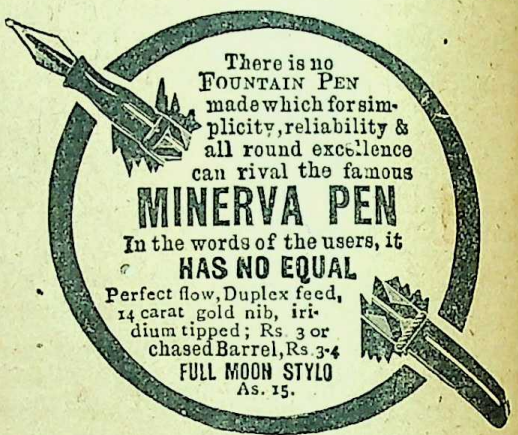
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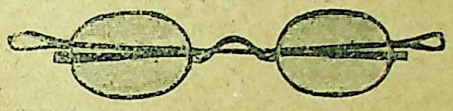
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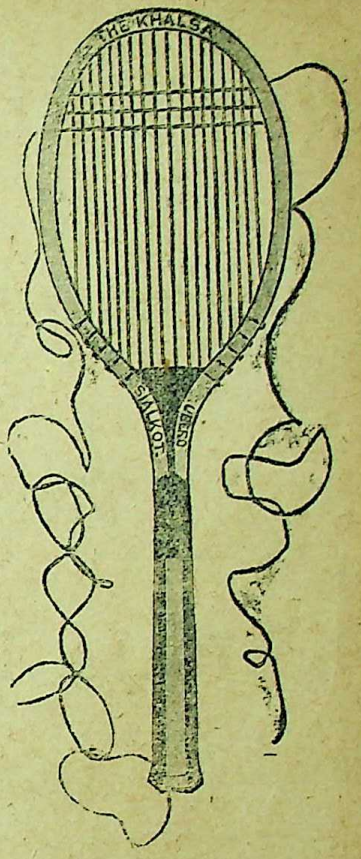
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A Monthly Review and Miscellany

Edited by Ramananda Chatterjee

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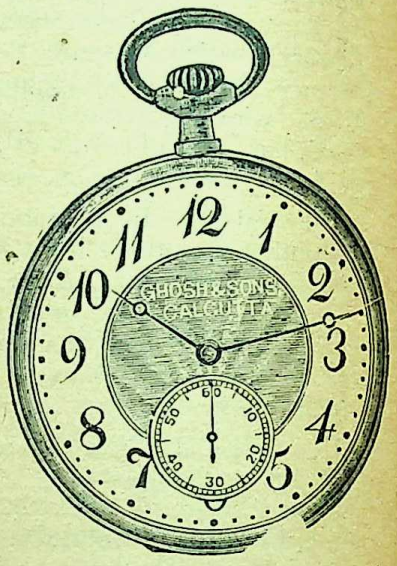
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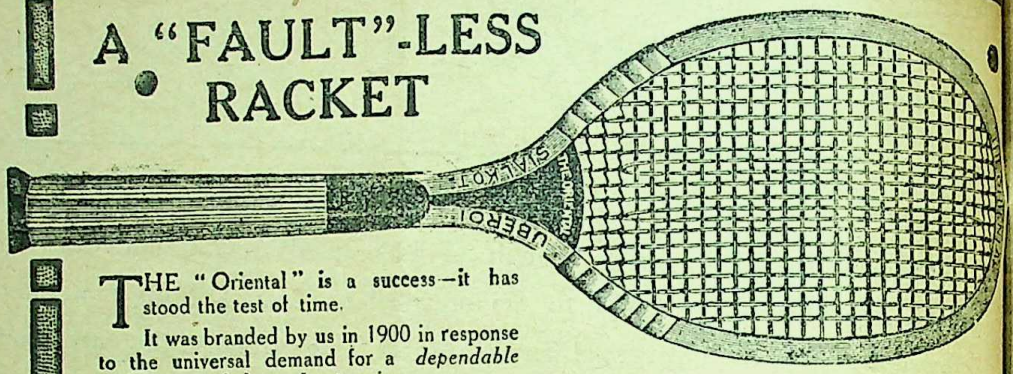
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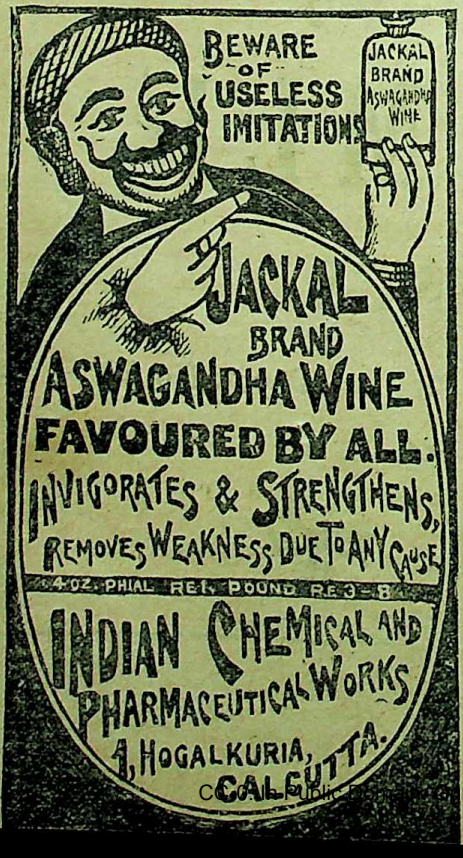
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PSYCHICAL RESEARCH AND MAN'S SURVIVAL OF BODILY DEATH ইহা একখানি ইংরেজি বহি। মানুষের দেহের মৃত্যুর পর আত্মা থাকে কি না ও কি অবস্থায় থাকে, তদি বৈজ্ঞানিক আলোচনা। এ বিষয়ে ভারতবাসীর লেখা এমন সান্ত্বনাপ্রদ বহি আর নাই। দর্শনাচার্য্য অধ্যা হীরালাল হালদার প্রণীত। মূল্য ৷৷৶০, ভি, পি, ৸০।

INTRODUCTION TO INDIAN ECONOMICS—প্রেমচাঁদ রায়চাঁদ বৃত্তিপ্রাপ্ত অধ্যাপক রাধাকৃ মুখোপাধ্যায় প্রণীত। মূল্য, ০, ভি, পি, তে ।৶ । যাঁহারা অর্থনীতি ও অর্থশাস্ত্রে, বি, এ, এবং এম-এ পরীক্ষা দি তাঁহাদের ও অন্য যাঁহারা ভারতের অর্থনীতির আলোচনা করেন, তাঁহাদের কাজে লাগিবে।

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NOTES

Mediate Causes of the War.

By the treaty of Berlin, which was signed by the parties in 1878 some time after the close of the Russo-Turkish war, the independence of Servia was recognized, subject to certain conditions, and the provinces of Bosnia and Herzegovina were handed over to the Austro-Hungarian Government for administration and military occupation. Servia, Bosnia and Herzegovina were all formerly Turkish provinces.

Austro-Hungarian Occupation.

The Austro-Hungarian occupation of Bosnia and Herzegovina, authorized on the 13th of July 1878 by the treaty of Berlin, was not easily effected ; and, owing to the difficulty of military operations among the mountains, it was necessary to employ a force of 200,000 men. Haji Loja, the native leader, was supported by a body of Albanians and mutinous Turkish troops, while the whole Moslem population bitterly resented the proposed change. The losses on both sides were very heavy, and besides those who fell in battle, many of the insurgents were executed under martial law. But after a series of stubbornly contested engagements, the Austrian General, Philippovic, entered Serajevo, the capital, on the 19th of August, and ended the campaign on the 20th of September, by the capture of Bihac in the North-West and of Klobuk in Herzegovina. The government of the country was then handed over to the imperial ministry of finance ; but the bureaucratic methods of the finance ministers resulted only in the insurrection of 1881-82. Order was restored in June 1882, when the administration was entrusted to Benjamin von Kallay as imperial minister of finance. He retained this position until his death in 1903.

Austrian Annexation.

Justly to estimate the work done by Kallay, it is only necessary to point to the contrast between Bosnia in 1882 and Bosnia in 1903 ; for in 21 years the anarchy and ruin entailed by four centuries of misrule were transformed into a condition of prosperity unsurpassed in south-eastern Europe.

It was no doubt natural that Austrian statesmen should wish to end the anomalous situation created by the treaty of Berlin, by incorporating Bosnia and Herzegovina into the Dual Monarchy of Austria-Hungary. The treaty had contemplated the evacuation of the occupied provinces after the restoration of order and prosperity; and this had been expressly stipulated in an agreement signed by the Austro-Hungarian and Ottoman plenipotentiaries at Berlin, as a condition of Turkish assent to the provisions of the treaty. But the Turkish reform movement of 1908 seemed to promise a revival of Ottoman power, which might in time have enabled the Turks to demand the promised evacuation, and thus to reap all the ultimate benefits of the Austrian administration. The reforms in Turkey certainly encouraged the Serb and Moslem inhabitants (Moslems 626,649 and Servian Orthodox 856,158 out of a total population of 1,862,411) of the occupied territory to petition the emperor for the grant of a constitution similar to that in force in the provinces of Austria proper. But the Austro-Hungarian government, profiting by the weakness of Russia after the war with Japan and aware that the proclamation of Bulgarian independence was imminent, had already decided to annex Bosnia and Herzegovina, in spite of the pledges given at Berlin, and although the proposal was

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unpopular in Hungary. Its decision, after being communicated to the sovereigns of the powers signatory to the treaty of Berlin, in a series of autograph letters from the Emperor Francis Joseph, was made known to Bosnia and Herzegovina in an imperial rescript published on the 7th October 1908. The Serb and Moslem delegates, who had started on the same day for Budapest, to present their petition to the emperor, learned from the rescript that the government intended to concede to their compatriots "a share in the legislation and administration of provincial affairs, and equal protection for all religious beliefs, languages and racial distinctions." The separate administration was, however, to be maintained, and the rescript did not promise that the new provincial diet would be more than a consultative assembly, elected on a strictly limited franchise.

The Bosnian Crisis in Servia.

In 1908 the annexation of Bosnia and and Herzegovina by Austria-Hungary and the revolution in Turkey brought about an acute crisis in Servia. Many Serbs still hoped for the realization of the so-called "Great Servian Idea," *i. e.*, the union in a single empire of Servia, Bosnia, Herzegovina, Montenegro and Old Servia or the Sanjak of Novibazar with north-western Macedonia—all countries in which the population consists largely, and in some cases almost exclusively, of orthodox Serbs. The whole nation clamoured for war with Austria-Hungary, and was supported in this attitude by Montenegro. As, however, the armaments and finances of Servia were unequal to a conflict with Austria-Hungary, while Great Britain, Russia, France and Italy counselled peace, the Skupshtina, the national assembly of Servia, meeting in secret session, determined to avoid open hostilities, and sent M. Milanovitch, the Minister for Foreign affairs, to press the claims of Servia upon the powers. The tariff war with Austria-Hungary was at the same time renewed. Servia demanded compensation in various forms for the annexation of Bosnia and Herzegovina; what the Government hoped to obtain was the cession to Servia of a strip of territory between Herzegovina and Novibazar, which would check the advance of Austria-Hangary towards Salonica, make Servia and Montenegro conterminous, pave the way for a union between them, and give Servian comme an outlet to the Adriatic. Neither the D Monarchy nor the Young Turks wo consider the cession of any territory, in January 1909 the outcry for war w renewed in Servia. But the threateni attitude of Austria-Hungary, with t moderating influence of M. Pashich, w became the real, though not the nomin head of a new ministry in February 190 induced Servia to accept the advice of t Russian government by abandoning claim to territorial compensation, a leaving the Balkan question for soluti by the Powers. The Servian governme defined its attitude in a circular note the Powers, and finally accepted the ter of a conciliatory declaration suggest by the British government. By this dec ration Servia abandoned all its demands against Austria-Hungary, while t Austro-Hungarian foreign minister ma simultaneously a public declaration th the Dual Monarchy harboured no u friendly designs againt Servia.

Panslavism.

The immediate cause of the European war, the spark which has set ablaze t most powerful countries of Europe, w the assassination of the late heir-appare to the Austrian throne and his consort a member of a conspiracy of Serbs. T foregoing narrative of historical facts h placed us in a position to understand t object of the conspiracy. But before w proceed to lay bare the motive of the assa sination, it is necessary to understand wh Russia is ranged on the side of Servia.

The Slavonic peoples, or the vario divisions of the Slavs, constitute the large race in Europe, estimated according to t extent of the Slavonic languages at abo 140,000,000 persons. Of these t Russians form the chief division and nu ber 100,000,000. The Tsar of Russia being the ruler of this section conside himself the patron and protector of all t Slavonic peoples,—of course when it su his policy to do so; for instance, t Russo-Turkish war of 1877-78 was declar *inter alia*, to free the oppressed Slavs of t Turkish empire.

The Serbs are a section of the Slav The Pan-Slavic movement is wider th and includes the Pan-Servian movemen The first Pan-Slavist was an author nam Yuri Krzhanich, who was a Serb by bir

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but wrote in Russian. His pan-Slavism, however, sometimes took a form by no means practical. He went so far as to maintain that a common Slavonic language might be made for all the peoples of that race—an impossible project which has been the dream of many enthusiasts.

Pan-Slavism is a movement with the aim of drawing closer together all the various races of Slavonic stock, and combining their influence in political and other directions. Some extreme Slavophils have even proposed an actual amalgamation in nationality, language, literature, and religion. The movement showed first in Bohemia. It first took definite shape about the year 1825. The Poles of Prussia resisted Germanisation; in Hungary, Serbs, Slovaks, and Croats asserted their rights against their Magyar masters; and the Slavs of Turkey gladly swelled the chorus. The first great Pan-Slavic Congress was held at Prague in 1848. Russia after being called to suppress the Hungarian revolution, came to be regarded as the protector of all Slavs. The growing dominance of Russia caused the Poles to withdraw their hearty support, and even the Czechs began to fear that pan-Slavism, under Russian guidance, looked like pan-Russism. There were no Poles at the second Congress at Moscow in 1867; but Russia found a most receptive field for her propaganda in Bulgaria, Servia, and Macedonia. And in the recurrent crises of the Eastern question Russia became more pronouncedly the protector of all Eastern Christians. The Austrian Slavs felt themselves put into the background by the re-constitution of the Austro-Hungarian monarchy in 1867, which gave so much more power to the Magyars. The war in the Balkan peninsula in 1875-78 was doubtless largely due to pan-Slavist intrigue as well as to Christian grievances; but the re-arrangements that have taken effect since the Berlin treaty of 1878 have somewhat disillusioned Russian pan-Slavists, whose desire is to unite all Slav peoples under the rule of the Tsar. Pan-Slavism plays a great part in Austro-Hungarian politics and on the death of the present emperor was expected to become still more important; but the present war is likely to upset all previous expectations and calculations and may bring about unexpected combinations and re-arrangements of national forces.

Immediate Causes of the War.

The immediate causes of the war are: the assassination of Archduke Francis Ferdinand, heir to Austria's throne, and of his consort, the Duchess of Hohenberg, at Serajevo, capital of Bosnia, by a Servian student named Gavrio Prinzips; the presentation of an ultimatum to Servia by the Austro-Hungarian government; and the acceptance by Servia of eight of the latter's demands, the conditional acceptance of two and the conditional rejection of only one, out of the eleven demands made in the ultimatum.

The Assassination.

The murdered Archduke was a man of vast ambitions, whose aim was to make



Archduke Francis Ferdinand, the assassinated Crown Prince of Austria, and his family.

Austria a commanding power among the nations of Europe, and a headstrong mania urged him reckless of the methods he pursued for that end. His dream was

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what is known in Austria-Hungary as "trialism." This means a reconstitution of the Empire with three instead of two populations, one of them predominantly Slav, just as one is now predominantly German and the other predominantly Magyar. A necessary corollary of trialism is the inclusion of the Slavonic races of the Balkans to increase the Slav element. But just as the Archduke wanted to include in his empire the Slavonic races in the Balkans living outside Austro-Hungary, so these latter had their "Greater Servian Idea," according to which they wanted to free Bosnia and Herzegovina from the Austrian yoke and include them in a great Servian State. Thus it is that the London correspondent of the New York *Times* is able to note as a curious example of the irony of fate the fact that the Archduke was struck down by "a youthful enthusiast" who also had his dream, which was of "a Greater Servia" that would "unite under one scepter Servians of the present kingdom of that name and their Slavonic brethren of Bosnia, Herzegovina, Dalmatia, and Croatia."

It is clear then that the Servian conspirators wanted by the assassination of the Archduke to remove the most dangerous enemy of the pan-Servian idea. But the deed was also inspired by intense hatred of the Austrians.

Provocation for the Conspiracy.

The Brooklyn *Eagle* says that the provocation to the conspiracy can be easily traced to the intense hatred the Bosnians bear towards the Austrian monarchy, although their country thrives under Austrian rule. How this political situation came to be is thus related by the same journal:

"The Treaty of Berlin, negotiated in 1878, permitted Austria-Hungary to occupy Bosnia and Herzegovina nominally in order that a disturbed territory should be pacified, but really because the dual kindom demanded room for expansion eastward. The occupation was resented by the people as an alien rule imposed without their consent, and the new government was established by General Philippovic only after hard fighting and many executions under military law. Bosnia was 'pacified' in about the same way that Austria, in 1848, pacified Lombardy after the insurrection in Milan. In the former case as in the latter, intense bitterness against the conquerors remained, a bitterness increased during the insurrection of 1881-82, and again when Austria-Hungary formally annexed Bosnia in 1908, regardless of the letter, if not of the spirit, of the Treaty of Berlin. Doubtless the conspirators who plotted this atrocious and useless murder thought that they were avenging the pat- who fell at Serajevo and Bihac, thirty-six years in reality they have done nothing but strengthen determination of the Austro-Hungarian Govern to fasten its rule more securely than ever upon province. The murder of an heir to the imp throne will have no more effect upon the cotinua of alien government in Bosnia than the murde Alexander II had upon the continuation of the manoff dynasty in Russia."

Austria's Ultimatum.

The ultimatum sent to Servia by Aust Hungary after the assassination Servia's reply to each specific demand, h been thus summarised by the Lon *Times*:

(1) That the Servian Government give a fo assurance that it condemns Serb propaganda ag the Monarchy:—Accepted.

(2) That a declaration expressing this conde tion be published on the front page of the Ser "Official Journal" of Sunday next:—Accepted.

(3) That the declaration shall also express re that Servian officers and officials participated i anti-Austrian propaganda:—Accepted.

(4) That the Servian Government promises proceed with the utmost rigour against all who be guilty of such machinations:—Accepted.

(5) That this declaration be simultaneously c municated by the King of Servia to his Army as order of the day, and be published in the "Offic Bulletin" of the Army;—Accepted.

(6) That all Servian publications which incite hatred and contempt of Austria-Hungary be suppr sed:—Accepted.

(7) That a society styled the "Narodna Obra (National Union) be dissolved and its means of p paganda confiscated:—Accepted.

(8) That teachers and methods of education Servia which tend to foment feeling against Aust Hungary be eliminated:—Accepted.

(9) That all officers and officials guilty of pr ganda against Austria-Hungary be dismissed f the service, the Austro-Hungarian Government re ving to itself the right to communicate to Servia names and doings of such officers and officials:—Ac ted Subject to Proof.

(10) That representatives of Austria-Hungary s assist Servia in suppressing in Servia the move directed against the territorial integrity of the M Monarchy and take part in the judicial proceed on Servian territory against persons accessory to Serajevo crime:—Rejected Conditionally.

(11) That Servia furnish the Austro-Hunga Government with explanations in regard to the u ances of high Servian officials in Servia and abr who ventured to speak ill of the Austro-Hunga Government after the Serajevo crime:—Accep Conditionally.

If the reply was considered unsatisfactory Se suggested arbitration or mediation.

So far as we can judge from a distan Servia's reply was conciliatory and ou not to have led to a declaration of w on the part of Austria. But without a war, the object of Aust would not have been gained.

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The object of Austria.

According to the "Times" it is stated "on Austrian authority" that the object of Austria-Hungary in declaring war is to capture the Servian artillery and to compel Servia to reduce her army to "inofensive proportions." Austria-Hungary is also determined to seize Mount Lovtchen, the Montenegrin stronghold, which commands the important naval base the Bocche di Cattaro, despite the opposition which Italy is expected to offer to this proceeding.

Austria's Defence of the Ultimatum.

In defending the ultimatum the Austro-Hungarian Government assert that almost immediately after the Servian Government had made its declaration at the close of the Bosnian annexation crisis (which we have described above) that it abandoned all its demands against Austria-Hungary, such as territorial compensation, Servia began to try to bring about the severance from the Dual Monarchy of those provinces which are conterminous with her.

Societies of which "Generals, diplomatists, State officials, and Judges were members" were founded in Servia with the object of stirring up unrest in the Monarchy. The Press served the same purpose, while agents spread similar ideas among the youth of the country, and members of the revolutionary bands hitherto employed in Macedoina placed themselves at the disposal of anti-Austrian propaganda. Notwithstanding the undertaking alluded to Servia took no steps to suppress an agitation "which threatened the safety and integrity of Austro-Hungary and resulted in the Serajevo crime." It is also claimed that the patience shown by Austria-Hungary to Servia was due to the fact that the former "is not inspired by any desire for territorial expansion." Count Tisza, the Hungarian Premier, in his speech in the Budapest Parliament a week ago, explained that the short period granted to Servia for her reply to the Vienna note was due to the fact that the questions at issue were not such "as could be made the object of prolonged negotiations or of an exchange of views."

Was the Servian Government guilty?

Though Austria-Hungary is convinced that the conspiracy of Serbs in Bosnia was backed by the government of Servia, it is difficult to ascertain whether that belief is grounded on fact or not. Mr. H. N. Brailsford, author of "The War of Steel and Gold," writes in the *Manchester Guardian* that it is to him "inconceivable that official Servia can have had any share in the murder at Sarajevo. It is hard to believe even that any considerable society, however hostile to Austria and however guilty of seditious propaganda in Bosnia, can have plotted so supreme a folly.

But none the less the crime had its root in Servian nationalism and was a mad application of a logic which was deeply fixed in Servian minds. To Servian nationalists this decidedly pro-Slav prince, who had married a Slav lady and intervened time after time to protect Slav minorities in Hungary, was an enemy far more formidable than any of the older generatian of Austrian Imperialists. He stood for the Jesuit policy which had with varying success separated the Catholic South Slavs from the Orthodox Serbs. His ideal was a Western Slavonic world emancipated from German or Magyar domination, with a culture definitely Occidental yet in sentiment and language Slavonic, firmly attached to an Austrian Empire which would be a rival focus to Russia and to Servia in their national aspirations. It was this subtle policy of dividing to govern, this attempt to lure the Servian race from its Eastern and Orthodox Orientalism, which explains a stupid and cowardly murder far more than the direct oppression and the interferences with their civil and political liberties of which the Bosnian Serbs with justice complained.

The Austrian police, with its espionage, its censorship, and its steady policy directed to cutting all communications...personal, educational, or even commercial...with Belgrade, [capital of Servia], was certainly a hard master to the Bosnian Serbs. The agrarian policy of the Magyars was a continual menace to Servian agriculture. The old rankling grievance, newly revived in the creation of Albania, that Servia had been shut off from her Adriatic outlet, inspired much of the anti-Austrian sentiment. But the real spur to hasty tactics and violent plots was probably not so much Austrian oppression as the graver fear that a more statesmanlike policy might end, under the late Archduke's leadership, in dividing the Servian race not by boundaries merely but by sundered sentiments.

One cannot in this painful crisis feel a frank partisanship with either side. Servia defends the deeper moral right of racial unity, where Austria stands only for the crude fact of an existing Empire based on force."

The National spirit of the Serbs.

Mr. Brailsford writes the following illuminating paragraphs on the national spirit of the Serbs :

It is difficult for a West European, and above all for an Englishman, to realise the intensity of the national feeling which is the dominant passion of all the Balkan peoples. With us a man is a Liberal or a Tory, a Socialist, a suffragist, a Churchman or a freethinker nine times or ninety times for the once that he must remember that he is an Englishman. A Serb or a Greek thinks all the day and every day in terms of nationality. His church is but the nation in the light of eternity, his party politics are rival methods of realising the national idea, his art and his music are conscious assertions of the national soul. Nationality is his one idealism. Address an educated Servian in German in a train or in the street and you will detect a sudden stiffening of hostility which every nerve in his body assumes under the impression that the stranger must be an Austrian.

There has been a change for the better during recent years in the public life of Servia which to me, who had known her in the old days of King Alexander, was a

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continual surprise. The old frothy, complacent extravagance of national pride had become a spur to work and organisation. The younger generation was throwing itself into movements for education and even combating the vice of drunkenness by temperance propaganda. Even the Church—always in the Balkans the last stratum of society to feel a new impulse—was attempting to make itself a moral force. But the change had done nothing to sober the old flamboyant chauvinism. The chauvinist had learned to work for his ideal of national expansion. He worked and organised who before had only talked. But the will of the race was set with a new power of concentration on the task of reuniting the scattered Servian race. The ablest and the soberest of Servians dreamed only of repeating the exploits of Savoy against an Austria which was in their unanimous view as decadent and as vulnerable today as in the middle decades of last century.

The New Heir to the Austrian Throne.

The New York *Journal of Commerce* says :

The new Crown Prince, the Archduke Charles Francis, son of the younger brother of Francis Ferdinand is a young man of twenty-seven, married to a Bourbon princess, and is said to be as mild and ingratiating as his uncle was stern and forbidding.



Archduke Charles Francis Joseph, the Present Crown Prince of Austria, and his family.

He has been a favorite of the old Emperor ... popular with the court at Vienna. Of his a... as a statesman there seems not to be much ... but it is yet to be tested, and very much will de... upon the advisers by whom he is surrounded."

In one particular Archduke Cha... Francis Joseph possesses a posit... advantage over his predecessor, ... Boston *Transcript* notes, for he is marri... to an Italian Bourbon princess, and ... children are not barred from inherita... of his political rights and privileges." ... heirs of the late Archduke were so bar... because they were the issue of a mo... natic marriage.

Regarding the ability of the new ... the opinion held by the New York *Jou... of Commerce* is not shared by all influen... journals. This young man is proba... abler than his dead uncle, remarks the ... York *Evening Mail*, and "the assassina... might even be regarded as a dynastic g... for the Hapsburgs" if it were not for ... fact that "the deed cuts a deeper cleav... of hatred between the Slavic element of ... Empire on the one hand and the Germ... and Magyar elements on the other, a... to that extent hastens the downfall of ... great bureaucratic despotism at Vienna.

The Parties to the War.

The original belligerents are Austr... Hungary and Servia. Russia, as stated ... a previous note, being regarded as the p... tector of all Slavonic peoples, has s... with Servia. The Triple Alliance of 1... was organised by Bismarck origin... between Germany, Austria and Russ... from which Russia withdrew in 18... *Defensive* treaties of Alliance were ... cluded by Italy with the cabinets of Aus... and Germany in May 1882, which w... renewed in 1887. These also constitute ... Triple Alliance. Because of this Allia... and also being moved by pan-Germa... feeling, Germany has sided with Aust... On the continent of Europe, there is re... a struggle for supremacy between ... Slavs and the Teutons. The greatest S... power is Russia, followed by Ser... Bulgaria and other Balkan nations. ... greatest Teutonic power is Germany, w... Austria coming next.

Italy belongs to the Triple Allia... group. Her plea for not joining her a... is that her treaties with Germany ... Austria are *defensive* treaties, and as ... two latter countries have taken the o... sive, there is no obligation on her part...

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fight side by side with them. She is also reluctant to pit herself against the United Kingdom, remembering the help she received from Great Britain in various ways in the successful efforts she made in the latter part of the 19th century to make herself an independent and united nation. It should not also be forgotten that a mere Alliance cannot have wiped out from the minds of Italians the memories of those days when Austria played the oppressive tyrant in parts of Italy. It can never be a congenial task for Italians to fight side by side with their quondam oppressors and against the British, their erstwhile friends in need, in a war of aggression.

The Triple Entente or *Entente Cordiale* is a term used to denote the friendly relation between France and Great Britain. This Anglo-French agreement, signed April 1904, has since been extended to Russia and acts as an offset to the Triple Alliance.

On Russia siding with Servia, Germany invaded Russia's friend France without even a declaration of war. England still remained neutral, and declared that she would remain neutral if Germany respected the neutrality of Belgium and did not attack the northern coast of France. But as Germany asked Belgium to allow her armies to pass through that country and threatened to do so by force if she refused and as she also invaded France, England was obliged to join France in resisting Germany's march through Belgium and generally in ranging herself by the side of Russia, France and Servia. This she has done in self-interest and to keep her word of honour to protect the neutrality of Belgium as well as to help her ally France.

Japan and Germany.

The ultimatum sent by Japan to Germany, demanding that the latter should either dismantle or withdraw all her armed vessels from Far Eastern waters, and make over her Chinese possession of Kiauchau to Japan to be restored to China as early as practicable, terminated on the 23rd August, and Japan declared war and commenced operations against Germany on the same day.

The step taken by Japan has been strictly in accordance with the Anglo-Japanese Treaty. The object of that treaty is stated in the preamble in the following words :—

(a) The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India ;

(b) The preservation of the common interest of all powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China ;

(c) The maintenance of the territorial rights of the high contracting parties in the regions of Eastern Asia and of India, and defence of their special interests in the said regions.

The first two articles of the Treaty show that Japan was bound to take the step that she has done.

Article I.—It is agreed that whenever in the opinions of either Great Britain or Japan, any of the rights and interests referred to in the preamble of this agreement are in jeopardy, the two governments will communicate with one another fully and frankly and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

Article II.—If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any other power or powers either contracting party should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this agreement, the other contracting party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

A deep-seated cause of Japan's hostility to Germany.

It should not, however, be thought that it is the Anglo-Japanese alliance alone that has impelled Japan to go to war with Germany with such alacrity. There are other causes, to understand which we should go back to events which took place about twenty years ago.

At the conclusion of Japan's war with China, a treaty was signed at Shimonoseki on the 17th of April 1895, and subsequently ratified by the sovereigns of the two empires. It declared the absolute independence of Korea; ceded to Japan the part of Manchuria lying south of a line drawn from the mouth of the river Anpig to the mouth of the Liao, through Fenghwang, Hai-cheng and Ying-tse-Kow, as well as the islands of Formosa and the Pescadores; pledged China to pay an indemnity of 200,000,000, taels; provided for the occupation of Wei-hai-wei by Japan pending payment of the indemnity; secured some additional commercial privileges, such as the opening of four new places to foreign trade and the right of foreigners to engage in manufacturing enterprises in China, and provided for the conclusion of a treaty of commerce and

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amity between the two empires, based on the lines of China's treaties with Occidental powers.

"No sooner," says Captain Frank Brinkley in his article on Japan in the Encyclopaedia Britanuica, "was this agreement ratified than Russia, Germany and France presented a joint note to the Tokyo Government, recommending that the territories ceded to Japan on the mainland of China should not be permanently occupied, as such a proceeding would be detrimental to peace.

The recommendation was couched in the usual terms of diplomatic courtesy, but everything indicated that its signatories were prepared to enforce their advice by an appeal to arms. Japan found herself compelled to comply. Exhausted by the Chinese campaign, which had drained her treasury, consumed her supply of warlike material, and kept her squadrons coustantly at sea for eight months, she had no residue of strength to oppose such a coalition. Her resolve was quickly taken. The day that saw the publication of the ratified treaty saw also the issue of an Imperial rescript in which the Mikado, avowing his unalterable devotion to the cause of peace, and recognizing that the counsel offered by the European states was prompted by the same sentiment, 'yielded to the dictates of magnanimity, and accepted the advice of the three Powers.' The Japanese people were shocked by this incident. They could understand the motives influencing Russia and France, for it was evidently natural that the former should desire to exclude warlike and progressive people like the Japanese from territories contiguous to her borders, and it was also natural that France should remain true to her alliance with Russia. Bnt Germany, wholly uninterested in the ownership of Manchuria, and by profession a warm friend of Japan, seemed to have joined in robbing the latter of the fruits of her victory simply for the sake of establishing some shadowy title to Russia's goodwill. It was not known until a later period that the German Emperor entertained profound apprehensions about the 'yellow peril', an irruption of Oriental hordes into the Occident, and held it a sacred duty to prevent Japan from gaining a position which might enable her to construct an immense military machine out of the countless millions of China."

The last few lines of the above extract clearely indicate Japan's grievance against Germany. For the time the integrity of China seemed to be preserved, and Russia, France and Germany could pose as her friends and also as the friends of peace. Evidence was, however, soon forthcoming that Russia, France and Germany had not been disinterested in rescuing Chinese territory from the Japanese grasp. Russia now obtained the right to carry the Siberian railway across Chinese territory from Stryetensk to Vladivostok, thus avoiding a long detour, besides giving a grasp on northern Manchuria. France obtained in 1895, by a convention, a rectification of frontier the Mekong Valley and certain rail and mining rights in Kiang-si and nan. Both powers obtained concess of land at Hankow for the purpose settlement. It had been for sometime avowed intention of Russia to obtain ice-free port as an outlet to her Siber possessions. In 1898 she took possess of Port Arthur and Talienwan and adjacent territories and waters, on l for the term of 25 years, with optio extension by mutual agreement, an 1900, she occupied Manchuria.

While Russia and France had pro by what they were pleased to call generosity of China, Germany a had so far received no reward. Bu November 1897 she proceeded to herself by seizing the Bay of Kiauch The act was done ostensibly in orde compel satisfaction for the murder of German missionaries. A cession was mately made by way of a lease for term of 99 years—Germany to have territorial jurisdiction during the co nuance of the lease, with liberty to er fortifications, build docks, and exercise the rights of sovereignty.

To make the tale complete, it sho be mentioned that Great Britain obtai modifications in her favour in the Bur boundary drawn by the 1894 conventi and subsequently a lease of Wei-hai-w and formally took possession of it on evacuation by the Japanese troops May 1898.

As Great Britain is Japan's ally, Russia and France the allies of the for of the four powers who obtained pos sion of territory in China which Ja was not allowed to do, Japan now wo vent her whole wrath on the fourth pow namely, Germany.

Trade Rivalry.

There is also trade jealousy betw Japan and Germany. The latter had for a long time the chief vendor of ch goods in India and in the Orient gener Early this year an article appeared in *Japan Magazine* from which we made following extract in our May number:—

"Perhaps Japan's most formidable compe for the Indian market are the Germans, wh extremely active in trying to create a marke other goods in that couutry. The fact that enam ware is beginning to take the place of copper

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brass utensils in Indian domestic life, gives further encouragement to Japan's policy with regard to trade with that country. In China ware, too, there is good hope of making some development, though here there is spirited competition from Germany. The Germans cater carefully to Indian taste in such matters, and Japan will be obliged to make a closer study of the field also. The future of Japan's foreign commerce no doubt lies in India and China, where there are immense populations constantly in demand of cheap manufactures, too cheap to find any great market in the West, and cheaper than western goods, even of the same quality, can be put down in India or China, by any other country."

Deep-seated causes of the War.

The native name of the Slavs is *Slovene* or *Slovane* and is said to be probably connected with *slovo*, 'a word,' thus meaning the people who spoke intelligibly as distinguished from their neighbour, *Niemets*, the German, literally the 'dumb man.' This opinion is held by the majority of scholars, but lacks the support of Miklosich, who considers both to be tribal names. Whatever the correct derivation may be, the application to Germans of the name 'Niemets' implies a contempt and antipathy which are unmistakeable. This hostile racial feeling is of long standing. That the Pan-slavist is against the Teuton and the Pan-Germanist is against the Slav is due partly to race hatred. And this race hatred is one of the chief cause that lie at the root of the present war.

For a mutually hostile feeling between France and Germany we need not go further back than the Franco-German war of 1870-71, in which France, in addition to paying a war indemnity of over £200,000,000, had to cede to Germany Alsace and part of Lorraine, which still remain subject to Germany as a bitter reminder of France's national defeat and humiliation.

Germany has long felt that she is highly advanced in science and the industrial arts and a great military power. Coming later into the fields of colonization and commercial exploitation, she cannot help being jealous of Great Britain's striking success in both. Her population is increasing and her manufacturing capacity is also on the increase. But she feels that her sons have not as much elbow room in the world as the Anglo-Saxons, nor her goods as assured and wide a market as British goods. Success in both commerce and colonisation depends on sea-power; but so long as Great Britain retains her supremacy on the ocean, Germany cannot hope to gratify her ambition in these spheres. Hence her eagerness to fight England. A look at the map of Europe shows that Germany has very few harbours facing the open ocean and that if she could conquer Belgium and Holland her position in this respect would be vastly better. This is a secret cause of her provoking war with Belgium. It also explains Holland's war. like preparations to defend her neutrality and independence. Aggression is never praiseworthy or justifiable. But as no European nation has undertaken and succeeded in commercial or colonizing enterprises by reducing to practice Christ's Sermon on the Mount or by a strict observance of the Ten Commandments, Germany cannot be held by the other great European powers to be specially blameworthy in her commercial and colonizing ambition and in the methods pursued by her in gratifying the same.

That wars sometimes follow lines of racial cleavage and sometimes do not is evident from the present war. That Russia and Servia, both Slavonic by race, are opposed to Germany and Austria which are Teutonic, shows that the war is partly a racial war. But if it had been entirely racial, Great Britain peopled for the most part by men of Teutonic descent, would have sided with Germany.

Our attitude.

How far Austria's bullying and aggressive attitude towards Servia is really justifiable, it is difficult to ascertain. But Servia's reply to the former's ultimatum has seemed to us conciliatory and reasonable. Hence our sympathies are with Servia. One cannot fail to admire her pluck and the gallantry with which such a small nation has held at bay the big battalions of Austria-Hungary. But if Servia as a nation really planned the assassination, she adopted a foolish, futile and wrong method.

Germany has been the aggressor in both Belgium and France. One would be glad if she were taught a severe lesson. But it would not be to the advantage of mankind to have Germany utterly crushed,—she has done so much to advance the cause of philosophy, science, religion and the arts. It would be enough if she were made ineffective.

By her great sacrifice and bravery Bel-

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gium has deserved well of mankind. Not only was the quarrel not of her own seeking, but she might have easily escaped from the ruin which the war has brought upon her by agreeing to allow the German troops to pass through her territory. But her brave resistance has enabled the allies to mobilise their armies and complete their arrangements for a prolonged struggle. We do hope when the war comes to a close, she will be amply compensated, so far as that is humanly possible, for the loss and sufferings of her people.

Since the above was in type Mr. Asquith's glowing eulogy of the people of Belgium in the house of commons has been received by cable. It runs as follows :—

"Very few words are needed to commend to the House the terms of this address. The war, which is now shaking to its foundations, the whole European system, originated in a quarrel in which this country had no direct concern. We strove with all our might as everyone now knows (Cheers), to prevent its outbreak and when that was no longer possible to limit its area. It is of importance that it should be clearly understood when it was and why it was that we intervened. It was only when we were confronted with the choice between keeping and breaking our solemn obligations in the discharge of a binding trust and a shameless subservience to naked force, that we threw away the scabbard. We do not regret our decision. (Loud cheers). The issue was one which no great and self-respecting nation, certainly none nurtured like ourselves in this ancient home of liberty, could without undying shame have declined.

We were bound by obligations, plain and paramount, to assert and maintain the threatened independence of a small and useful State. Belgium had no interests of her own to serve (cheers) save and except the one supreme and overriding interest of every State great or little, which is worthy of the name—the preservation of her integrity and her national life (Cheers). History tells us that the duty of asserting and maintaining that great principle, which is after all, the wellspring of civilisation and of progress, has fallen once and again at the most critical moments in the past on States, relatively small in area and in population, but great in courage and resource (Cheers), on Athens, Sparta, the Swiss Cantons and not less gloriously, three centuries ago, on the Netherlands (cheers).

Never, I venture to say, has the duty been more clearly and bravely acknowledged and never has it been more courageously and heroically discharged than during the last few weeks by the Belgian King and the Belgian people ? They have faced, without flinching and against almost incalculable odds, the horrors of an irruption, devastation, spoliation and of outrage (Loud Cheers). They have stubbornly withstood and successfully arrested the inrush of wave after wave of a gigantic and overwhelming force. The defence of Liege (Loud Cheers) will always be the theme of one of the most inspiring chapters in the annals of liberty.

The Belgians have won for themselves an immortal glory which belongs to a people who prefer freedom to ease and security, even to life itself. We are all proud of their alliance and of their friendship and we salute them with respect and honour. (Renewed cheers). We are with them heart and soul, because their side and in their company we are defending at the same time two great causes—independence of small States and the sanctity of international obligations. We assure them, to-day, in the name of the United Kingdom and of the whole Empire that they can count to the end on our whole-hearted and unfailing support. (Loud and prolonged cheers).

France has done great good to mankind by propagating great political and social ideas, and by her literature, science and arts. As an injured party, she deserves to succeed in defending herself. Nay more, All friends of human liberty and of the autonomy of all distinct peoples, great and small, cannot but wish from the bottom of their hearts that she may recover her lost possessions in Alsace and Lorraine.

Great Britain, too, is fighting on the right side and therefore deserves to win. In the continents of Europe, America, Africa and Australia, she has been the mother of parliaments. In all these continents the Anglo-Saxon race has shown to mankind examples of well-ordered freedom. Nor must England's great literature and her science and inventions be forgotten. It would be a calamity to the world if she were crushed.

Even if Germany came off victorious, it is not at all probable that Great Britain would be so utterly crushed as to be compelled to make over to the former her possession of the Indian Empire. But supposing that were probable, the prospect would not at all be welcome. For Great Britain is more advanced in democracy than Germany, and, though independence is preferable to subjection, as India's role is that of one who has to work out her salvation in and from subjection, it is better to be ruled by one belonging to a more democratic country than by the inhabitants of a less politically advanced country. Moreover, we have to some extent understood the British character and British methods, and can shape our lines of national advance accordingly. Political enfranchisement would be much difficult of attainment under German than under British rule, because the Germans are a less free people than the British; and this difficulty would be increased by our taking long years to adapt our political methods to the German character and political methods. We should also lose all the advantage that the mastery of English literature, the result of more than

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century of labour, has given us. Finally, it should not be forgotten, that the first period of foreign rule and foreign colonisation and exploitation has in every age and country been marked by oppression and repression, either political or economic or both. The administration of the East India Company was not free from this blemish. But as British rule in more recent years has been an improvement upon the rule of John Company, no thoughtful Indian, however anti-British at heart he may be, would be so foolish as to wish even in the secrecy of his heart that the Germans might succeed in wresting India from the hands of the British. For Germans are neither gods nor demi-gods, and, whatever land they conquer, at least the first period of their rule would be characterised by the usual harsh and cruel features.

It has been a master-stroke of policy on the part of Russia to grant autonomy to Russian Poland, and to call upon the Poles subject to Germany and Austria to join their brethren in Russia to form a great autonomous Polish province. Though it is only policy and not the love of liberty for all peoples, which has led Russia to take this step, it is none the less welcome on that account. Whatever the motive, we hope Russia will not fall a victim to a relapse from this her better mind, but will persevere in a liberal attitude to all her subjects. The fears of a relapse are not entirely groundless. To give only one instance: In October 1905 the Tsar issued the famous manifesto promising to Russia a constitution based on the main principles of modern liberalism: national representation, freedom of conscience and opinion, guarantees for individual liberty. But by an imperial *ukaz* issued on 2nd June 1907 the electoral law was so altered as to secure an overwhelming preponderance for the wealthy, and especially the landed classes, and also for the representatives of the Russian as opposed to the subject peoples. Stolypin defended this *ukaz* on the ground that *what the autocrat had granted the autocrat could take away*. Our fear is that at the conclusion of the war the autocrat of Russia may take away from the Poles the autonomy which the autocrat has now granted.

We have stated our views on the war with reference to the different parties. As to wars in general, we are opposed to these sanguinary conflicts. As all stable governments have made robbery, murder and all forms of private reprisals and retaliation illegal, the good sense of civilized humanity may surely be expected in future to declare warfare wrong, at any rate in theory, to begin with; for war is an epitome of all ordinary forms of crime. Although no means have yet been found to put a stop to wars of aggression, the best minds in civilized countries seem to consider them indefensible. Wars of independence, liberation and self-defence only are thought justifiable.

Perhaps the copious blood-letting in the present war may go some way towards curing the frenzied arrogance of Europe and its contempt for Asia and Africa. Should that be the result, some good would come out of the evil.

In any case, this war will be a terrible eye-opener to Europe, a means of compelling an awakening such as she has not had for many a long century. The sight of the horrors of war, together with the recognition of its foolishness and futility must produce an undreamt-of and profound effect upon the consciousness of Europe. In that continent public opinion in regard to the folly of war has advanced immensely during the past few years, and a terrible example of it will teach men there an abiding lesson. They were never so able to learn that lesson as now.

Peace *versus* War.

In theory peace is the ultimate object of all statecraft—peace in the development of the domestic activities of the nation administered, and peace in the relations of states with one another. For the purpose of maintaining and ensuring peace an expensive diplomacy is maintained by all independent countries, and treaties are entered into by them for perpetuating them. Even war has no other declared object than the placing of some specific international relation on a definite footing. Peace as the ultimate goal of his efforts is uniformly proclaimed by every dictator at home, by every conquerer abroad. But voices have not been wanting defending war as if it were an end in itself. As an example we quote the well-known reply of Count Moltke to Professor Bluntschli respecting the *Manual of the Laws of War* drawn up by the Institute of International Law in 1880. Said the Count:

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"Perpetual peace is a dream, and it is not even a beautiful dream. War is an element in the order of the world ordained by God...Without war the world would stagnate and lose itself in materialism."

As another example may be quoted the opinion of that "up-to-date" philosopher Nietsche :—

"It is mere illusion and pretty sentiment to expect much (even anything at all) from mankind if it forgets how to make war. As yet no means are known which call so much into action as a great war, that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and cold-bloodedness, that fervour born of effort in the annihilation of the enemy, that proud indifference to loss, to one's own existence, to that of one's fellows, to that earthquake-like soul-shaking which a people needs when it is losing its vitality."

Against these jingoistic views may be put down the sober, matter-of-fact reflexions of the historian W. E. H. Lecky.—

"War is not, and never can be, a mere passionless discharge of a painful duty. It is in its essence, and it is a main condition of its success, to kindle into fierce exercise among great masses of men the destructive and combative passions—passions as fierce and as malevolent as that with which the hound hunts the fox to its death or the tiger springs upon its prey. Destruction is one of its chief ends. Deception is one of its chief means, and one of the great arts of skilful generalship is to deceive in order to destroy. Whatever other elements may mingle with and dignify war, this at least is never absent: and however reluctantly men may enter into war, however conscientiously they may endeavour to avoid it, they must know that when the scene of carnage has once opened, these things must be not only accepted and condoned, but stimulated, encouraged and applauded. It would be difficult to conceive a disposition more remote from the morals of ordinary life, not to speak of Christian ideals, than that with which the soldiers most animated with the fire and passion that lead to victory rush forward to bayonet the foe.....It is allowable to deceive an enemy by fabricated despatches purporting to come from his own side; by tampering with telegraph messages; by spreading false intelligence in newspapers; by sending pretended spies and deserters to give him untrue reports of the numbers or movements of the troops; by employing false signals to lure him into an ambuscade. On the use of the flag and uniform of an enemy for purposes of deception there has been some controversy, but it is supported by high military authority.....Hardly any one will be so confident of the virtue of his rulers as to believe that every war which his country wages in every part of its dominions with uncivilised as well as civilized populations is just and necessary, and it is certainly *prima facie* not in accordance with an ideal morality that men should bind themselves absolutely for life or for a term of years to kill without question, at the command of their superiors, those who have personally done them no wrong."*

Peace and War in the balance.

We have seldom read a more original treatment of a somewhat hackneyed subject, than the second Moncure Conway Oration, called 'Peace and War in the Balance', delivered in March 1911 by Henry W. Nevinson. Dr. Conway was a firm believer in universal peace as the panacea for the woes of men and this fact had from it seems, made the giver hesitate to accept the invitation to deliver it. Mr. Nevinson has been too much behind the scenes of war, to believe for a moment that outward peace, in the sense of quiet imposed by the great guns of imperial peoples acting in concert, would be any gain of freedom to the world. On the other hand, he is able to consider calmly the device of universal conscription, so much desired by the bellicose. If this would make war-makers into war-victims, Mr. Nevinson would evidently be tempted to welcome it. He is nearest to bitterness when considering the "pugnacity and courage which lead" the rulers of nations "to send others to die for them." On the other hand he fears that universal conscription would exact a terrible price, in tending to increase "that abhorrent virtue, indiscriminate obedience." "Put a man in uniform," he says, "and ten to one he will shoot his own mother, if you order him." Thus, he says, the balance swings this way and that. Universal panaceas are not so easy to defend as they are to formulate, and the speaker finds himself unable to prefer the quiet of universal martial law as if it were the same thing as holy and active peace. In his opinion the greatest gain ever yet made for the cause of peace was the refusal of the Catalonian reservists in Barcelona, to serve in the war against the Riff mountaineers of Morocco in July 1909. Summing up the argument, he says:

"I think it will not much longer be possible to fool the working classes into wars for concessions or the extension of empires. I believe that already the people of the greatest countries are awakened to the folly of entrusting their foreign politics, involving questions of peace and war, to the guidance of rulers, ministers, and diplomatists who serve the interests of their own class, and have no knowledge or care for the desires or interests of the vast populations beneath them. I look forward to the time when the extreme arbitrament of war will be resorted to mainly in the form of civil or class contests, involving one or other of the noblest and most profound principles of human existence. Or, if war is to be international, we may hope that the free peoples of the world will resolve only to declare war for the defence of the threatened independence of some small but gallant race,* or for the assistance of the

* *The Map of Life* by W. E. H. Lecky, 1902, pp. 92—97.

* As in the present war England has done for safeguarding Belgian independence.

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peoples in revolt for freedom against an intolerable tyranny. I suppose a man's truest happiness lies in the keenest energy, the conquest of difficulties, the highest fulfilment of his own nature; and I think it possible that under the conditions of our existence as men, the finest happiness—the happiness of ecstasy—can only exist against a very dark background, or in quick succession to extreme toil and danger. It can flare like lightning against the thunder-cloud, like the sun's radiance after storm. For most of us other perils or disasters or calls for energy supply that terrible background to joy; but it is none the less significant that most people who have shared in perilous and violent contests would, in retrospect, choose to omit any part of active and happy lives rather than the wars and revolutions in which they have been present, no matter how terrible the misery, the sickness, the hunger and thirst, the fear and danger, the loss of friends, the overwhelming horror, and even the defeat. We must not take as argument a personal note that may sound only from a primitive and unregenerate mind. But when I look back upon the long travail of our race, it appears to me still impossible to adopt the peace position of non-resistance. As a matter of bare fact, in reviewing history, should we not all most desire to have driven the Austrians back from the Swiss mountains, to have charged with Joan of Arc at Orleans, to have gone with Garibaldi and his Thousand to the wild redemption of Sicily's freedom,.....to have shaken an ancient tyranny with the Russian revolutionists, or to have cleaned up the Sultan's shambles with Young Turks? Probably there is no man or woman who would not choose scenes and actions like these, if the choice were offered. To very few do such opportunities come; but we must hold ourselves in daily readiness. We do well to extol peace, to confront the dangers, labour, and temptations of peace, and to hope for the general happiness of man in her continuance. But from time to time there come awful moments to which Heaven has joined great issues, when the fire kindles, the savage indignation tears the heart, and the soul, arising against some incarnate symbol of iniquity, exclaims, "By God, you shall not do that. I will kill you rather. I will rather die!"

Such must have been the critical moments when Belgium decided to fight the German bully rather than submit to his insulting and overbearing threats. Still our spiritual instinct bids us hope that man will in future be so far advanced as to make some moral, some spiritual substitute for war possible under all circumstances.

Non-European Soldiers in European Wars.

In a previous note we have expressed a hope that one of the salutary effects of the present war may be the decrease of the contempt which Europeans feel and express for Africans and Asiatics. This result is not improbable. For by the employment of Algerian troops against Germany, France has already practically shown that she partly depends even in European wars upon her African soldiers. The Indian expeditionary force, consisting of sepoys in British service and of sepoys of the Imperial Service troops, which goes to the help of Great Britain and her allies, has been given by the British Government the same status as France has given to her dark soldiers. The Japanese are already fighting England's battle in the Far East; and it is not at all improbable that Japanese soldiers may be drafted to the arena in Europe.

There is not much hope that the Canadian and other arrogant colonists and their supporters in Great Britain would be brought to recognise in practice that Indians as soldiers, if not in other capacities, are as indispensable for the safety and permanence of the British Empire as they. But let us hope against hope.

In some editorial comments which we published in our April number, we gave expression to an expectation that in any ensuing European war France would employ African soldiers, and we threw out a suggestion that Great Britain might with profit follow her example. It is a curious coincidence that both France and England are doing what we thought they might do. These comments of ours are reproduced below for ready reference.

"Many still remember the disgust roused in England and the United States when it was rumoured that England was going to lead regiments of aborigines against the Boers of South Africa. The idea that coloured troops could be sent against white regiments was considered disgraceful, and the English Government took pains quickly to deny the rumour.

"One may ask, why is this reluctance to employ coloured troops against white soldiers? It may be argued that the savage races of Africa, if led against white troops, would be guilty of atrocities that would shock civilised humanity. But is civilised humanity able to bring forward or imagine atrocities worse than those perpetrated by European soldiers of many nationalities in China during the Boxer war, by Italian soldiers in Tripoli and by the troops of the Balkan allies quite recently? Still we may be ready to admit that European troops may on ordinary occasions observe the rules of civilised warfare more often than savage soldiery. But in respect of civilization the Sikh soldier, for instance, is not a whit inferior to the white soldier. Why then is he not employed in war against white

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men? It cannot be denied that Indian soldiers have great fighting capacity. General Ian Hamilton once wrote that there were military races in northern India which under proper leadership could shake the very foundations of the artificial society of Europe.

"Perhaps there is a lurking suspicion that if dusky troops were pitted against white ones, the former might discover their real power.

"We have been led to these observations by reading of what the French and German press say regarding the coming duel of the Teuton and the Gaul. While Germany boasts her growing population and the prospect of crop after crop of sons who shall live to be soldiers, the military headquarters at Paris, whose functionaires are many of them soldiers tried and tested in African wars, point to the regiments of Algerians, Tonkinese, and other dusky warriors as men who will be found well able not only to maintain the integrity of the French colonies, but also to fight side by side with French regiments in Europe, should a continental war ever threaten France. A detachment of these dark soldiers has recently been visiting Paris as the *Gaulois* of that city says:—

> Sixteen hundred soldiers, young, active, well drilled—tirailleurs or sharpshooters of Senegal, Algeria, Tonkin, and Annam, have come to breathe for a while the air of that France of which they have been at a distance the courageous servants. Sixteen hundred marched to Longchamp and called up before our eyes the vision of our empire's colonial army; sixteen hundred who made us think of the thousands of braves who cluster beneath our flag and do battle for it.

"This foreign contingent was received with enthusiasm by the populace. This demonstration of popular favor, joined with the fine appearance of the men, prompts the Paris *Soleil* to remark:

> At the very moment that we are searching, not like Diogenes for a man, but for men numerous enough to defend our soil in the hour of need, why should we not turn our eyes to the land of Africa? She now offers us whole armies.

"The ancient empires fell into decay as soon as they began to engage the services of mercenaries, this paper proceeds to say. But

> These are no mercenaries which can be bought. France is no Carthage; she fosters courage and self-sacrifice; she does not pay for them. It is with something like filial affection that these primitive forces, these recruits of the wild land, lavish their devotion on France. All witnesses agree that there is enthusiastic affection and tender admiration in the fidel[ity] the black soldiers. To them their French chiefs a[re] once divinities and comrades, masters, and bro[thers]. A white heart beats beneath the black bosom. [It] is the contagious spirit derived from contact with national energy.

"Dr. M. A. Legrande, principal ph[y]cian of retired Navy men, declares that admits "the value, in Europe, of the A[f]can black as a soldier," but urges on French War Office to prepare the fore[ign] legionaries "for the new climate and new environment," since we have not had an opportunity "of observing a n[um]of black African troops collected in c[en]lized regions." In time of peace, Dr. grande writes in the *Revue* (Paris), let prepare these foreigners for European w[ar]. Thus:

> In order that we may count upon the black [troops] in Europe—on the outbreak of war, we ought consider the question at the time of complete p[eace] in order to organize such an army in view of this [war] and to prepare it for its work without hurry or h[itch] of any kind.
>
> Now this fitness for European conditions can be produced in the black without due preparati[on]. Therefore we must each year bring over from Al[geria] into France, one by one, not mere detachments, ch[osen] at random, but whole regiments, who may sojo[urn] here for months.

"As the Moors conquered parts southern Europe, there is no reason w[hy] Africans should not again prove success[ful] soldiers in Europe.

"If France really does what she has b[een] advised to do, we do not see any reas[on] why Great Britain should not follow su[it].

Since the above was in type the Marq[uis] of Crewe has made an explanation in [the] House of Lords of the employment of [In]dian troops.

He said it had been deeply impressed [on] Government that the wonderful wave enthusiasm and loyalty throughout In[dia] was largely due to the desire of the Ind[ian] people that Indian soldiers should st[and] side by side with their comrades in [the] British army. India was aware of [the] employment of African troops by Fr[ance] and there would have been disappointm[ent] in India if Indians had been debarred fr[om] participating in this war. The Brit[ish] Army would thus be reinforced by soldi[ers] who were high-souled men of first c[lass] training and he was certain they wo[uld] give the best possible account of th[em]selves. Despite heavy drafts on the Ind[ian] army, the Indian frontier would be [ad]equately secured, and Lord Crewe beli[eved]

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that the enthusiasm pervading all classes and races in India would render internal trouble absolutely impossible.

Poland.

Poland has had a long and chequered career. She has been partitioned thrice: first in 1772, among Russia, Prussia and Austria, then in 1793, between Russia and Prussia, and lastly in 1795, among, Russia, Prussia and Austria. The main causes of the fall of Poland appear to have been: (1) the want of patriotism and cohesion among the nobles, each pursuing his own interests, and the country thus being divided among a number of petty tyrants; (2) the want of a *national* middle class, the trade of the country being almost entirely in the hands of Jews and Germans; (3) the intolerance of the Jesuits, who persecuted on the one hand the Dissidents, which caused them to sympathise with Prussia, and on the other persecuted also the orthodox inhabitants of the eastern provinces and the Cossacks, who thus looked to Russia; (4) in a less degree than the first three causes, the weakness of character of the kings—though with such a turbulent nobility it must be confessed they had no fair play; (5) the want of natural frontiers.

The division of Poland was re-arranged by the Congress of Vienna in 1815; the original shares of Prussia and Austria were diminished, and the main portion constituted the kingdom of Poland and united to the Russian empire, but merely by the bond of a personal union, the same monarch being the sovereign of each, and the two states being wholly independent of one another. This kingdom of Poland had its own constitution till 1830, and separate government till 1864, when after the suppression of the revolt, the last visible remnant of independence was taken away. Trial by jury was abolished, and the official use of the Polish language was prohibited. An electoral law introducing changes greatly to the advantage of the Russian element in Poland and to the detriment of the Poles was passed by the Russian Duma in 1909.

After the insurrection of 1863 all towns with less than 2000 inhabitants were deprived of their municipal rights. Viewed with suspicion by the Russian government the Polish towns received no self-government like the villages. The elective municipal councils, which had the right of maintaining their own police and other large powers, were practically abolished, and Russian officials were nominated in their place and entrusted with all their rights. In official communications the Russian language is obligatory, and a gradual elimination of Poles from the administration has been effected. Teaching has been carried on in Russian, to the exclusion of Polish, since 1873. Although there has been a decided increase in the number of both the primary and the secondary schools, nevertheless the school accommodation has in neither category of schools kept pace with the growth of the population. *The proportion of primary schools has in fact been steadily decreasing*, and the application for admission to the secondary schools and colleges is on the average twice as great as the number of vacancies.

Such is the administration of Russian Poland.

A few details will show how Poles are treated in the German Empire. In 1908 a law had been passed facilitating the passing of land in the Polish provinces of Prussia out of Polish into German hands. The scheme for expropriating Polish landowners was at once put into execution and continued all through the year 1909. In that year the commissioners appointed to purchase land reported that they had entered into possession of 29 large estates and 50 small ones. Of these estates 5 of the larger and 23 of the smaller had belonged to Poles. So far was the anti-Polish policy of expatriation carried that the Poles were forbidden to build houses on their land. The Poles attempted to evade the letter of the law by living in vans and similar conveyances, but their success was small since the government dealt harshly with the offenders. The Polish question did not come to the fore again until comparatively late in 1912, having been overshadowed by more important events. But towards the end of October that year the government decided on a severe application of the Expropriation Law.

Considering the disabilities and oppression to which the Poles are subjected everywhere in their motherland, which they can no longer call their own, the grant of autonomy to them by the tsar must be very welcome. Still they must remember that he is a fool who implicitly

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puts his trust in the promises of despots. The Poles have never allowed their national spirit to be crushed or even damped. So they deserve independence, not to speak of autonomy.

Our Economic Opportunity.

The war having put a stop to the import of Austrian and German goods and diminished the import of other Western foreign goods, a unique opportunity has come for Indians to manufacture much of what they require out of the raw materials which India is able to supply. A similar opportunity is not likely to recur soon. At the time of the Swadeshi agitation, Government was practically opposed to the Swadeshi propaganda. But on the present occasion Government is likely to help us, not indeed with capital, but in all other ways, in most of our manufacturing enterprizes. The sugar works, match factories, soap factories, cotton mills and other similar concerns which had ceased working should again be placed on a sound footing as regards finance, organization and management, and *run as business enterprises*. Journalists like ourselves and speakers on public platforms, whether lawyers or others, can only address to the people words of exhortation and encouragement, but it is only men who have an aptitude for business that can make industrial and commercial enterprises successful.

It has been found that middle men and retail dealers want practically unlimited credit from the manufacturers of Swadeshi articles. They pay to the importers of foreign goods what they owe them, on the due date ; but in the case of Swadeshi manufacturers, their practice is to obtain goods on credit, sell them and invest the money in the purchase and sale of foreign goods over and over again several times before it is paid to the manufacturers of indigenous goods. It is necessary, therefore, not only to manufacture Swadhshi goods but also to make proper arrangements for their sale. Either we must have competent and honest agents for their sale, or each manufacturing concern must have sufficient capital to be able to open a sufficient number of retail shops. These shops should, if necessary, keep also other kinds of goods than those made by their capitalists.

If some of those rich men who traded in German and similar other foreign articles now invest their capital in Swadeshi enterprises, then there would be a greater ch of success than if only journalists, law ex-judges and orators invest their irres sible omniscience in such concerns.

In fact, if the Swadeshi movement not been so much of a failure in re years, owing partly to the incapacity glib-tongued orators and facile-per journalists, partly to the dishonesty the swindling fraternity of many so-c Swadeshi perfumers and many ven of so-called Swadeshi sugar and pseudo-Swadeshi goods and partly t hostility of official and non-official E peans in India, the present economic op tunity would have been hailed and ut with greater enthusiasm.

Nevertheless we must do our If we cannot manufacture our salt, s and paper, we shall feel the pinch in a short time. Very strong paper can made from jute. Why not utilise in way the stock which used to be expo to the continent of Europe in ordi times ?

What Japan is sure to do.

Japan's only rival in India in the lin cheap goods has been Germany. In absence of German competition the Je nese are sure to make a determined atte to capture our markets to as great extent as she can. In fact she has alre begun operations.

Our previous warning.

In May last we did our best to warn countrymen against the suicidal folly placing Swadeshi and Japanese goods the same footing of preference or even thinking that Japanese things might be sidered worthy of patronage next only Indian articles. It is to be regretted that note on the subject received little at tion. Nevertheless, we must repeat what wrote in our May number.

"Imports from Java and Japan."

"Sir Fazalbhoy Currimbhoy obtai as the result of a question in the Imp Legislative Council, some striking fig with regard to the increase of imports India from Java and Japan :—

From Java imports have increased from Rs. ·21 lakhs in 1908-09 to Rs. 953·91 lakhs, or by 54 per cent. in five years. The value of the imp of sugar and molasses alone has increased fro 581·65 lakhs to Rs. 944·18 lakhs, or by nearly cent. in five years. So, too, in the case of

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imports have sprung up in value from Rs. 214·70 lakhs to Rs. 406·67 lakhs, or by more than 95 per cent.

"In this connection we would ask all Swadeshists and Indian manufacturers to pay particular attention to the following extract from the *Japan Magazine* :—

"Most of her (Japan's) imports from India consist of raw cotton; the items next in importance being jute, hides, sesame, rape seed, linseed, barley, rice, tea and fruits. Scarcely any of these imports represent manufactured goods. Cotton yarns, jute bags and a few cotton fabrics may be reckoned as manufactures. In fact most of India's exports appear to be raw materials, her manufactures forming scarcely more than 20 per cent. of her total exports. Naturally most of India's imports are manufactures; and Japan is now bent upon having some larger share in the already enormous volume of India's imports. An encouraging aspect of the situation is that most of Japan's exports to India are manufactured articles. These consist for the most part of silk fabrics, knitted and woven cottons, copper, and so on.

"So far there is little prospect of Japan being able to do much in the way of growing raw cotton for her own mills; and as she gets the raw material cheaper from India than she can purchase it in Egypt or America, India becomes immensely important as a source of supply, while the prospects of being able to turn the raw material into underwear, towels, calico, and other goods in great demand in India, lends impetus to Japan's present tradal policy. Japan expects to send to India at least enough manufactured goods to pay for her import raw materials from there. Japanese manufactures are now using every means to bring about this desirable condition.

"The Japanese have a very poor opinion of our manufacturing capacity and seem to exult over the prospect of the still further retardation of the growth of our industries.

"Japan does not appear to be in any fear that Indian manufacturing industries will so far develop as to be able to meet the home demand. Neither in mechanical nor manual industry has India made the same progress that has marked the last few years in Japan; and no doubt the increasing importation of cheaper Japanese and German goods will still further retard the growth of Indian industries. At least Japan has no fear of meeting successful rivals in Indian trade.

"Certainly Japan will have no competitor in the supplying of silk *habutae*, which is popular in India. Japan now sends silk to the value of 8,000,000 *yen* a year, while the country's total import of silk from all countries is only 12,000,000 *yen* a year. Thus Japan enjoys two-thirds of India's import of silk. Japanese dealers report that in some cases Indian cotton factories are in a poor way, and those that are going on more successfully, have all they can do to compete with the lower prices of foreign imports. Thus the Japanese manufacturer thinks that he has good prospects of making good in Indian trade.

"If any proof were needed that Japan is exploiting our sympathy with the Japanese as a race the *Japan Magazine* supplies it,

There are other circumstances, too, which assist in brightening the future of Japan's trade with India.

The people of India have a good deal of sympathy with the Japanese as a race, and Japanese goods are popular and cheap. The Japanese manufacturer pays close attention to the Indian market, and undertakes scrupulously to meet every demand in taste and price. When the Japanese consider how very recently their trade with India has sprung up, they feel that the rate of development has been very encouraging, though nothing, of course, to what it yet will be.

"We should take particular note of certain other facts connected with the Japan-Indian trade.

It is further worthy of notice that in many cases goods once imported from France to India are now being supplanted by similar manufactures from Japan. Osaka cottons, too, are taking the place of home manufactures and imports from Europe. Osaka matches also have largely displaced imports from Sweden. The annual value of matches sent from Japan to India is over 1,500,000 *yen*. In certain kinds of glass, a very encouraging development has taken place in exports from Japan to India. In the same way Japanese cottons are supplanting those from England and Holland. Japanese commercial agents recently returning from a tour in India report good prospects for Japanese cottons all over the Empire, especially, in calico and shirtings.

Perhaps Japan's most formidable competitors for the Indian market are the Germans, who are extremely active in trying to create a market for their goods in the country. The fact that enamelled ware is beginning to take the place of copper and brass utensils in Indian domestic life, gives further encouragement to Japan's policy with regard to trade with that country. In China ware too, there is good hope of making some development, though here there is spirited competition from Germany. The Germans cater carefully to Indian taste in such matters, and Japan will be obliged to make a closer study of the field also. The future of Japan's foreign commerce no doubt lies in India and China, where there are immense populations constantly in demand of cheap manufactures, too cheap to find any great market in the West, and cheaper than western goods, even of the same quality, can be put down in India or China, by any other country.

"Regarding matches further particulars are contained in the following paragraph:

In the Japan-Indian trade lucifer matches are exported from Japan most largely, next to Japanese silk and cotton goods. The exports reached the value of 1,110,000 *yen* in 1910, 1,360,000 *yen* in 1911, 1,780,000 *yen* in 1912. As regards the figures for last year, it is thought that if the matches re-exported from the Straits Settlements and Hongkong be added, the total value of Japanese matches exported to India must reach 3,000,000 *yen*. Thus it will be seen that India is the best customer next to China, who is the largest consumer. German matches have begun to be favorably received in India, and Swedish and Austrian matches are suffering seriously from the German competition. It behoves the Japanese manufacturers to be on the alert.

The export of coal increased. The amount exported in 1910 was valued at 158,000 *yen* increased to 181,000 *yen* in 1911 and to 993,000 *yen* in 1912. The latter figures may actually be larger, because they do not include the coal re-ex-

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ported from the Straits Settlements and Hongkong. This increase is remarkable, seeing the serious competition of English and Australian coal. There have been many causes that led to this increase, and the principal ones were the British coal strike, high freights from Australia, and the increased consumption by Indian railways.

"One yen is equivalent to Re. 1-8-7.

"The Government of India ought to arrange for the despatch of an official deputation from India to study the openings for Indian exports. Indian merchants themselves should also study these openings.

"It is believed that India was the original home of sugar. We ought seriously to consider why we cannot grow all the sugar we require, and why Java is able, after paying freight, to sell her sugar and molasses in the Indian market at a lower price than the indigenous article. The Swadeshi agitation led to the starting of some sugar factories, most of which we believe have failed; but perhaps not one projector or director of any of the companies visited Java to study on the spot the factors and means of cheap production.

"Take again the case of cotton manufactures. Japan buys the raw cotton from India and sells the manfactured article here at a lower price than Indian cotton goods. This she does after paying freight twice. How is she able to do this? By what combination of the advantages of climate, racial characteristics, domestic and social arrangements, industrial training, organization of capital, and state encourgement of shipping, &c., has she been able to establish so many flourishing industries? Some of our students have received their training in Japan. They may be able to tell us something. But intelligent men having business experience and powers of observation ought to visit Japan with the special object of studying the causes of Japan's industrial success."

Relief of the Distressed.

Owing in some cases to the stoppage of imports and exports and in others to the decrease of the same, a large number of mill hands, carters, and porters at the jetties and the docks have been thrown out of employment. Many firms have reduced their clerical staff and some have altogether closed their offices. This has imposed enforced idleness on many persons belonging to the middle class gentry.

In east and central Bengal one of two main sources of income of the agricultural classes is jute. But jute is not selling at a proper price. Government has been trying to make it known that in the course of a month or so, there will be increased demand for jute from America and that therefore the agriculturists should not part with their stock now at too low a price. That is no doubt very good advice, but it is doubtful whether a large proportion of them can afford to wait. Many are already feeling the pinch of want.

Both Government and the public should do all in their power to relieve distress in the quarters indicated above.

The Indian expeditionary force is expected to see active service. Many women will be widowed and many children will be orphaned. It is the clear duty of Government to provide for these widows and orphans. We do not say that the public do not owe them any duty; but what we do say is that the duty of providing for the families of those who give their lives for the state, is primarily one for the state itself to discharge.

As for obvious reasons most of the money given by Indians for charitable relief passes into official hands, the responsibility of Government becomes very great. It ought to relieve not only the widows and orphans of the Sepoys who may die abroad on the battle field, but all who may be thrown out of employ and may not have sufficient savings to tide over the period of distress. No Sepoy of the expeditionary force has yet died in battle, leaving his family unprovided for. But there is distress already among some of the artisan classes affected. Hence those who are contributing large sums to the impending relief fund should either keep some money in their hands for the relief of distress among the labouring, agricultural and clerical classes or lay down a condition that a certain proportion (which they should mention) of their donations is to be spent for such relief. It is not wise to neglect distress which is nearer both in point of time and place unrelieved in the hurry to swell the amount of an official relief fund. That shows anxiety not so much for the relief of misery as for currying favour with those who are in power.

Mr. C. V. Raman's Researches.

Appreciation of the scientific researc

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of Mr. C. V. Raman has appeared in a recent volume of the *London, Edinburgh and Dublin Philosophical Magazine*, which is the leading English periodical of mathematical and experimental physics. In a paper published in this Journal by Prof. E. H. Barton, D. Sc., of the University College, Nottingham, who is himself a specialist in Acoustics and the author of several treatises in physics, Mr. Raman's work is quoted in a list of authorities alongside of the researches of Helmholtz and others. A special section of the magazine reviews Raman's work in the field and concludes with the following words:

"It is accordingly seen that the view insisted upon in the present paper has its counterpart in the maintained oscillations treated by Raman. And further that this feature, overlooked by most for the ordinary vibrations, has been recognized by the Calcutta physicist with respect to these special ones."

Mr. Raman's work has also attracted the attention of various other men of science abroad. It will be remembered that the Calcutta University recently nominated him to the Sir Taraknath Palit chair of research in physics.

Another appreciative review of Mr. C. V. Raman's researches in the field of acoustics appears in the supplement to the *Annalen Der Physik*, which is the leading organ of continental physicists. The review is written by a professor who is himself a specialist in the subject and lays great stress on the importance and the interest of the numerous results secured by Mr. Raman in this field, and it is significant that the Bulletin of the Indian Association for the Cultivation of Science, in which form the work was originally published, is singled out for special notice. The American Physical Society has also recognized Mr. Raman's work by republishing in the current issue of its Journal, an illustrated account of the leading results of his researches. In the current issue of the *London, Edinburgh and Dublin Philosophical Magazine*, there appears further, another appreciative reference to Mr. Raman's work in the field of optical theory in a mathematical paper by an investigator engaged in research in the same subject. Mr. Raman is quite young and his researches, therefore, show that he has a career of great promise before him.

Students of Art.

Mr. Hiranmay Ray Chaudhuri did some



Mr. Hiranmay Ray Chaudhuri.

promising work here in Calcutta as a student of art. He went to London for finishing his education in art. He is the only Indian who has recently obtained the much coveted diploma of Associate of the Royal College of Arts, Kensington. Mr. Ray Chaudhuri is now learning bronze casting and is expected to be back here in Calcutta in December next.

We learn from *New India* that a bronze statuette of a "Boy in Pain" by Mr. F. M. Bose has attracted some attention in London, in the sculpture department of the Royal Academy just closed.

A promising Indian scientist.

The London correspondent of the *Hindu* writes under date July 17 :—

Mr. George Matthai, a graduate of the University of Madras, who comes from the Syrian Christian community of Travancore, is already achieving a European reputation for his original researches in the highly technical subject which he has chosen for study. The special research on which Mr. Matthai is engaged is entitled "The comparative anatomy of the Madreporaria". The work has had to be undertaken

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in parts, owing to its vastness and complexity. Three or four weeks ago Mr. Matthai was invited to address the Linnaean Society in London on the subject, which was a very great honour for such a young man. The topic upon which he discoursed to the learned savants was "A revision of the recent Colonial Astraeidae possessing distinct Corallites." The work is now in the press and will be published within a few weeks. Mr. Matthai has just begun the second part of his research on "A revision of the Meandroid Astraeidae," which will take him nearly a year to complete. In this connection another signal distinction has been conferred upon him, this time by the Royal Society, who have awarded him the McKinnon studentship. This will enable him to prosecute to better advantage his original studies in this abstruse and difficult field.

He has already spent some time in several of the best equipped continental laboratories and and museums, and he will now be in a position to work with the prospects of even better results in directions not hitherto explored. Mr. Matthai has been at Cambridge now for three years, and he expects to remain for at least another year. The Professors at both Oxford and Cambridge have spoken in the highest terms of the work which he has already accomplished.

Prof. J. C. Bose in England.

Interest is being evinced by the medical profession in the reserches of Prof. J. C. Bose on the action of drugs upon plants. Representatives of the Royal Society of Medicine visited his laboratory recently, to witness the reactions on the plant body, caused by various stimulants, anaesthetics and poisons. Among these visitors were the President of the Royal Society of Medicine, Sir James Reid, Physician to His Majesty the King, Sir Lauder Brunton, whose researches in medical science are classical in Europe. Sir Lauder Brunton is of opinion that some light upon the effect of various drugs and poisons on animals would be thrown by observing their effect on plants. But hitherto no means of investigation on this subject had been devised. He expressed his appreciation of the delicacy of Dr. Bose's apparatus. As a result of this visit Prof. Bose has been invited to give an address to the Royal Society of Medicine. The last occasion on which a foreigner was invited to address this Society was when Prof Metchnikoff visited England. The well-known scientific journal "Nature" devotes ten columns to an illustrated synopsis of Prof Bose's recent discoveries.

The Royal Society of Medicine has formally addressed the Secretary of State for India to request that the deputation of Prof. J. C.Bose may be extended to enable him to address that Society at the beginning of the winter session. The Secretary of State has taken much interest in Prof. Bose's investigations and in spite of the Irish political crisis demanding his daily presence in the House of Lords found time to pay visits to Prof. Bose's laboratory in London, accompanied by the Under Secretary of State. Lord Crewe followed with marked interest the experiments in which the plant itself gave a vivid representation of the whole drama of life and its close. Lord Crewe expressed the pride that he and the Government which he represented felt that such work had been carried out in India and his pleasure that the work had so quickly received acknowledgment at the centres of European science. He concluded that he would always take a deep interest in the work and its future furtherance.

India unfit to keep relics of her past g

The Indian Daily News writes :—

Dr. Denison Ross, we read, has been put in c of the Stein collection in the British Mus What is the Stein collection? It is a colle made by Sir Aurel Stein in Central Asia, to w he was sent by the Government of India at expense of India. How then does this colle now find its way to London? Apparently pays and gets nothing, not having, we shall be a museum worthy of the reception of the Stein c tion. And yet in Calcutta we have a fairly museum quite fit to keep this collection in. In Bo a new museum is under construction and the pro for the establishment of an Oriental and Ethnogr cal Museum at Delhi has been definitely submitt the Secretary of State and an application has been made for the appointment of its director. then is the great find of Central Asia, the India time, to be allowed to go to London?

Why, indeed.

We expect that Dr. Ross's salary wil paid from the Indian treasury.

Proofs of the fact that in days of y India was the civilizer of Asia, that in there was a Greater India beyond Himalayas, the Hindukush and the Sn man range, have been unearthed. Th India has paid for the exploration and d covery is quite right. But why should t proofs be made inaccessible to Indians?

Compulsory Education in Mysore.

The Government of Mysore have int duced compulsory education in the P vince and have directed that the syst may be brought into operation in spec areas such as Mangalore and Mysore Cit Danangere, Nanjangut and Dodhallap With a view to give effect to the work of the system in Bangalore City, the I pector-General of education, Rao Bahad M. Shama Rao, M.A., met the Bangal City Municipal Commissioners by spec appointment in their office premises.

It was eventually resolved after so discussion that each mohalla should ha a sub-committee of which the Commissio should be an ex-officio member. Nine su committees were formed. The meeti then dispersed with thanks to the Insp tor-General of Education.

Self-respect and Realization.

The Indian Daily News says:—

The Dominion Creosoting Company of Vancou has sold 160,000 sleepers to the Bengal and N Western Railway, and hope to obtain a mar for sleepers in India, especially hemlock sleep which are not finding much of a market in compar

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with Douglas fir sleepers. The only method of dealing with the Vancouver racial question was retaliation in every possible form, and we regret Indian money should be spent in this way. It is perfectly extraordinary that India with its forest department and immense forests cannot successfully provide sleepers for Indian railways.

Retaliation will come when the highest officers of crown carrying on the Government of India identify themselves with the self-respect of the people of India.

G. B. Shaw on Self-government.

In an article in the *Commonweal*, Mr. George Bernard Shaw writes :—

The truth is, all nations have been conquered; and all peoples have submitted to tyrannies which would provoke sheep or spaniels to insurrection. I know nothing in the history of India that cannot be paralleled from the histories of Europe. The Pole, whitest, handsomest, most operatically heroic of Europeans, has eaten dirt in the East as the equally romantic Irishman has in the West. Germany has given such exhibitions of helpless political disintegration accompanied by every atrocity of internecine warfare as India at her worst can never hope to surpass. If India is incapable of self-government, all nations are incapable of it; for the evidence of history is the same everywhere.

..... there is something to be said for the stranger as a judge. In the Middle Ages, when the Italian cities had a dispute, they called in a stranger to settle it, because the stranger, as such, was impartial. And when an Indian has a dispute with another Indian and feels surer of justice with an English magistrate than with a native one, he may be just as shrewd in his preference as the mediæval Italian, knowing that indifference, even when it is contemptuous, is not a bad working substitute for conscientious impartiality. ..... But the days are past when the judge was also the lawgiver and ruler. Nations may have as many foreign judges as they like for the sake of the foreigner's impartiality; but they must govern themselves; and the fact that they do it so badly that no nation is at present either free or healthy or prosperous only makes it additionally absurd for any of them to pretend to do for others what it cannot do decently for itself.

Indian Universities and the Government.

On August 4, the following questions were asked and answers received in the House of Commons :—

Mr. Edmund Harvey asked the Under Secretary of State for India whether the Government of India were about to introduce legislation on the subject of the management of Indian universities; whether it was proposed to alter the constitution of the syndicates which were the executive authority of the universities by providing that the members of the syndicate should be nominated directly by the Government; whether at present such syndicates were partly composed of members elected by the senates of the universities, of which 80 per cent. were already the nominees of the Governor or Lieutenant-Governor of the province concerned; and whether the Government of India had consulted any of the universities in question with regard to these proposals.

Mr. Charles Roberts : The hon. member will find particulars as to the constitution of the syndicates in the Sixth Quinquennial Report on Education in India. The Bill to amend the Indian Universities Act does not alter the management of Indian universities, and, as regards the syndicates, merely provides that when a university exercises powers in more than one province the Director of Public instruction of each such province shall, if the Government so direct, be a member. The answer to the last part of the question is in the affirmative.

Mr. Morrell asked the Under Secretary of State for India whether at present the Chancellor of all the universities in India, except the University of Calcutta, was the Governor or Lieutenant-Governor of the province concerned; whether at the present time the Governor-General of India was Chancellor of the University of Calcutta; and whether, in the event of a new University Bill being introduced, the Secretary of State would consider the desirability of substituting the Governor of Bengal as Chancellor, so as to make the constitution of the University of Calcutta conform with that of the other universities of India.

Mr. Charles Roberts : As regards the first and second parts of the question, I would refer my hon. friend to the statement in paragraph 111, page 44, of the Sixth Quinquennial Review of the Progress of Education in India, which has recently been presented to Parliament (Cd. 7,485). The case of the Calcutta University is exceptional, inasmuch as it includes among its affiliated colleges, institutions from four distant provinces—viz., Bengal, Behar and Orissa, Burma, and Assam. The Secretary of State has no reason to think that the University of Calcutta desires to lose the distinction of having the Governor-General as Chancellor.

With the proposed constitution of two separate Universities for Behar-Orissa-Chotanagpur and Burma, Mr. Roberts' argument would lose most of its force. As for the distinction of having the Governor-General as Chancellor, we appreciate it but we do not appreciate being practically at the mercy of the civilian clique at Simla.

A Proposed Indian Navy.

India says :—

We hope there is no truth in the rumour that reaches us from India to the effect that the Home Government is pressing the Government of India to consent to an anual contribution of two millions sterling for an Indian Navy. It is, however, some consolation to be assured at the same time that Lord Hardinge is offering a stout resistance.

Separation of Judicial and Executive Functions.

Some years ago Baroda effected a complete separation of judicial and executive functions, and the scheme has been working quite satisfactorily. More recently the Bhavnagar State has made the same administrative change, which has given great satisfaction to the officials no less than to

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the people themselves. Mysore, it is said, is on the eve of introducing a similar reform. When it is done, the Government of India ought to feel encouraged to shake off its timidity and conservatism and go in for this healthy and much-needed administrative reform.

The Madras Diabetes Enquiry.

The number of persons who die every year from diabetes in India is said to be over seven and a half lakhs. The Rajah of Pithapuram in the Madras Presidency, a liberal-minded nobleman whose charity is at once discriminating and open-handed, has placed the princely sum of Rs. 50,000 in the hands of the Madras Government for a close scientific enquiry into the causation and prevention and the course of the disease. The Madras Government approached the advisory board of the Beit Memorial Fellowship for Medical Research to secure from them the services of a competent investigator.

The board have accordingly appointed Dr. S. W. Patterson, of Melbourne, an acknowleged authority on the subject, who is now studying in London under Professor Starling, and he will leave for Madras in September. The investigation is expected to take from two to three years, and during that period the value of the Beit Fellowship which Dr. Patterson holds will be increased by the trustees from £250 to £400 per annum, while an anonymous Indian donor [the Raja of Pithapuram] in Madras will supplement this with a similar payment and will also pay for all the necessay equipment. This gentleman has generously placed a sum of 50,000 rupees at the disposal of the Madras Government for the purposes of the investigation.

While we fully appreciate the Raja's generosity and public spirit, we think it would have been better if he had stipulated that the Madras Government were to make every possible effort to find a competent Indian medical man to undertake the enquiry; if the effort failed, then alone, but that under no circumstances was a colonial scientist to be appointed, they would be free to appoint a non-Indian. But, though the noble donor has not laid down any such conditions, the Madras Government ought to have looked out first of all for an Indian medical man. For the enquiry is to be conducted in India, the persons whose disease is to be investigated are Indians, and the man who has made a large donation for the enquiry is an Indian. To know all about the causation, prevention and course of the disease, one must be thoroughly acquainted with our climatic conditions and with the daily life, hab social customs, political, economic other conditions of work, &c., of the ple of different parts of India. One m also know the indigenous etiologies treatments of the disease. One must start with Western prepossessions prejudices in favour of or against particu kinds of food. We think a compete Indian medical man would have satisf these conditions better than a man European descent.

Dr. S. W. Patterson may be a com tent man, but it is not probable that h the only avilable competent man in world. Why then should an Indian no man's money go to enrich a colon Why should his money be spent to ena him to acquire knowledge and name fame? These colonials despise and hate If a human being undertook the investi tion of a canine disease, it would cert ly be because that man thought a d life of some value. As colonials hate and consider us utterly contemptible, we not think that they can make the m desirable medical investigators, teachers judges, so far as India is concerned. W further think that any self-respectin Indian medical man, or his patients wo hesitate to shake hands with a colon medical man, unless, of course, the lat gave unmistakeable proof of his freed from the colonial taint by expatriati himself. Under these circumstan a colonial doctor's relations w Indian physicians and patients can be cordial; and in the absence of c cordial relations, how can a comple investigation into a disease be possib when almost all the sufferers from it Indians and their physicians, too, in vast majority of cases, Indian?

We have reasons to think the Beng Government, too, are likely to institute similar enquiry. We hope the mistake Madras will not be repeated here.

Tagore Law Lectures—a suggestion.

None of the candidates for the Tag Law Professorship having been this y of approved merit, the Calcutta Univers has, it is said, resolved to invite the from distinguished lawyers and jurists and outside Bengal and even outside In But before the University goes out of India, it is necessary for the U versity to thoroughly satisfy its

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that there are no persons in India fit and willing to deliver lectures on some branch of law equal in merit to the average of lectures delivered in previous years. The search for likely men need not be confined to the circle of practising lawyers. Among men in the judicial service, there are scholars and lawyers of great distinction. We can suggest, for instance, the name of Rai Bahadur Sris Chandra Basu, District Judge of Budaun in the United Provinces. He is known in and outside India for his Sanskrit scholarship and for the great service he has rendered to the cause of the spread of Sanskrit learning by editing and translating Panini's grammar, the *Siddhanta-Kaumudi* of Bhattoji Dikshita, many sacred books and philosophical treatises of the Hindus and the Sacred Laws of the Aryas.

The Pioneer writes :—

> Although Sris Chandra Basu's great ambition was to achieve a thorough mastery of Hindu Law, in which, as shown above, he has remarkably succeeded, the study of religions has been very dear to him. He has devoted much of his time to the comparative study of religions. Like the great Raja Ram Mohun Roy, he has studied the religious scriptures of the principal faiths of India from their original sources. A thorough master of Sanskrit and Arabic, the study of the Sacred Books of the Hindus and Mahomedans in the original did not present any difficulty to him. But he had to learn Hebrew and Greek to understand the old and new Testaments of the Christians.
>
> His creditable knowledge of Latin, French and German shows the interest he has also taken in comparative philology.

What we are going to suggest is that Babu Srischandra Basu be invited to deliver a course of lectures on some branch of Hindu or Muhammadan law. That our suggestion deserves serious consideration will appear from what *The Pioneer* wrote about Babu Sris Chandra in its issue of December 22,1912. It said :—

> At Ghazipur he had to try a very complicated case of Mahomedan Law. Can the Wahabis pray in the same mosque with the Sunnis? That was the dispute between the litigious parties who sought justice at his hands. Extensive reading of almost the whole literature of Mahomedan jurisprudence in the original Arabic—for which he had to get books published outside India, in Mahomedan countries such as Egypt and Persia, took him nearly a year to decide this important case. It is a decision which is of great value to Indian lawyers, for it has settled, once for all, a very moot point of Mahomedan law.

The first extract from the *Pioneer* testifies to his mastery of Hindu Law.

A British Lesson of Patriotism

It is well-known that on the eve of the outbreak of hostilities, the United Kingdom was on the brink of civil war,—King George thought so and his words had the tacit support of the Liberal cabinet. Ulster was spoiling for a fight. The Irish Nationalists were quite ready to take up the challenge. Military preparations in the form of collection of firearms and ammunition, and of drilling volunteers had been going on on both sides. The suffragettes were up in arms against British society, damaging and destroying property and making the holding of meetings of any sort a thing of extreme difficulty. Even before the menacing attitude of Ulster had become a matter of common knowledge, the labouring classes had been engaged in a strenuous conflict with the class of capitalists, who also supply the majority of the lawmakers and rulers of England. But finding the impunity with which the Ulster leaders could make warlike preparations and use threatening language, and the deference and consideration with which they were treated, the labor party had become bolder and threatened to follow the example of Ulster, in the realization of their aims.

But lo! when the war came, all party disputes, all conflicts between the sexes came to an end, as if by the waving of a magician's wand. Great Britain and Ireland must present a united front to the enemy, and that they are doing.

India knows that the Kauravas, the sons of Dhritarashtra, were a hundred in number, and their cousins, the Pandava brothers, were five. When the Pandavas were pitted against the Kauravas, five brothers fought a hundred. But when both the branches of the race had a common enemy they thought of themselves as 105 brothers. The lesson is there, but its modern example comes from a distant land.

Should the Congress be held ?

It seems some persons had seriously discussed whether in view of the war raging, the Indian National Congress should hold its session in Madras this year or not. The conclusion arrived at, that it should, is right. The deliberations of the Congress, even if held every day in the year, and the speeches delivered from its platform, though repeated daily, are not likely to give rise to any trouble in India. Indian agitation is not like British agitation. Indian agitators are not like British men, nor like British women either. There is no

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resemblance between the Congress movement on the one hand, and the Ulster agitation and suffragette movement on the other. The British bureaucracy out here also do not at heart, whatever they may say, make the mistake of thinking that the Congresswallas are the Ulsterites or male suffragettes of India. So the cessation of all activities on the part of Ulster and the suffragettes need not be taken as a precedent for not holding a session of the Congress.

Political agitaton.

A suggestion has also been made that so long as the war lasts, all political agitation, in the press or on the platform, should cease. That is a large order. Why not say that all newspapers should stop publication? We agree only to this extent that it is inexpedient at present to ventilate old and standing grievances in such a way as to cause any ferment among the people. Before any suggestion to stop political agitation had been made, the Sikhs showed their sound judgment by refraining of their own accord from any agitation on Canada's treatment of Indian immigrants, who are mostly Sikhs.

But we must demand on our part that the bureaucracy also should not take this opportunity to give effect to unpopular measures. We do think it inexpedient to start any new agitation or continue any old one now. But is it utterly impossible for the bureaucracy to postpone for a time the carrying out of unpopular measures? Or do the servants of the Crown think that the most convenient and auspicious moment for giving effect to unpopular schemes is when people are not disposed to agitate? An example in Bengal is the partition of Mymensingh.

Mymensingh educational conference.

From the popular point of view the educational conference presided over by the magistrate of Mymensingh has been quite successful. No arbitrary limit has been set to the number of students in a school, the junior classes are not to be separated from the higher classes and formed into separate schools, living in hostels has not been made compulsory, new schools are to be opened, and applications for the recognition of new schools are to be generously dealt with by the department. While it is right and proper and necessary in every country to have high ideals of education and a high standard of officiciency, it is not expedient in an illiterate country like India absolutely to insist on ideals and standards which stand in the way of the spread of education. This has been recognised by the conference. Mr. Spry, the district magistrate, did his work with tact and courtesy. The leaders of the people expressed their views with frankness.

Volunteering.

It had not been anticipated that Indian sepoys would be empoyed to fight European soldiers in Europe. But it has been felt necessaryto utilize the fighting capacity of sepoys in this way. Similarly with the enrollment of Indian volunteers is felt to be a necessity, Government would be able to find arguments in its favour.

Congress Presidentship.

Either Lala Lajpat Rai or Babu Bhupendranath Basu will be elected president for the next session of the Indian National Congress. Both are worthy of the honour and no comparisons as to worth ought to be made. As Babu Bhupendranath is older than the Lala, he may be elected for this year. Journalists will readily remember a fitting reason for his early election in the fact that when the latest press act was passed, Pandit Madan Mohan Malaviya and he were the only two non-official members of the Viceroy's Council who had the steadiness of nerve and foresight to oppose the measure. Pandit Malaviya has been hohoured, Babu Bhupendranath should have his turn early.

Indian Loan to Persia.

Sometime ago Reuter sent a message that Sir Edward Grey had "said that the Government proposed to advance another £50,000 to pay the Swedish gendarmerie in Persia, "of which half would be borne by India, to prevent the force collapsing." It would have been well if Sir Edward had proved that the people of India would derive as much benefit from the development of commerce in Persia as the British people.

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THE PASSION FOR THE CITY

IN the national epic poem of ancient Rome —Virgil's Aeneid—a picture is drawn of Aeneas, the hero of the story, climbing to the top of a hill and gazing down with envy upon what he sees from that situation. The sight that meets his eyes is a number of stately buildings whose place but a little while before had been occupied by a few savage huts. It is the city of Carthage in process of erection. Aeneas, fleeing from his own city, which has been destroyed by enemies, "wondered at the gates, and the din, and the paved streets. Eagerly the Tyrians ply their work ; some carry on the walls and build a massive citadel, and with their hands roll up stones ; part choose the site for houses, and mark it out with a furrow.....Here some are digging a harbour, whilst there others are laying the deep foundations of a theatre and hewing from the quarries huge columns".....The quotation is from a useful prose translation of Virgil. "Happy people !" exclaims Aeneas, who is destined after many wanderings to found his own city, the city of Rome, "Happy people, your walls already rise !"

A commentator remarks upon the above passage that "the passion for the city is the keynote of the Aeneid"—a saying which reveals in a flash one whole side of the genius of Virgil, and flings into prominence what was perhaps the deepest instinct in the spirit of the Roman people, the builders both of edifices and laws which have lasted until the present day. "The passion for the city is the keynote of the Aeneid," and the poem is therefore a reflection of the Roman spirit. But it is more even than this. Like Plato's Republic, or the Roman Catholic Church, or the Feudal System, or the American Colonies, or the British Constitution, or the present day faith called Socialism, it is a reflection of the spirit of Europe. A poet is both an interpreter and a prophet unconsciously to himself of the doings of his people ; Virgil is an interpreter and a prophet not of the Roman spirit alone, but of the spirit of an entire civilisation, which had its roots extending far into the past when Virgil helped to water them, and which still stretches its branches over living heads with constantly renewed protection to many peoples against sunshine and storm. The tendency and temper which has been predominant in the West from ancient times until our own finds its unconscious revelation in Virgil, whose words might express the passion at the heart of many persons in the present day whether they have ever opened a book of Latin poetry or whether they have not : "Happy people, your walls already rise !"

The remarkable fact about the European city is that it has been built many times, and as often destroyed, and afterwards built up again, and that the work of destruction and reconstruction is going on as rapidly as ever in the present day. The genius of Rome, which was the genius for health and home, city and law, civilisation and religion and government, did not die when the Roman Empire was broken up, but descended into the Roman Catholic Church, and revived again in a manner beyond explanation in the barbarian bosoms which submitted to the Roman Catholic Church and evolved the orderly structure of the Feudal System. Europe in possession of the Feudal System, with its serviceable institutions and its lordly social and ecclesiastical theories, enjoyed the most moral, the best planned, the most all-defensive and all-inclusive social frame which the West has yet contrived. Nothing so good and complete in the general survey has been produced in Europe since the Feudal frame-work fell, but the destructive forces which were irresistible, proved also in the long run to be reconstructive forces, rebuilding the city in accordance with their own plan. Trade and science and the spirit of nationalism seemed at first to be purely destructive agencies, but by and by it was to appear what a debt Europe was to owe to anarchy. No sooner did trade and commerce begin to expand than they were conscious

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of themselves as intruders subjected to the ban of the church, which discountenanced the giving and taking of interest. The conservative, religious impulse proved the weaker of the two, and many good consciences must have been shocked, many social engineers and architects must have heard the rafters of their city rattling about their heads. It was as fortunate as it was inevitable that interest (in the economists' sense) triumphed over religion, since the accumulation of selfish wealth meant the encouragement of individual enterprise. The objection raised by the Church in those days to what has grown to be a nerve of modern industrialism has been revived in our own time by the socialists with much greater breadth of vision. The Roman Catholic Church joined with the Feudal System had maintained a sense of social responsibility through all ranks of society, so that no man could starve without his fellows feeling guilty for his death. This social feeling the selfishness of trade and interest came to disturb, and it was a just instinct which led the Church to foresee and fear the dissolution of ancient social fastenings. No Churchman indeed foresaw so much as the extremes of modern industrial competition pushing the weakest to the wall, and even proclaiming that it was good that as many as possible should go to the wall: no Churchman dreamed of large classes of men living in idleness and uselessness, or as shareholders, recipients of dividends which the new class of wage-earners would be sweated to produce for them: the mediaeval condemnation of interest was founded upon mere respect for authority, combined with the fear of the dimly realised changes it was destined to bring about. Nevertheless it is possible to be glad that that condemnation was pronounced, and that it failed, and that it is going again to be pronounced after the flight of so many centuries, with a fair prospect of getting itself accepted. The destruction of ancient religious ideas upon the subject of interest has meant a phenomenal growth in human power over the production of wealth, accompanied by phenomenal misery: the restoration of the ancient religious ideas at the demand of the city builders may mean a juster and more generous distribution of the means of life than has hitherto been possible in the history of the world. Thus the destruction of the old city built and maintained with piety has been a prelude through pain of the building of a greater city.

In the same way, when the New Learning came to Europe with the revival of knowledge of Greek literature, and with the discovery was made that the earth moved round the sun, the ancient traditions and the ancient established order suffered. Simultaneously the detection of abuses which had crept into religious institutions combined with other forces to raise the wave of the Reformation and shatter the unity of the Church of Christendom. Europe was given over to a period of intellectual and ecclesiastical disruption, out of which in course of time appeared many shapes of good which to present day thinking enormously overbalance whatever the loss may have been. The Protestant churches have never approached in dignity and charity and splendour of the Roman Catholic Church, of which they are fragments: the American Colonies on the other hand, the enlarged freedom of individuals, and the collaborative, unexpected structure of modern science and philosophy open up boundless vistas of growth, and are remarkable instances of re-construction issuing out of dissolution. And of equal moment to the future of mankind was the outburst of mechanical construction in the service of industry, which was one of the fruits of the resurrection of science. The spinning-jenny, the power loom, or the steam engine were at first purely destructive and anarchical forces, overturning ancient habits of life and livelihood, altering the very Dwellings of the people, reducing multitudes to starvation and not sparing even the children, who were drawn into the newly erected Factories, and brutally ill-treated in a manner which darkens the blackest page of all English domestic history. Lord Shaftesbury and his friends engaged in their long struggle, and eventually passed their Factory Act in defence of the children, since when there has been no limit to legislation which has become more and more socialistic in character. The one thing certain about socialism is that it is not anarchy: so that every blow dealt to social order in Europe has come by and by some new creation. The passion for the city in the largest sense of the word has been the keynote of European history. In

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middle ages men summed up their aspirations in the phrase "the City of God." The watchword of to-day is "the City of Humanity."

The contrast between the turn events took in Europe and the turn taken by events in India throws light upon the differing mental characters of men in the West and the East. India built an extraordinarily good house to live in when she invented the village community and the caste system. The house once built however, circumstances and piety consecrated it, and forbade all efforts of destruction, and consequently all attempts to surpass what had been done before. Europe chose restlessness. India preferred stagnation. The West, urged by ungovernable forces emerging from its own spirit, flung down every altar and trampled upon every sacred idea. The East, more self-controlled, preserved the reverence for its gods and submitted its neck to the sanctimonious yoke of custom. Europe has been the more daring, India the more religious. But in what sense of the word? Is it religion which makes a civilisation great? I believe it is; and that the religion which tries new experiments and breaks down old moralities is a nobler religion than that of pure conservatism. In the profoundest sense of the word the West is more religious than the East! Under the mask of materialism which is all that to superficial perception is visible in the West, exists the spiritual life of courage and of the faith that marches in blind confidence or anguish towards the future. Men in the West have not been so subject to the tyranny of their own conceptions as men in the East. They have entertained the loftiest ideals of Church and State, they have governed their course with the aid of conscious aspirations, but these seasons of apparent certainty and knowledge have alternated with seasons of the irruption of blind impulses and powers struggling towards the birth, driving men whither they knew not, and strewing their path with the wreckage of temple and home. The re-birth of science in Europe was such a season. The idea that the earth moved round the sun offended church and state, and gave every man a sense of insecurity. The pioneers of scientific investigation had only their private passion to depend upon. It was strong enough to carry them across their own fears and the fires of persecution. They wrecked a world, and re-made a world. Today the man of science is the representative not of disloyalty to truth but of the noblest loyalty for it. The veracity of Europe is grounded upon the man of science. No such reverence for fact is to be found as in him. When Darwin uttered the word Evolution, and traced man's origin from a common ancestor with the monkey, the house of idealism in Europe fell with a crash. Men had had in the past to accept the knowledge that their earth was not the centre and cynosure of the universe, as they had formerly supposed. There remained to support their pride the fond idea that there was a fundamental difference of origin separating them from the rest of living creatures. This remaining shred of comfort was now taken away: Darwin had afflicted everyman with a sense of degradation. As time passed by however it was perceived that what mankind had lost in one direction they had gained in another. If man had been taught to think less of himself, he had been compelled to conceive more highly of the universe. This fact enlarged rather than lessened his dignity. His pride now was in the whole, the greater than he, rather than in himself. It is a more awful situation to belong to the Milky Way than to be resident upon a stable star, and the fate of mankind only gains in grandeur by the knowledge of the evolutionary past. Galileo and Darwin who seemed at first to be enemies and destroyers of human ideals and faiths, have become the architects of of new and nobler conceptions. The two grandest ideas that men have ever possessed are the idea of Gravitation and the idea of Evolution. Any doubter about human progress can be pointed to these imaginative treasures.

European science and European ways of thinking generally have now come to India, and are presented to the minds of young men in colleges. Immediate consternation and confusion has been the result: a necessary but not unfavourable symptom. The desire for wealth also is entering India, and here again there is reason for hope rather than for fear. Along with science will come the morality of science, which is love of truth, the discipline of faculties, and the freedom of the imagination; and along with wealth will come the morality of the creator of wealth, which is honesty in deed and word, punc-

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tuality in habit, and the service of social welfare.

The Roman Catholic Church and the Feudal System, when both were at their best, represented the common will, the common safety, and the common feeling of the peoples of Europe. Private wealth, science, the Renaissance and the Reformation were the swinging of the pendulum towards the opposite extreme of individual liberty. The Feudal System became an anachronism and the Church a tyranny arresting the development of personality, which was the unperceived goal towards which the efforts of men were stretching when ancient institutions and time-honoured ways of living and thinking ceased to satisfy them. The pendulum seems now to have travelled to its farthest limit in the direction of pure individualism, and to be about to turn towards the strengthening of everyman's sense of responsibility to society. The social ill effects of the extreme development of individualism in modern industry are bringing about the reaction, of which the promise or foreboding is felt in literature and in the spread of the movement called Socialism. The passion for the city is becoming once again consciously the keynote of European history, and the hearts of men are hungry like the heart of Aeneas to see the walls rise.

One of the best preachers of Socialism is a man who took explicit pains to separate himself from socialists—John Ruskin. All over the writings of John Ruskin are scattered denunciations of the existing commercial-minded civilisation, and all over his books are scattered formative ideas with regard to the building of the city of the future. In "Sesame and Lilies" this city is called by the name of "sure good," and "sure good," says Ruskin, "is first in feeding people, then in dressing people, then in lodging people, and lastly in rightly pleasing people with arts or sciences or any other subject of thought." The realisation of "sure good" will necessitate a vast amount of state action and interference with individual liberty, from which necessities Ruskin does not shrink, and in so far is to be reckoned a socialist. The name of Ruskin in fact is one of the symbols nowadays borne upon the banner of socialism, along with the name of Carlyle, another disbeliever in Democracy, who nevertheless assisted to roll the wave of democratic progress onward. For Democracy or socialism (the two terms so people regard as synonymous) absorbs spirit of its critics and opponents, gathers into itself the strength of ev powerful and respect-worthy adversa This is one of the signs by which socialis may be known for a stirring of the deep of life in Europe, and not for a temporar current breaking the surface.

The socialist movement while it d cards the name of religion is in essence p foundly religious. As if he felt that he mig be laying himself open to the charge materialism when putting forward definition of "sure good," Ruskin h taken the pains to explain the close int connection which he conceives to lie b tween ordinary, everyday, practical soc service and the spirit of pure religi "In contention with material evil you m find out the nature of all evil." H further, upon personal and social dedi tion to the arts of feeding and dressi and lodging people "will be founded inde at last, an infallible religion. The greate of all the mysteries of life, and the mo terrible is the corruption of even th sincerest religion which is not daily found ed upon rational, effective, honourable an helpful action."

In other words the building of the Ci of Man is the way to the building of th City of God. Men cannot afford to de pise wealth, and material things and th knowledge of their own welfare.

The greatest philosopher today livi in Bengal said to me upon the occasi of his return from England that the vulg rity of the West was money-making, an that the vulgarity of the East as represen ed by India was effortlessness. I do no know whether Dr. Seal would agree wi me in adding that money-making is a hop ful type of vulgarity, because somethi better may by and by come out of it whereas effortlessness gives us nothing t look forward to. Be that as it may, ther is something greater than vulgarity in th dignity and calm of life in the India villages, and there is something whi does not look like effortlessness in it apprenticeship of Indian young m to various pursuits of knowledge an to business habits. The peasant dwelling upon the soil sustains the ancient medita tive life in India, and the young m entering upon novel ways and the hum blest services represent the new force

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which are astir out here as in the West towards the building of the city. The honest worker is the best patriot, and the lowliest tasks grow large in their significance from this point of view.

P. E. RICHARDS.

THE ALL-INDIA JAINA LITERARY CONFERENCE*

PERMIT me to thank you heartily for the signal honour you have done me by asking me to preside on this great occasion. It is at once a pleasure and a privilege to come in contact with such a galaxy of erudite scholars as I see before me, but there is a personal consideration also. This call of yours has afforded me an opportunity to see the people of this part of our great country, to mix with them, to have some idea of their manners and customs, and to visit some of their historic places and shrines. So I have a double reason to thank you.

I present my greetings to the distinguished representatives of Jaina community who have congregated in this august gathering from Bombay, Punjab and Bengal—from all parts of India.

It is in the fitness of the things that the first Jaina Literary Conference should hold its session in this historic city of Jodhpur which played such an important part in ancient and medieval times in the history of Rajputana. Marwar is a name to conjure with—so rich is it in historical associations. One is carried back in imagination to the classical times when the Venerable Ratnaprabhacharya, seventy years after the *Nirvana* of Mahavira Swami, founded the famous *Oswal* race in the place called Upakesapattana (modern Osia). Here in a temple near the village of Barli there has been discovered an inscription dated the 84th year of the *Nirvana* of Mahavira bearing the name of the town of Majjhimika or Madhyamika and proving the great antiquity of Jainism in Rajputana. It may be interesting to scholars to notice that this very town of Madhyamika has been mentioned in the Mahabhashya of Patanjali. Early in the 8th century A. D. the poet Bhababhuti made mention of the Lavana river in the *Malatimadhava* and the famous city of Padmavati in its vicinity. Then one seems to hear of the din and clash of arms and armour in the middle ages till coming to more modern times one finds Jodhpur in prosperity and grandeur under the Pax Britannica. The present enlightened and cultured ruler is an ideal prince whose patronage of learning and education is well-known.

Barring their sadhus, who are of course above all worldly concerns, the Jainas are known to the world as a mercantile community, who are marching abreast of the times. This is evident from their literary activities and many-sided educational endeavours. There is in them an earnest desire for the spread of education, both English and Sanskrit. I have come across many persons, themselves cultured and educated, who are earnestly bent upon spreading education in their community.

The Jaina literature is vast and varied, embracing a wide field of knowledge. It contains valuable works on Philosophy, History, Rhetoric, Astronomy, Grammar and other Sciences. It has revealed to the astonished world vast hidden treasures of Indian thought. From about two thousand and five hundred years ago down to the present time its contributions to the domain of thought have not been inconsiderable, and some of the works published have been the wonder of the world of letters, and there are many scholars, both in India and abroad, already in the field to exploit this new mine of knowlege.

The ancient works of Jaina literature were written in Sanskrit and Prakrit; but about seven hundred years ago, in order to reach the people the old books were translated and new books written in

* Presidential address of Mahamahopadhyaya Satish chandra Vidyabhusana, M. A., Ph. D., M. R. A. S., F. A. S. B., F. I. R. S., Siddhanta-mahodadhi, Principal, Sanskrit College, Calcutta, at the Jaina Literary conference held at Jodhpur.

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Marathi, Hindi, Bengali and principally in the Gujrati language.

It should be the endeavour of this Jaina Literary Conference to bring out authoritative and exhaustive editions of old works and also to translate them into the various dialects of India, and as it is not possible to get due recognition of any work in these days unless and until it is made known in Europe, it should also be the aim of this Conference to produce translations of their valuable works in English, French and German. A beginning has already been made in this direction by Dr. Hermann Jacobi and other European savants. It is a matter of sincere satisfaction that Indian scholars are not behindhand in this matter.

I feel it to be a great honour to be invited to speak something in this learned gathering. I am, however, at a loss to make out where to begin—the object of the Conference is so vast, and my audience so learned and distinguished. I shall ask their leave to speak a few words on the cardinal doctrine of Jainism, the famous *Syadvada* or *Sapta-bhangi-nyaya*, which may be said to be the keynote of the Jaina philosophy.

The *Syadvada* or the assertion of possibilities otherwise called the *Sapta-bhangi-nyaya* or the Sevenfold Paralogism consists of the following seven conditions of things: *viz.* (1) May be, (2) May be, it is not, (3) May be, it is and it is not, (4) May be, it is indescribable, (5) May be, it is, and yet is indescribable, (6) May be, it is not, and yet is indescribable, (7) May be, it is, and it is not, also indescribable.

According to the Jaina belief the doctrine of Syadvada was preached by the Tirthankaras from time immemorial and Mahavira Swami, the last Tirthankar, preached 2440 years ago, this doctrine, the enunciation and definition of which are to be found in *Bhagavati Sutra*, *Sthananga Sutra*, *Anuyogadwar Sutra*, *Prajnapan Sutra*, etc., which form the Jaina Canonical Scriptures.

Bhadrabahu Swami called *Yuga-pradhan*, the foremost man of his time, and who lived about the fourth century A.D., gave an exposition of the same doctrine in his Prakrit commentary called *Sutra Kritanga Niryukti*.

The famous Jaina logician Siddhasena Divakar, who lived in the court of King Vikramaditya, gave an exposition of the doctrine in his well-known work call *Sammati Tarka Sutra*.

Jina Bhadragani Kshma Sramana in h commentary called *Visheshabhashya Bhasya* gives a lucid exposition of the sa doctrine.

But the philosopher who tackled th subject in a masterly way examining th various aspects of the doctrine of As *Nasti*, etc., was Samant Bhadracharya, member of the Digambar sect, who flouris ed about 600 A. D. and was the author a book called *Apta Mimansa*. The doctri received attention from such emine Swetambar logicians as Haribhadra Su Buddhisagar Suri, Deva Suri (about 11 A. D.), Hema Chandra Suri (about 11 A. D.), and Mallisena Suri, the famo author of *Syadvada Manjari*. Subsequen ly many Swetambar and Digambar lo cians dealt with the subject in their wor until a complete handbook of the doctri called Sapta-Bhangi-Tarangini was writt by a Digambar logician called Bimala D about 300 years ago.

This profound and subtle doctrine evok a host of criticisms from Buddhistic ac Brahmanic logicians of eminence. Dharm Kirti, the famous Buddhist logician, earl in the 7th century A. D. criticised the do trine in his famous work called *Pram vartikakarik* and his criticisms were met a answered by Haribhadra Suri in his we known book called *Anekanta Jayapatak* It is interesting to note that this doctri has been reviewed by the Brahmanic sa Vyasa in the Brahmasutra, Book ii, Chap ii, Aphorism 33. The famous Shankar charya, who flourished in the 8th centu A. D., in his commentary called Shankar Bhasya and Vachaspati Misra in the 10 century A. D. in his glossary on Shankar Bhasya called Bhamati, and Madh Acharyya in his Sarva-Darshana-Sangra have all criticised this doctrine.

Though the Brahmanic philosophe have attributed to this doctrine the fa that it leads to uncertainties and that t seven conditions are mutually incomp tible, still a calm and dispassionate co sideration of the doctrine will reveal i excellence consisting in its comprehensiv ness and its embracing all possible con tions in which things might be suppos to exist.

It is known to all that the Brahman philosopher Kanada, the founder of t Vaiseshika Philosophy, laid down six ca

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gories all included in the head : "It is or Existence." Later commentators added another category called 'Non-existence or It is not.' The Buddhists astonished the world by declaring that *Nirvana* or *Sunyata* was that which transcended four conditions, viz.—Existence, Non-existence, Both, and Neither (Asti, Nasti, Ubhaya and Anubhaya, Iti chatuskoti vinirmuktam Sunyatvam). But the Jaina doctrine of Syadvada has laid down seven conditions which we believe include all possible alternatives.

I do not wish to dwell at length on a philosophical doctrine which has engaged the attention of some of the most mighty minds of the world and about which volumes have been written. I merely mentioned it as an example of the precious gems that lie hidden in the Jaina literature and which I hope and trust will be the work of this Conference to exhibit to the world to admire and to profit by.

I expect great results from this the first sitting of the Jain Literary Conference under the distinguished auspices of the very learned and pious Swetambar High-priest the Venerable Vijayadharma Suri Shastravisharad Jainacharya, whose scholarship and piety are in the knowledge of all in and outside India and whose name and popularity are in themselves an earnest of success.



Satischandra Vidyabhusan.

The importance of such a Literay Conference can be hardly exaggerated. It affords Jain scholars and other workers in the field of Jain Literature a common meeting place to discuss and devise the ways and means of preserving and propagating the various branches of the Jain Literature. Such discussions will enrich the literature itself, breed a truly critical spirit as well as a spirit of research, and such discussions in the presence of the leaders and scholars of the other Indian Communities will clear the atmosphere by removing from their minds many misconceptions regarding the Jains and their religion and literature.

In this connection may I throw out some practical hints for the consideration of the Conference? A detailed consideration of these things is out of place in a presidential address. I shall, therefore, refer to them only very briefly :—

(i) It is desirable to establish a Central Jain Library in which an attempt should be made to collect all the available manuscripts and printed books of the Swetambara and Digambara sects, in more sets

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than one. There will be a reading room attached to it, where scholars may either personally come or send queries for purposes of reference. The library should be in the charge of a learned scholar.

(ii) It is necessary to establish a Society called the Jaina Text Society which will arrange for the publication of important Jaina texts. It is hoped that this will draw Jaina scholars from India and abroad to bring out critical editions of Jaina works on all subjects and of all times.

(iii) Attempts should be made to found a Central Jaina Museum, where sacred relics, curios and other objects of antiquity will be preserved. The utility of such an institution need not be amplified here. It is in the knowledge of everybody that the presidencies of Bombay, Madras and Bengal and Rajputana abound with Jaina paintings, sculptures, inscribed plates and Jaina images.

(iv) The Calcutta University has already accepted Jaina works as alternative courses for the M.A. Degree in Sanskrit and it is hoped that the other Universities will follow suit. Endeavours should be made to see that Jaina text books are prescribed as an alternative course for the F.A. and B.A. Examinations of our Universities.

Long may the venerable Vijaya Dharmasuri live and work. He has got a host of eminent disciples, many of whom are present here to-day. Their scholarship, enthusiasm and firm determination are an asset to the Jaina community. Backed by these disciples and other numerous sympathisers and supporters, may he bring about the revival of Jaina learning and pave the way to the reconciliation between the Swetambara and Digambara sects of the vast Jaina community.

May this Literary Conference inaugurate a new era of progress and advancement of Jaina culture under the sun-shine of our benign British Government, whose watchword is Education and Enlightenment.

SATIS CHANDRA VIDYABHUSANA

A PATRIOTIC CHINESE LADY

BY the courtesy of a young Indian lady I had the privilege of meeting a Chinese lady for the first time in my life, the other day. She is a student in one of the London colleges, and from her conversation it appeared that she was animated with the highest ideals of patriotism towards her country. Her ideas are so interesting and in some respects inspiring that I think they deserve a circulation in India, where I trust they will be read with great interest.

The first question that I put her was relating to the object of her visit to this country. She promptly replied, 'Study.' "Study, with what aim?" was the next question. "To serve my conntry," was the reply. She gave me to understand that she intended to consecrate her life to the service of her mother country, which, she said, was in a peculiarly difficult position just now. It required the fullest devotion and co-operation of all her sons and daughters to enable her to keep her head above waters and to preserve her independence. "We have enough of traitors," continued she, "but few who are imbued with lofty ideals for their country. My place is among my country women and I intend to give my life for their service." But the depth of her patriotism was only disclosed when I questioned her about her religion. She is a convert to Christianity, while her parents are Buddhist. Inspite of her conversion to Christianity she is being maintained and educated by her parents. "What made you change your religion?" was my question. In reply she gave me three reasons. The first was that she wanted to lead the Chinese Christian women to Chinese nationalism. She was of opinion that Chinese Christians were lacking in a feeling of patriotism and it was necessary that they should have some ardent nationalist among them to lead them to the right path. The idea that underlay her answer was that Christianity had led them away from

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national ideals, and so it was necessary that some women who loved their country should work among them. The second reason was of a similar nature but of a general kind. She thought that for some time to come Christianity was bound to make progress in China and she would like Chinese converts to Christianity to remain nationalists. "Both these reasons are secular," said I, 'though lofty in one sense." "But I wonted a religion also"; said she, "because in my opinion morality stands in danger, without some sort of religion. And as the prevailing form of religion in my country did not satisfy me, I adopted Christianity." "But did you study your own religion ?" was the next question I asked. "But we have no religion of our own," said she. "The teachings of Confucius are only general morality." "What about Buddhism ?" said I. "Oh, it is a frightfully difficult religion for me," said she. "What is the chief merit of Christianity in your eyes ?" asked I. "Hope" was the prompt reply. "Is indigenous religion in China altogether devoid of hope ?" said I. "The prevailing customs in my country," said she, "make one extremely unhappy and hold forth no hope in any direction. Even Buddhism there has degenerated to gross forms of idolatry and formulæ." "How were you introduced to Christianity ?" was my next question. "I used to read in a Mission School," said she.

"Do you believe in the infallibility of the Bible and in the virginity of the Mother of Christ ?"

"I do not believe that every word of the Bible is revealed, nor do I think it is necessary to believe in the virginity of Mary, for a belief in the sonship of Christ. Every one can be a Son of God."

"Your Christianity is hardly of an orthodox kind," said I, "and I think anybody can be a Christian of the kind without necessarily changing his religion."

The next question I asked her related to the women of China. She said, there was no purda in China, but the women were not allowed as much liberty as in England; for example it was rare for a Chinese girl to talk freely with a stranger even in the presence of her relatives and much less in their absence. The girls there, she said, generally marry at twenty; in better classes the bridegroom is only older by a year or two, otherwise there is no difference between the age of the parties to the marriage. "Is education common among the Chinese girls ?" asked I. "Only so much as enables them to correspond," said she. "But they are now being educated highly and lots of them receive secondary education. Married life in China, is not very happy, though there are very few examples of infidelity in married life."

"How do you like the English girls ?" was my next question. "They are very childish," said she. "It seems they have nothing serious about them; they care only about the pleasures of life" She proceeded to explain that was probably because their political domination in the world placed them in a position of ease. They have nothing to worry about, while we Asiatics are very anxious about our future and have to be serious about our present position.

'What about the Boxers rising.' "It was wrong," said she, "on their part to kill Europeans. We would have eventually won against Japan in the Chinese-Japanese war if our government had placed confidence in the people of China and had continued to fight. The Manchus, though they were not foreigners were not strictly Chinese even."

"Do you like English dress, manners and customs ?" asked I. She said, "I would observe them and dress myself in English fashion so long as I am in England, but I will revert to my own conditions of life, when I go back to my own country, as I do not wish that my people should become denationalised by imitating others and losing their individuality. The Japanese also had at first completely adopted European manners, customs and dress but are going back to their own now."

"Do you think China will become Christian ?" She said,she did not think so. Christianity will spread for some time to come, but will not be accepted universally. "Why are the Westerners so much afraid of the Chinese," asked I. "Because they are very hard-working and industrious, and the white people cannot compete with them. Whenever they go to a new place they employ Chinese labour, but when the Chinaman begins to set up for himself they cry for his expulsion."

I may add that the young lady was exceedingly fair, pretty and intelligent. She spoke English fluently and gave indica-

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tions of foreign accent only occasionally. My first acquaintance with a Chinese lady was very pleasant and exceedingly entertaining and inte-ing.

LONDON. LAJPAT RA

THE HUMAN PLANT

WONDERFUL EXPERIMENTS WHICH SUGGEST THAT THE NERVOUS SYSTEM OF PLANTS IS ALMOST IDENTICAL WITH THAT OF MAN.

In these days it seems to be impossible to live for more than a few weeks at a time without receiving some more or less serious mental shock. Soon after you have recovered from seeing an aeroplane weighing half-a-ton leave the ground, you are called on to make a mental adjustment which will reconcile you to travelling in a train hanging in midair, and in another day or two you may find yourself face to face with the adventure of speaking to someone fifty miles away without the aid even of a wire. It is getting a little difficult to keep up with science.

LIKE HUMAN BEINGS.

Just now Professor J. C. Bose—a Hindu scientist who has been sent by the Government of India to lay the results of his discoveries before the Western scientific world—is giving people shocks in Maida Vale. If you watch his astonishing experiments with plants and flowers, you have to leave an old world behind and enter a new one. The world where plants are merely plants becomes mercilessly out of date, and you are forced abruptly into a world where plants are almost human beings. Professor Bose makes you take the leap when he demonstrates that plants have a nervous system quite comparable with that of men, and makes them write down their life-story. So you step into yet another world.

SUDDEN DEATH.

Perhaps the most amazing experiment is one showing the actual death of a plant. This does not sound very wonderful—but have you ever seen a plant die? You have seen it gradually fade and wither; but it actually died long before it faded. Have you ever seen it die abruptly, as a man dies? Have you seen the death struggle of a plant? That is what Professor Bose shows you—and it is a disturbing thing to watch. It gives a plant a human quality.

The experiment is not easy to describe; but this is briefly what you see. In a darkened room you see a strip of light on the wall, and this light moves slowly to the left. Quite suddenly it hesitates and quivers and struggles, and then moves slowly to the right. It is when the light hesitates and quivers and struggles that you are watching the death of the plant.

WHAT KILLS IT

One of the Professor's great difficulties was to know how to kill a plant suddenly enough. When you pick a rose you kill it, but not abruptly. There is still a little nourishment for it in the stem, and its collapse is gradual. Such a death does n itself to dramatic demonstration. But Prof found that water at a high temperature—sa degrees Fahrenheit—would kill a plant suddenl he worked out a very ingenious way of showin First he cuts the stem of a plant so that it fr spiral, and on the outside of the spiral he a little piece of glass which will reflect that is thrown on to it. Then he puts the in warm water. Under the congenial influen the warmth the tendency is for the stem of the to expand. It enjoys the stimulant of the war just as a man will enjoy the stimulant of a hot and it shows its appreciation by expanding.

Being cut in the form of a spiral the ste bound to turn slightly as it expands, and this m ment is thrown by the little piece of glass throu lens on to the wall. As the temperature of the w is gradually increased, the movement, showa dramatically by the strip of light on the increases. But there comes a moment when the of the water is too much for the plant—when, in it is in danger of being scalded to death just man would be scalded if he were held in water w was gradually heated to boiling point. And plant's nervous system collapses just as the n system would collapse. The strip of light on wall pauses and quivers for a second, and returns along its path. It has died suddenly—sca to death—and the backward movement of the lig but a dramatic reproduction of the contraction o body—that contraction which immediately fo death.

THEIR SURPRISING FEELINGS.

Other experiments showing the feelings of plants equally surprising. Prof. Bose employs a compa force which causes the plant to give an answe signal—a twitch in reply. These signals are auto tically recorded on the delicate instruments the pr sor has invented and the records reveal the hi feelings of the plant. Some idea of the delicacy the instruments may be gained from the fact that can record a time interval so short as the 1,0 part of the duration of a heart-beat.

The Professor connected a plant with the ins ment, and then lightly struck one of the leaves once it was clear that the plant felt the blow jus a man would feel a blow. That is, its whole nerv system was affected, and its pulse, written down the ingenious recorder varied with the severity o blow. The Professor gave the plant a little si lant. At once the height of the pulse was increas It was given a depressing drug and the effect quickly seen in the feebler beating of the pulse.

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Making it Drink.

There was something almost humiliating in this sensitiveness of a mere plant to the very same agents to which men and women respond. No one would object to a plant being refreshed by water ; but what right has it to enjoy, as it were, a cup of tea ? When Professor Bose gave the plant a dose of alcohol its response through the recorder was ludicrously ready. One had the humiliation of watching a drunken plant. The plant is, indeed, always too brotherly.' Too much food makes it lethargic and incapable of reply, but the removal of the excess removes the lethargy.

The resonant recorder indicates the time taken by the plant to perceive a shock, and here again there is considerable likeness to humanity, for a stoutish plant will give its response in a slow and lordly fashion, but a thin one attains the acme of its excitement in an incredibly short time—in the case of mimosa in the six-hundredth part of a second. The perception part of the plant becomes very sluggish under fatigue. When excessively tired or bored it loses for the time all power of perception, and requires a rest-cure of at least half an hour to restore its equanimity.

Too Sheltered Life not good.

That the too sheltered life is no better for plants than for man is suggested by another interesting experiment. A plant which was carefully protected under glass from outside blows looked most sleek and flourishing, but its conducting power was found atrophied or paralysed. Yet when a succession of blows were rained on this effete and bloated specimen, the stimulus canalized its own path of conduction, and the plant soon became more alert and responsive, and its nervous impulses were very much quickened.

It is impossible for a spectator of the Professor's experiments to make any attempt to separate himself from the rest of life. In the matter of automatic heart-beats the Indian plant Desmodium Gyrans shows remarkable activity, and Professor Bose, by obtaining records of these pulsations, shows that the throbbings in the plant are affected by external agents in precisely the same way as the heart-beats of an animal. Thus, in plant, as in animal life, the pulse-frequency is increased under the action of warmth and lessened under cold. Under ether the throbbing of the plant is arrested, but revival is possible when the vapour is blown off. Chloroform is more fatal. There is, too, an extraordinary parallelism in the fact that those poisons which arrest the beat of the heart in a particular way arrest the plant pulsation in a corresponding manner. Also, taking advantage of the antagonistic reactions of specific poisons Professor Bose has been able to revive a poisoned leaf by the application of another counteracting poison.

Plants and Late Hours.

To find whether the plant varies in its state of responsiveness, Professor Bose has subjected mimosa (a plant especially sensitive and useful for this line of work) to uniform shocks repeated every hour of the day and night. And he was rewarded by the discovery that plants keep very late hours. Contrary to current views, the plant is awake till early in the morning, falling into deepest sleep between 6 and 9 a. m. when it becomes quite insensitive. It wakes gradually, and by noon is fully awake, becoming lethargic as the afternoon passes, to sleep again in the early morning.

The superiority of a man must, in fact, be established on a foundation more secure than sensibility. The most sensitive organ by which we can detect an electric current is our tongue. An average European can perceive a current as feeble as 6·4 microamperes (a microampere is a millionth part of the unit of current). Possibly the tongue of a Celt may be more excitable. But the plant mimosa is ten times more sensitive than this, and it is not in the case of special plants that this sensitiveness is felt. Nothing could appear more solid than the common radish. But under the persuasion of Professor Bose's instruments it responds vigorously to stimuli

That the establishment of this similarity of responsive actions in the plant and animal will be found of the highest significance is evident from the enthusiastic reception of these discoveries at Oxford, Cambridge, London, and Continental scientific centres. By study of the vegetable organisms the more complex physiological reactions of the human being may be understood. Thus, as Professor Bose says, community throughout the great ocean of life is seen to outweigh apparent dissimilarity. Diversity is swallowed up in unity.—*The Daily News and Leader.*

DOES MODERN TEACHING INDURATE SENSIBILITY ?

By Dr. Frederick A. Stuff, M.A. Litt. D. Professor of English Language and Literature, University of Nebraska.

"Introduction to the Science of Education"* by Professor Sarkar is attracting world-wide attention. The educational creed it seeks to interpret is unique and inspiring. A review of its tenets opens the vistas of modern education. Declarations in the general aim and the tutorial and organizational plan of this modern Magna Charta of education bear upon the problem of the development of sensibility. The first division of the "Educational Creed" includes the following:—

"A. General

I. Aim and criterion of education two-fold: the man must be (i) intellectually a discoverer of truths and (ii) morally, an organizer of institutions and a leader of men."

* Introduction to the Science of Education. By Benoy Kumar Sarkar, M. A., Longmans, Green and Co. New York, 1913, pp. XV-XVII.

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These are high and worthy ideals. A man developed under this criterion of education must serve as well as know. It has long been recognized that the man who serves his fellowmen best is the man who intuitively understands the power and effectiveness of sensibility as well as the power and effectiveness of knowledge. The proper development of sensibility is now demanding as much attention as the proper development of intellectuality. Those who understand the spirit and nature of true progress realize that the development of intellectuality at the cost of indurating sensibility robs citizenship of its inspiration and moral efficiency.

Professor Sarkar has provided against a certain form of the induration of sensibility by the second proposition in his "Educational Creed."

> "II. Moral Training to be imparted not through lessons culled from moral and religious textbooks, but through arrangements by which the student is actually made to develop habits of self-sacrifice and devotion to the interests of others by undertaking works of philanthropy and social service."

This laboratory method of the development of sensibility is a promising one. It ought to be worked out in detail and given a fair and honest trial. In this connection, however, it must be kept in mind that the induration of sensibility begins early. Therefore, it is necessary to begin the laboratory method of the development of sensibility in the lowest grades of the child's education. This can be best accomplished by the proper correlation of human experience and those experiences which are easily derived from the study of carefully selected literature suited at all times to the child's range of consciousness. The child must be enabled to find experiences in his environment which correspond with the experiences suggested in the literature selected for study.

The following simple plan has been used to develop the poetic impulse in children of the first grade. Certain words and phrases were taken from the poem to be studied before it was assigned to the class for study. The responses to those expressions are recorded just as given.

1. "Down from a cloud." What does this call to your mind? The child responded: "Once, I saw, after a rain, when I looked out of the window, little paths of light coming down from the clouds." Concerning the same phrase another pupil gave the following: "One day I was in the house and it was storming. The wind was blowing and the trees were bent nearly to the ground. I looked from the door and saw rain and bright streaks of lightning coming from the clouds."

2. "Softest light" was another phrase selected. The child was asked, "What does this call to your mind?" He responded: "One night there was a ring around the moon, and it looked like a soft light."

3. "Stars" was next selected as likely to call back some previous experience. The child responded: "Friday night the sky was full of stars. They looked like dots of gold sprinkled over the sky." Thus each child in the first year of his training, was prepared to find that he had something in his experience in common with what he was to find in the poem. He had something in his mind to associate with. The first important step in awakening his sensibility had been taken inductively and synthetically.

In the administration of the influence of literature chosen for any grade of study lies the greatest danger of the induration of sensibility. Literature is the treasury of experiences considered worthy of transmission from generation to generation. If these treasures are opened before minds unprepared to react upon them there will be no increase of sensibility.

Mr. R. C. Dutt in his admirable treaties on "The Literature of Bengal" has effectively presented the notion of the relation of poetry to the development of sensibility. His illuminating interpretation of this important subject ought to be indelibly stamped upon the memory.

> "Poetry may be defined as a piece of metrical composition, raising an image or string of ideas awakening our finer sensibilities. We shall try illustrate what we mean.
>
> "We all know, though it is scarcely possible define, what our nicer sensibilities, our finer emo are. To take an instance, emotion of laughter one of the nicer sensibilities, and a piece of com tion, calculated to move laughter, comes in more perly within the province of a comic journal, poetry accurately so called. On the other hand, ration for the mighty and the sublime, sorrow sympathy for the lowly and the suffering, love innocent and the beautiful, these, and such as are pre-eminently the finer sensibilities of our and that which excites these feelings is genuine ... ... A variety of things produce the same Natural scenery, seasons of the year, hours of the the incidents of our everyday life, the presence sence of dear relatives, all these produce the same in us; and we, therefore, say there is poetry

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group of children; there is poetry in the stillness of a calm evening by the margin of a lake: there is still nobler poetry in lofty mountains and snow-clad peaks. What we really mean is, that a group of children with shining faces, a lake sleeping under the stillness of evening, or a lofty mountain piercing through clouds and raising its serried snow-clad heights to the skies, inspire in us the same feelings of love or beauty or sublimity as a poetical composition does."*

We feel that Mr. Dutt is right. And one of the most important tasks in the teaching of literature and language is to rightly prepare the mind of the pupil to receive the images of poetry that the "finer sensibilities" may not be indurated. To this end there must be a wise correlation of the experiences of life with the experiences presented in literature. If the boy is to be developed from within by the aid of literature he must be enabled to see that he has something in his mind in common with the images which he finds in literature. Otherwise he cannot attend upon the subject because he has no typical experience in his mind by means of which to attend with. Herein lies the problem of attention, interest and reaction. Right procedure at this point guards against the induration of sensibility. The child must be taught to attend upon the study of literature with what he can gain from environment by means of which to attend with. If he is to find images of "clouds", "stars" and "softest light" in poetry he must be first directed in synthesizing his own life-experience. Later when he finds these words and phrases in poetry his own sense-images are illumined and his "finer sensibilities" are developed.

The induration of sensibility by unwise pedagogy is often far-reaching in consequences. Because of this a grave responsibility rests upon all teachers of literature. In a certain sense they are the custodians of the cultural ideas of the race. The development of the child for the highest social efficiency is largely in their hands. Citizenship is a matter of ideals as well as of practical knowledge. The teachers of literature and composition deal directly with the "finer sensibilities." It is their duty to recognize the poetic instinct in child-life and develop it into a consciousness in which right judgments of men and things will prevail. To know ideas at their right value is the beginning of wisdom that leads to power. To accomplish this teachers must go about their tasks in a workmanlike fashion. Just as the modern teacher of science develops the scientific consciousness by laboratory experience in the use of the lowest elements first, so the literature teacher must develop literary consciousness by presenting the lowest literary units and at every step enabling the pupil to first identify these elements as an organic part of his life-experience. If a boy is to read and interpret character in books he must first be energized to see that he reads and interprets character in the faces of his fellows and in what they say and do, and do not say, or do. When he is able to discern the nobleness and worth in the conduct of his associates he has taken the first step in the development of his power to see the same forces in books that present a series of human actions. Thus he is prepared for initiation into the cultural ideas and ideals of his race which have been stored up in the great treasure-house of literature for the nourishment and increase of the sensibility of mankind.

The development of strong sense-images in the minds of pulpils for the express purpose of developing sensibility is no new achievement in the pedagogy of India. Centuries ago it was done by intuition. It is now time to do it more consciously by methods which best conserve the imaginative energy of both teacher and pupils. The problem of how to deal with indurated sensibility dates far back in the past and has an interesting literary history. Once upon a time a Pandit believing in his power to develop insight concerning political and social science said to an anxious father whose sons were lacking in fine sensibility: "By six months' instruction I will make your majesty's sons thoroughly conversant with Political and Social Science." This was the daring proposal to King Sudarsana made by the great Vishnusarman. He may have had some misgiving as he sat on the terrace with the princes at their first meeting. But he had unfaltering confidence in his method. Intuitively he had divined the fact that the development of the soul through education must be from within. Guided by an unerring instinct he began the correlation of the literature of his time with human experience. His problem was the awaken-

* *The Literature of Bengal* by R. C. Dutt, Calcutta, 1887, pp. IX-XV.

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ing of sensibility. By the aid of concrete forms he enabled definite sense-images and made active the inner experiences that brought forth the insight which controls and guides impulse. His method was unique. Beginning with 1, Mitralabha, the acquisition of friends; he passed to 2, Suhridbheda, the creating of divisions among friends; then on to 3, Vigraha, the way to make war; concluding with 4, Sandhi, the way to make peace. The Crow, the Tortoise, the Deer and the Mouse were used to illustrate the art of making friends. The escape of the Tortoise aided by his three friends indicated the essential value of genuine friendship. The breaking of friendship between the Lion and the Bull by the greedy mischievous Jackal furnished the concrete images in the second study. War was made concrete by the battle between the Geese and the Peacocks. Deeds of valor characterized each of the contending forces. With great loss of life on both sides the fighting subsided. Diplomats were appointed to act as mediators. Their skilful diplomacy finally restored peace.

The Pandit's success in developing sensibility is indicated by what the Princes said and did. One day they said; "Sir! we are the sons of a king and we should like to hear something about war." It was a triumphant moment for the faithful Pandit. He had awakened interest. With even greater skill he proceeded in the effort to develop sensibility. The climax was reached in the portrayal of the heroic act of the Sarasa in protecting the life of the king while his own body was being pierced through and through by the sharp beak of his adversary. The Princes were aroused and exclaimed: "Truly the Sarasa showed his honour and loyalty in saving his master at the sacrifice of his own life." At the conclusion of the study about "the peace which men call golden" a satisfying response was given to the skilful teacher by those royal sons,—"Sir," replied the Princes, "You, through your goodness and learning have taught us all the round of our kingly duties; we have learned our lesson a[s] are contented." The inner awakening [of] those Princes became a potential value [to] society. It insured the social betterme[nt] of the people whom they were born [to] serve. To be made sensible concernin[g] one's duty toward one's fellows, to fir[st] insight that controls and guides impuls[e] is a social value which cannot be ove[r]estimated.

In the Niti-Shastra material to whi[ch] many minds have contributed there [is] strong evidence of the intuitive effort [to] correlate literature and human experien[ce] in behalf of social service by developin[g] sensibility and enabling insight. The in[-] trinsic value of the Hitopadeca and [its] forerunner the Panchatantra is the reveal[-] ment of the essential elements of a teachin[g] process that is being slowly perfected [in] these days of the science of education. Ye[t] in the face of all present progress there [is] still danger of indurating sensibility. How to awaken and develop sensibility under changing conditions making it productive serviceable and cultural is the greatest problem of modern education either in the East or the West. Without fine sensibility there can be no enduring culture. Culture characterized by breadth and depth of spirit and increasing light has been the open door to the spiritual life of mankind in all generations. Modern teaching must not be unmindful of its noble and sublime duty to society. To this end the advice of Professor Sarkar concerning tutorial and organizational plans should be carefully tested out:

"The mother-tongue must be the Medium of instruction in all subjects and through all standards.

"The laboratory and environment of student life must be the whole world of men and things."

By such fair and broad-minded methods the induration of sensibility in modern teaching can be reduced to the minimum. Then each child will be enabled to come into his own heritage, the power to see clearly, to feel nobly, to think wisely and act justly toward all mankind.

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THE UNDERGROUND ELECTRIC RAILWAYS OF LONDON

By Jasper Smith.

As a man thinks, so does he become; and daring achievements and great inventions are dimly foreshadowed in the mind of man for long ages before they are brought to birth in the physical world.

Ask an Indian who has never been out of India whether he can conceive a method of travelling under the ground by means of a long tunnel.

"Yes," he will answer, "we read that, at the time of the Ramayana, Ravana, king of what is now called Ceylon, wished to construct a tunnel under the sea, to reach Rama."

These are the seeds of the idea, and with these our Indian would be familiar; but even that knowledge would hardly prepare him for his first experience of that triumph of Western genius which is the blossom—or perhaps one should say the fruit. Next to the Metropolitan Police, who are famous all over the world, the most striking thing about London for one visiting that city for the first time, would be the underground electric railway—or the "Tube" as it is called, because the trains do not travel through tunnels of brick or stone, but through huge iron tubes. Those who have travelled by rail, through Central Asia, may have experienced something of the same sensation in passing through the long tunnels cut through the rock.

It is one of the many wonders of the West which the Indian student, returned from England, relates to his family; and the excitement of his little brother by his side, and the sparkling eyes of the women, tell of the keen interest of his audience. But the students who visit London in a year are a few hundred, the rest of India's sons and daughters have never beheld a "Tube"; and it is for these others that I write.

In our childhood we have heard tales of a magic carpet, which would carry its owner wherever he wished, but in London we have such a carpet at nearly every street corner. This magic carpet will carry you in a few minutes to any part of London, and you will meet with neither sun nor wind, with neither hail nor rain, on your way.

There are about a hundred and fifty Tube stations in London. Let us enter one of them. Here we are already faced with a marvel—for we do not have to ask anyone for our ticket! In front of us are a number of machines containing tickets; one contains tickets which can be bought for a penny, another contains tickets which can be bought for twopence, and so on. We place one, two, or three coins in the slot of the machine, and it produces the required ticket, stamps the correct date upon it, and delivers it to us!

There are booking offices, where one obtains return-tickets, and through-tickets for other railways, but ordinary tickets one buys from the machines, because it is quicker.

We now enter a lift and begin to descend. Down, down, shall we never stop? Finally the lift comes to a standstill at about a hundred-and-twenty feet from the surface, and we find ourselves in a corridor leading to the platform where we shall board a train. We notice that a refreshing breeze is blowing along the corridor, and this strikes us as odd, so far below the surface of the earth? The corridor along which we walk has no straight sides, but is built in the shape of a tube, and the walls are spotlessly clean, and are of white tiles.

We see the train departing from the station just as we arrive, and, with memories of waiting for trains on ordinary railways, we think of making our way back to the great circular shaft in which we can hear the three or four lifts still running, but we remember just in time that this is indeed no ordinary railway, and that another train will surely be here one and a half minutes after the departure of the last one. In the mean-

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time we can examine the station at our leisure. We have already noticed one thing which accounts for the breeze in the corridor, at any rate: we have here not a large tunnel with small trains of varying sizes running through it, but a train so built as to exactly fit the tube through which it runs; the result of this is that the train acts like the piston of a pump, driving the air before it—and so the fresh air which is supplied to the stations by means of electric fans, is kept in continual motion. Another thing which attracts our attention is a queer-looking clock, with only one hand. This is the Headway Clock. What look like the twelve hours, are really minutes, and it tells the driver of the train how many minutes ahead of him the next train (or, as we should say, the last train) is. The Headway Clock is very useful, for it tells the driver whether or not he is late, and, if so, how much; for instance, suppose it indicates 1¾ minutes, and there is supposed to be 1½ minutes between each train, he knows he is ¼ of a minute late—and every second is important on this wonderful railway.

A second train soon arrives, and we board it. This train is composed of three carriages. On the middle carriage there are folding iron gates at each end, and on the two other carriages there are similar gates at the ends at which they are attached to the middle carriage. A corridor runs the whole length of the train, and a guard, or conductor, stands at each of the places where the gates are. As soon as the passengers are on board, each guard touches a lever which rings a bell, and the train starts. Each bell has a different note, so that the driver is able to tell that each has rung. As we arrive at each station, the guard announces the name of it, and as the trains starts, he announces the name of the next station. Reaching our destination, we are whirled to the surface of the earth again, and so ends a journey on what is probably the safest railway in the world. And yet this safety is not due to any slowness, or deliberation—for instance, the train waits for no longer than 20 seconds in a station!

No, our safety is not in the hands of men, but in the hands of machinery—machinery which has no human weaknesses, machinery which does not forget, machinery which cannot err.

Here the signal-man is no hero up whose nerve depend a thousand lives; is he a muscular giant wrestling wi enormous levers. If he suddenly died, had a fit, the trains would stop, but th would be no accident; and indeed he co not bring about an accident if he tried, a word, he has power for good, but n for evil: for if he were to make mistak the Spirit of the Railway would simp refuse to work for him. And his levers moves with his fingers!

The driver of the train is in a simi position. He might conceivably run p a signal. But he would not run far! F an apparatus by the side of the line wo automatically bring the brakes on his tr into action, and the train would rem at a standstill until the line was clear. N only that, but, owing to the action similar automatic stops behind him, would be impossible for any train to ov take him from behind. Then, suppose t driver were taken ill suddenly while t train was in motion: what would happe Well, the train would not have to wa until it had run past a signal, but wou stop immediately. This would be brough about by means of an exceedingly clev device. In the middle of the handle wi which the driver regulates the speed of t train there is a small projecting sto something like an electric bell press. Th is connected with the Westinghouse brak and as the driver holds the handle, he hol the stop down. Immediately it is releas the brakes are applied, and the train stop As in the case of the driver running past signal, the train would be quite s because each train automatically closes t section of line immediately behind it. T former device—the one which provides f the safety of the train in the case of t driver being suddenly taken ill—is call by the somewhat grotesque name of "T Dead Man's Handle".

The mechanical wonders on this railw are almost endless. On a part of the li which runs on the surface instead of und ground, there are fog-signalling devic which are almost human. When on they are started going, they not only lo after themselves and the trains, but a tually call for help if necessary! Wh ever a signal is at "danger," they pl a detonator on the line; if the sig shows the line to be clear again, before t

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train has reached the detonator, they take it off again and use it later on; and when they have nearly run out of detonators, they whistle loudly until a fresh supply is brought!

But perhaps one of the most wonderful features of the railway is the great generating station at Lots Road, Chelsea, from which comes the veritable Spirit of the Railway—the power which carries its 900,000 passengers a year. Here the electricity is generated, then it is conveyed to a score of sub-stations, and thence distributed and made to flow through the conductor-rails of the track. Even the engine room is a mechanical marvel. There are hardly any men to be seen, and the huge turbo-generating sets, each of 10,000 horse power, require scarcely any tending, when once they are started. In the boiler room there are 64 boilers, and 128 furnaces, but there is no horde of half-suffocated stokers. Machinery carries the coal into the furnaces, just as machinery lifts it 140 feet from barges on the Thames outside to the vast bunkers above the furnaces, where 15,000 tons of it are stored. About 500 tons a day is the amount consumed. Moreover, there is no smoke, for these furnaces consume their smoke.

Thus is created and directed the 60,000 horse-power which moves the lifts and the trains; but the most wonderful part of all is that this power—this generating station is controlled, not by the handful of men who are to be seen at Chelsea, but *by the lift-men, and the drivers of the trains*! Each lift and train takes the current it requires from the sub-station, which in turn takes it from the main generating station at Chelsea. The sub-station, and through it the generating station, responds to the touch of the driver, and if all the drivers were to stop their trains, the generators, the engines, and the stoking apparatus at Chelsea would all cease to work.

Besides the drivers of the trains, the signal-men, and so on, there are 600 men continually employed in over-hauling and repairing the trains. No train runs for more than two days without being sent to the depot to be over-hauled.

In the office of the Traffic Controller there is a clock, the face of which is of paper. It is connected electrically with the signals in the station below him, and as each train passes, a mark is made on the face of the clock to the exact second. This shows the Traffic Controller if a train is late, and if it is, he can telephone to various stations along the line to ascertain the reason and have it remedied.

But the Traffic Controller has far more important work than this. He attends to the weather. That is to say, he arranges the trains according to the state of the weather in different parts of London. He is at once warned of a coming storm of any kind in some far part of London, which may drive more people than usual to take the Tube, and so he telephones to that district, and has extra trains put on at once. He is in communication by telephone with every part of the line, and he also has a set of meteorological instruments in his own office.

Thus is the safety and convenience of passengers catered for on this most marvellous railway in the greatest city in the world.

"THE CRESCENT MOON"

THERE is nothing probably in the whole range of literature which tests more searchingly the pure spontaneity of the poet than the writing of the poetry of childhood.

In the kindred art of painting there are certain forms (wherein the painters of the Far East are master-craftsmen) that depend entirely for their beauty on the single unalterable sweep of the artist's brush, which portrays the curve of the wing of a bird in flight or the flush of an almond blossom against a sky of blue. There is something of the same rapidity

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required in the magic touch of the poetry of childhood. But here perfection is more complex. It can never be reached by mastery of technique alone, however delicate and fine. It must, indeed, possess to the full this joyous rhythm of the visible world with all its play of colour and light, of music and dance and song. But it must also soar beyond into the unseen silent abode of the spirit's birth. It must be fresh with the dews of the first childhood of the world, but it must also be old with the mystery of life itself and tenderly touched by the passing shadow of death.

Here indeed is a task to set the poet,—the touch of the master artist that can give the sweep of perfection in a moment, the breath of innocent life pure with the air of heaven, the eyes and soul of the seer.

But even this is not all. The poetry of childhood needs its environment. It should blend together in one the different notes that are dominant in the music of child-life itself. Here, in one poem, the music should be simple as the baby language which flows from baby's lips. Then as the page is turned the music should be profound with the depth of crystal wonder which is seen in baby's eyes. Here, on one side, will be represented the crude concrete imagery, the quaint literalism, the odd matter-of-factness which makes the uncouth, fascinating play of the child's mind. There, on the other side, will be woven the gossamer fabric of fairy dreams,—so fragile and perishable that one single jagged word brings destruction to the woof. For it must never be overlooked that in spite of the buoyant joy of sheer animal existence, it is always the inner, unsubstantial world of dream and fancy that the spirits of children love best.

Moreover every point of view and perspective will be needed to complete the child picture—foreground rich in colour and living form, with the background fading away in long luminous vistas. The main portion of the scene will be ever that world-old colloquy, the Drama of the Mother and the Child, the child speaking to its mother in the language of baby innocence, the mother answering the child in the mother dialect of unfathomable love. And all the while, deep in the background, the mystery of the infant-life itself, its 'whence' and its 'whither,' must be set forth in a music and language of its own.

Not for a moment that all this ne consciously to be planned and worked by the poet and polished afterwa That would be to lose the freshness which all depends. But the love of ch hood in the poet will unconsciously exp itself in many-sided joy and wonder.

The Crescent Moon has given us for first time in English Literature the outline of this Drama of the Mother Child with a chorus-like refrain of myst We have had before individual poems special groups of poems on child-life, in The Crescent Moon, slight though volume is, we have a singular and uni completeness, a full expression of that and wayward beauty which is ever fr and new at the heart of the world. L a rainbow of many colours the book shi The dark purple of death is blended w the golden beams of life. The pla lisping of the child at school is made with the silent glory of the stars.

This may at first sight seem too h praise for so slender a volume of poe But 'Gitanjali' in its English version w slender also. Yet now,—*securus judi orbis terrarum*. The verdict has be passed. Gitanjali has won its place, n in Bengal only, but in world literatur translated into every important langua of human speech. I believe The Cresc Moon will have the same great destiny.

To show its rank more clearly in o own English Literature it is necessary recall to mind and estimate the ch poetry of the greatest English poets. will be, of course, impossible in the b space of a single article to make a comp study. But the main outline of the subj is simple and this by itself will explain meaning.

Starting from the great Elizabethan we are disappointed to find the exceedin small space which child-poetry occup among them. In all the vast range Shakespeare's characters there are b few children. Prince Arthur, who h the stage as a child in King John is o conventionally sketched. There is indi a touch of something more than conv tion in his speech to Herbert:

> Have you the heart? When your head did but ache
> I knit my handkercher about your brows
> The best I had—a princess wrought it me.
> And I did never ask it you again.

But nothing can excuse the false rhetor of the speech which follows:

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Ah none but in this iron age would do it!
The iron of itself, though heat red hot,
Approaching near these eyes would drink my tears
And quench their fiery indignation
Even in the matter of mine innocence,
And after that consume away in rust.

Here child-poetry has been altogether forgotten. We have merely a string of Elizabethan 'conceits' concerning tears and red-hot iron.

But Shakespeare elsewhere does not drop to this low level of hasty unfinished work. It is really in his wonderful fairy-land among his fairies that we feel how the greatest English poet had the child-heart. For his fairies are delightful indeed, and much more purely child-like than Arthur in the stiff historical play. What could be more natural than the loves and quarrels and reconciliations of Oberon and Titania? Oberon cries:

Well, go thy way. Thou shalt not from this grove
Till I torment thee for this injury—
My gentle Puck come hither!

And Puck does come, with laughing eyes and irresistible spirits, the very soul of mischief. He cries:

I go, I go; look how I go:
Swifter than arrow from the Tartar's bow.

Here is all the romance of boyish adventure in a single line.

Ariel, in the Tempest, has lost some of the freshness of the child nature of Puck,—just as the fairy scenes in that play are more problem-haunted. Caliban is a riddle. There are no such riddles for the intellect in the golden fairy drama of Shakespeare's youth.

It is true the master poet did not lose the heart of childhood in his old age. But it was the grown-up childhood of Florizel and Perdita, of Ferdinand and Miranda, that he loved,—those pure innocent children of nature crossing hand in hand the threshold of first love,—not the boyish daring of Puck and the incredible adventures of the fairy throng in Midsummer Night's Dream.

In Shakespeare's great successor, Milton, the very conception of childhood seems to be absent. This may be a mark of the stern Puritan world around him; but it is strange that the renaissance spirit, which he imbibed so freely in other ways, did not help him here. For instance, if I may rashly dare to criticise perfection, it has always seemed to me that L'Allegro has less of the true spirit of poetry than Il Penseroso, because, though the subject cries out for it, the joy of childhood is absent from the scene. If Milton had been a true child-lover he could not have written L'Allegro, the poem of joy, without a single word about children.

During the prosaic age of English Poetry—the age of Pope—we could hardly expect anything so fresh and spontaneous as child poetry; and that is what we find. But towards the end of this period we have one of those eccentricities of literature,—a man born out of due time—William Blake.

Much has been written lately concerning the beauty of Blake's 'Songs of Innocence' but I doubt very much if these will be his chief title to fame. He had the crude, concrete imagination which some children possess, and this is abundantly evident in his poems of childhood. It is seen also in his drawings and designs, some of which are strangely like child-pictures, conceived by a child-mind, but drawn by a mature hand. But this is not the whole of childhood, and there are delicate perspectives which are entirely outside Blake's range of vision. The originality of his genius made him at times write short poems of extreme beauty, but these are marred by others that are exceptionally ugly. What, for instance, could be more coarse in conception than this, called 'Infant Sorrow,'

My mother groaned, my father wept.
Into the dangerous world I leapt
Helpless, naked, piping loud
Like a fiend hid in a cloud.

How could any human being with a heart write that last line about a new-born baby?

One of Blake's most serious faults is the frequency of a preaching vein, forcing the religious note and the pious maxim on the unwilling ear of the reader. This will prevent the 'Songs of Innocence' from ever ranking high in the realm of art. Yet we must give Blake credit for being the first to break through the evil tradition of a century of dullness.

With Wordsworth we naturally turn at once to his famous 'Ode on the Intimations of Immortality from the recollections of early Childhood.' We expect from the title that the great underlying mystery of the child will here be revealed; and there is no poem of this period of English literature that is better known, or more often quoted. But there is one thing that is evident to all child-lovers. Wordsworth had lost

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the child-nature when he wrote it. He could still feel something of the wonder of the child, but he could no longer join in the song of childhood. When he goads his lagging spirit to bound "as to the tabor's sound," and forces himself to wear on his head "a coronal," the verse halts, the words stumble, the lines go limping along. We only feel with a touch of sadness how pathetic the figure of the old poet is. We pity the antics of declining age: we cannot admire them. Wordsworth is unable to attain the one thing needful: he cannot forget himself. If I were asked to choose a passage which could show how under a clumsy touch, jerking metre, and artificial sentiment, the pure freshness of childhood could be destroyed I should choose the following:

Then will he fit his tongue
To dialogues of business, love, or strife.
But it will not be long
Ere this be thrown aside
And with new joy and pride
The little actor cons another part,
Filling from time to time his 'humorous stage'
With all the Persons, down to palsied Age
That Life brings with her in her equipage;
As if his whole vocation
Were endless imitation

Yet the same poet could write in the same poem:

The rainbow comes and goes
And lovely is the rose.
The moon doth with delight
Look round her when the heavens are bare.
Waters on a starry night
Are beautiful and fair.
The sunshine is a glorious birth:
But yet I know, where'er I go,
That there has passed away a glory from the earth.

Even these verses are marred by the tameness of the last line but one; and they are not so wholly simple and true as the following from The Crescent Moon:

I have loved the sunlight, the sky and the green earth.

I have heard the liquid murmur of the river through the darkness of midnight.

Autumn sunsets have come to me at the bend of a road in a lonely waste, like a bride raising her veil to accept her lover.

Yet my memory is still sweet with the first white jasmines that I held in my hand when I was a child.

With the Indian poet the glory has not passed away from the earth. There is the difference.

The same Wordsworth who is so heavy and ponderous in the Ode can trace for us (by some unaccountable secret of inner personal history) each shade and complexion of young girlhood blossoming flower. Those of his poems which this for their subject are much truer those on early childhood. Yet even there are singular lapses from good tast

What true lover could have ever writ about a child who has grown into woman,

And now I see with eye serene
The very pulse of the machine?

Yet this was the same Wordsw who wrote:—

The stars of midnight shall be dear
To her, and she shall lean the ear
In many a secret place.
Where rivulets dance their wayward ro
And beauty born of murmuring sound
Shall pass into her face.

The poetry of young girlhood is bey the range contemplated in The Cres Moon. I have only referred to it in Wo worth to show wherein his redeem virtue lies. He was a pioneer in simpli and wrote at times pure and simple ve but he was often too self-conscious self-important: and this spoilt his sim city itself and made it strained and ar ficial. He had not as a constant comp nion that child-like spirit which sprin from humility of heart.

There are two essay writers, strang akin in other ways but most akin in t that they were child-lovers first and las Charles Lamb and Robert Louis Steven 'Dream Children' by Charles Lamb i miracle of literary beauty. I do not kn anything in the whole of English Literat about children so moving and so tra parently beautiful as this Essay. The po called 'The End' in The Crescent Moon the same magic touch of beauty and so thing of the same transparency of Lam reverie.

All through Lamb's Essays, where children are mentioned, it is with a de tion which borders on worship. There also an undertone of sadness, almost poignant regret, as though poor stamm ing Elia after many stumblings and were looking back into a vanished in cence.

With Robert Louis Stevenson there not the same note of passionate reg albeit the strain of sadness is not abs In many ways his child-poems are the m faultless in English Literature. But in t word 'faultless' there is a negative ra than a positive quality. For there is

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studied perfection in the very simplicity of Stevenson, painfully though lovingly wrought out. This makes his poems lack the immediate response of the child-heart overflowing in song. Not seldom however he reaches the natural freshness of child-poetry in some happier mood of his own honest nature when he writes with a free outburst of spirit and forgets to revise. Then it is that his child-poems rank among the highest in our language.

Tennyson wisely attempted very little child-poetry. He was, like Wordsworth, far too self-conscious to succeed. He had not the heart of a little child, and in the May Queen shows clearly what bathos a forced simplicity can reach. There are however some short poems written in his old age which must be excluded from this criticism, but they are very slight.

Francis Thompson, in our later English poetry, reached a truer and a stronger note than those either of Wordsworth or Blake, and is worthy to rank with Stevenson and Lamb. He tells us how, when he was homeless and starving in London, an outcast and a wanderer,

Then there came past
A child; like thee, a spring flower: but a flower
Fallen from the budded coronal of spring:
And through the city streets blown withering
She passed,—O brave, sad, lovingest, tender thing!
And of her own scant pittance did she give
That I might eat and live:
Then fled, a swift and trackless fugitive.
Therefore I kissed in thee
The heart of childhood, so divine for me.

It was this experience which kept his life sweet amid intense suffering and made him love children and sing about them wherever his lot was cast.

In drawing the above outline I have kept strictly to the greater names in English Literature. But even so, one point comes out with remarkable clearness: Child-poetry is a comparatively modern growth. This is different from Indian poetry, where, through the stories of Rama and Krishna, the child has been from the first the object of the poet's devotion and love. This fact would have been still more evident, if I had included those poets who fall below the highest rank. For among them there has been in recent times a somewhat rapid growth of this form of poetry. But in no case that I can recall has any very high level been sustained or completeness reached. The authors have all specialised.

The distinction which The Crescent Moon has brought is that of a unity instinct with all the perfect freshness of natural beauty. The poems are lightly strung together, but they have an organic life of their own as slight and graceful as the child-life they represent.

How fragile and delicate this inner unity was, I found out for myself when I began to analyse the poems under different headings for the purpose of this review. Then I quickly discovered that any such task was futile,—a vandal affair. For the book is full of one pure music from cover to cover. To rend asunder such music and analyse its different strains apart would be to destroy its living spirit. It would be like plucking a flower to pieces.

I find therefore I cannot analyse: I can not even make a study in detail. But I can recount in simplest language the effect which the poems had upon me when they first came into my hands.

I was in Madras at the time, staying with the Bishop at Teynampet. It was my last day in India before finally sailing for South Africa. I had read that morning the account of two tiny children who had died in their mothers' arms from exposure on the high veldt during the march of the South African Indians into the Transvaal. The glory of their mothers' heroism had filled my heart to overflowing and I had been trying all the morning to give expression to what I had felt so deeply. The strain of tiredness and ill health was upon me, and I was sitting in the verandah when Mr. Pearson came eagerly forward with a copy of The Crescent Moon for me to read. It came at that moment as a beautiful message from a friend. I opened it with joy and expectation. My eye caught first of all, when I opened the book, the picture 'Benediction',—the twin brothers with their pure and gentle faces, their distant gaze into the unseen, the rose-spray at their feet and the deep forest behind. I could not keep my eyes from glancing at the poem itself:

Bless this little heart, this white soul, that has won the kiss of heaven for our earth.
He loves the light of the sun, he loves the sight of his mother's face.....
He will follow you, laughing and talking, and not a doubt in his heart.
Keep his trust, lead him straight and bless him.

Then a second picture by Abanindra Nath Tagore caught my eye, called 'Fairy Land',—

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If people came to know where my king's palace is, it would vanish into thin air.

The walls are of white silver and the roofs of shining gold.

The queen lives in a palace with seven courtyards and she wears a jewel that cost all the wealth of seven kingdoms.

But let me tell you, mother, in a whisper where my king's palace is.

It is at the corner of our terrace where the pot of the tulsi plant stands.

With these two glances into the book, the threshold of childhood was passed and its fairy borders entered. Then I began from the first page to read the poems through one by one. The hours that followed were a kind of waking dream.

I was unconscious of what was going on in the outer world and was soon far away from India itself back at my own home in England. My Mother was there with me and I was a child once more. I could see her so clearly: and she was looking down on me and I was looking up at her. My one conscious thought, as I read on, was: "Ah! My Mother must read these poems with me," and again: "These must be read out loud to my Mother when I return."

Along with this thought, there was all the while the sense that what I was reading was not new to me. Again and again there came over me the dim surprise of recognition, as though in some distant past of my own life I had known these very children. Of one thing, at least, I was quite certain,—that my Mother would understand it all far better than I. There could be no question about that; for I had never known any one so wise in the knowledge of the child-heart.

Only very rarely, as I read on, was this spell broken—never, let me say at once, by the English. That was as fresh as the morning dew and as clear as a mountain brook. It was never artificial: it could afford to become childish as well as rise to grandeur: it moved and swayed with the movement of the theme: now simple prose and nothing more, when nothing more was needed; now the most delicate and perfect rhythm where rhythm was required: always beautiful in its sound and never causing me a moment's pause by any harshness or lack of music.

Where I was puzzled now and then was over some childish precocity related and I wondered for a moment here and there if a child could possibly invent such things as these. One such point of wonder was the closing line of Twelve O'clo... But, then, I thought to myself, 'Who ... limit a child's powers of invention?' I was quite certain that they were ei... the poet's own children, or himself in ... own childhood, who said and did th... delightful things.

I found it difficult, when the book w... finished at last, to come back into ... world of ordinary affairs. I sat th... looking into the distance, thinking.

The thought that remained long... with me, was not that of childhood ... of motherhood. I had seen the Mot... in the child as I had never seen her bef... Motherhood was one with the child-... one whole, not separated from it: moth... hood was the resting place to which ... child must ever come back from all ... wanderings of the world.

And a further thought came to me a... sat there on that verandah. The poet w... had written these verses had himself t... nature of the child. He was still the chi... kept free and untrammelled during all t... years of manhood. Otherwise he cou... never have written these poems. Tha... much was self-evident. But what wa... more strangely full of beauty was this,— the poet knew the mother heart as we... It was that which was to me most wonde... ful of all. How could he know that?

I stayed on in silence there, thinkin... and my thoughts ever returned to my ow... childhood, my own Mother. These we... made nearer to me that day through readi... The Crescent Moon.

I have tried to tell this story as exactly... word for word, as it all happened. Pa... of the deep effect on me was due to t... heightened emotion with which I ca... to the poems. But that itself w... a kind of test: for the book sustained thi... mood throughout and never fell below i... And I am sure of one thing which it is ... joy to me gratefully to record—I wo... away with a more simple and a pur... heart.

Since that first reading of The Cresce... Moon in Teynampet, Madras, I hav... found the volume, within a few sho... months of its publication, in strange... different and distant places. I picked ...

* I find this is due mainly to a difficulty in tr... slation. रात is a word for midday and midnight. ... have no such single word with a double meaning ... English.

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up and read aloud from it my favourite verses in the drawing-rooms of English and Dutch in South Africa and it brought the sweetness of the touch of a little child to hearts steeped in bitterness and pride: I found it in the Officers' Library on board the steamer from Capetown to Southampton. There were Frenchmen and Germans on board who had read it and were eager for its translation into their own mother tongues. In English homes I came across it as a cherished possession bringing love and peace. And now on my way out to India I have lent it to the friends I have made on board and it has been passed from hand to hand and read aloud. Wherever it has been carried, into whatever homes it has entered, it has brought kindlier thoughts. The Poet all unconsciously, in singing to his baby child, has spoken words which multitudes of many races, and far distant countries, and far-off times, will take as their own,—

This song of mine will wind its music around you, my child, like the fond arms of love.

When you are alone it will sit by your side and whisper in your ear: when you are in the crowd it will fence you about with aloofness.

My song will be like a pair of wings to your dreams, it will transport your heart to the verge of the unknown.

It will be like the faithful star overhead when dark night is over your road.

My song will sit in the pupil of your eyes and will carry your sight into the heart of things.

And when my voice is silent in death, my song will speak in your living heart.

May this beautiful and tender foreboding be found true in a far fuller measure than ever the poet dreamed.

C. F. ANDREWS.

WRITTEN IN THE RED SEA.
S. S. CALEDONIA.

INDENTURED COOLIES IN FIJI

IN spite of the full and frank confessions of reverend gentlemen like Messrs. Harris, Burton, Cape, Piper, and Worall, and in face of the condemnation of the system by Mr. C. F. Andrews, the various coolie-employing colonies and vested interests leave no stone unturned to make us believe that the coolie lines are really residential teaching universities, where raw Indian labourers are looked after and cared for in every way during their apprenticeship. We are told that the lazy or half-starved Indian is trained into an efficient worker and that instead of drudging the whole day for a paltry four annas he easily earns in the Colonies six or seven times that amount; that the Indian after his coolie-lines education becomes a smarter man in dress and general appearance and that his children are amazingly cleverer than their cousins of the same generation at home (India). Whilst it is difficult to persuade even comparatively rich Indians in India to part with their rupees, these colonial Indians spend gold mohurs with less thought. In fine, we are told that the coolie-employing colonies manufacture our ignorant, helpless, down-trodden and slavish poor into well-to-do, self-reliant and intelligent citizens, who can not think of bartering their lot for that of their stay-at-home brethren in India.

Now no argument can be seriously put forward without a proportion or semblance of truth perverted in some cases to support a pet conclusion. I cannot deny that the average Indian in the Colonies earns more and is much more liberal in spending than his sober brother in India; that a European suit with a panama hat and costly boots to match are common things for nearly everybody; that the Indian with diplomas and serial number from the coolie-lines universities is less likely to be imposed upon than his simple brother and that in general appearance some of our Indian Sahebs may envy him. But what is the character, morally speaking, of these so-called smart men and their still smarter children? Ask these Colonial governments and their courts to say how much or rather how little importance they attach to the statements of an average Indian witness and why so? How many Indians, out of a hundred imported have really become well-to-do and by what

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honest means? Whether their home lives are stable or are they perpetually planning the seduction of some one's wife, sister or daughter or the protection of their own or in some instances their degradation? In what respect is the average Indian woman held by the ordinary white settler? Why do the white protagonists of the system of indentured immigration themselves shun contact with these smart civilised Indians in a social way? In Fiji they say the Government may expect a bloody revolution if they dared to legislate for public education without distinction of colour; the Empire day celebrations ignore the large Indian population as a nonentity; even the respectable Indian clerk of the Immigration Department, in spite of his having adopted European ways, may be forbidden entry to the Municipal Baths. With what reason do the advocates of coolie immigration speak of reserving special areas for Indian settlement streets? Candidates for elections to the Legislative Council do not hesitate here to speak of a poll-tax on Indians and also of separate European quarters the sacred threshold of which no Indian can enter, as baits to catch votes which in this Colony are specially confined to the whites; whilst even the jungli or F... has two nominated members in ... Council, the Indian is not considered ... such moment as to have a represe... tive.

Your magazine and others are full ... writings about the Civil Service C... mission and so forth which clearly sho... us that we are treated as step-broth... even in our own land. Are we ... really paying the penalty of ha... adopted distinctions of Varna or Co... and of Jati or race? We have got ... atone for our past and when we le... to treat our fallen brothers with ... consideration we may expect our s... brothers to do right by us.

The Irish people from the Indian p... of view are more like kinsmen to the E... lish than any Asiatic race and yet w... what impressions do we rise from a read... of the trials of Irish leaders? Our tr... and tribulations may be greater and ... may in God's providence be granted co... age and determination to persist in ... righteous undertaking of uplifting ... country. Let us do our part as we ought ... and leave the future result or fruit to t... Great Ruler of rulers.

MANILAL M. DOCTOR,
M.A., LL.B., Barrister-at-l...

HELPERS IN THE STRUGGLE

I

FEW things struck me more forcibly in South Africa than the strength and sympathy which Mr. Gandhi received, in his struggle to maintain Indian liberty, from the ranks of those who might have been expected to be his opponents. His own heart was so wide and universal (though so intensely, passionately Indian at its centre) that he attracted continually to himself those of a different race and creed, and bound them to the Indian cause. In my last letter I have told the story of Mr. and Mrs. Doke. But they did not in any sense stand alone as friends of the Indian Community. In every city in So... Africa I found ardent sympathisers am... the Europeans, men and women wh... support was expressed in open acti... and at Durban itself there was a devo... group of workers who had literally gi... up all in order to follow Mr. Gan... They were living a life of poverty and ... sult and hardship. Two of these, ... Polak and Mr. Kallenbach, were in pri... when I started out for South Africa; ... West was under trial at the same t... because he had sheltered and given fo... to indentured Indians on strike. A... with these three English leaders ... West and her mother and children ...

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Mrs. Polak and her children deserve equally to be mentioned; for their sufferings and hardships were, in some ways, even more difficult to bear. They had to face the social ostracism of their own country women, a thing which pierces with peculiar acuteness the Englishwoman's heart. Their children also had to grow up in unnatural conditions. I remember little Leo Polak looking into my face with his great round eyes and saying 'when my father was in prison,'...I felt at the time a kind of shock, that one so young should have experienced so early the hard tyrannies of the world. And one other European lady must never be forgotten by grateful Indian hearts,—brave little Miss Schlessin. Joining the movement when quite a child she had grown up in it, making it her own. At the office every day in 110 Field St. Durban she would be at her post, managing all the correspondence, typewriting, and finance. Then she would go back by the last train at night to Phoenix, where she lived a life of simple poverty as a disciple of Tolstoi. No heart was truer and braver than hers in that darkest hour, when all the leaders were in prison with the one exception of Mr. West whose arrest seemed imminent. Indeed, I verily believe, if Mr. West had been convicted, she would have continued to run the office, edit 'Indian Opinion,' manage the accounts, and fill, as far as a woman could, the post of leader, so long as the struggle lasted. Never disconcerted or disheartened, however thick and fast disaster came, she was of that mould from which heroines are made.

But it is not of this inner group of sufferers and workers that I intend to write in this letter. I have now in mind two European ladies who were working in quite other spheres of life. Each of them in her own way helped materially towards the peaceful solution which has now been reached.

The first was Mrs. Drew, the sister of Lord Gladstone and daughter of the great Prime Minister,—the daughter who shared to the full her father's intimate thoughts, and lived her own life wrapped up in his. It was in Pretoria that I first met Mrs. Drew and her deep sympathy with the Indians made itself manifest at once. She invited Mr. Gandhi specially to see her as soon as she knew we had arrived, and spoke to us with the utmost gentleness at a time when our hearts were sorely in need of kindness. Later on in Cape Town she invited us both again to Government House, and we spent one unforgettable morning with her, while she went into every detail of the Indian grievances, mastering their complex nature with marvellous insight and rapidity. Hour after hour passed, but still we talked on; and Mr. Gandhi was able to lay every point before her. She had been present at my lecture on Rabindranath Tagore (whose writings were among her treasures) and every now and then our talk would wander away from the Indian struggle close at hand to the Indian Renaissance in the Motherland itself which Rabindranath represented. She heard with the deepest interest of my going to Shantiniketan and smiled at the eagerness with which I spoke about it and the longing I expressed. She saw the passion that was in my eyes, as she drew out my inner thoughts in her motherly, womanly way. 'I can see you have lost your heart in India,' she said to me; and then we went back again to the problems of the 'India' near at hand in South Africa. Before we left she asked very specially to be given an opportunity to see Mrs. Gandhi, and another morning was arranged for this purpose. Her position, as sister of the Governor-General, made any outward action on her part, such as an invitation of this kind, a public concern, canvassed and criticised. She never trespassed or interfered in politics themselves; but she did what was infinitely better for our cause,—she expressed openly to the world the sentiments of her own true woman's heart. While others in S. Africa were boycotting the Indians on the tramways and railways and footpaths, she received them to her own house as her guests and friends.

Markedly different in temperament but equally true in womanly sympathy, was Miss Molteno, the sister of the Speaker of the House of Assembly. She had come up from Capetown specially to meet Mr. Gandhi and the Indian leaders. Born in South Africa, and belonging to one of the leading families who had settled long ago at the Cape, she shared with Olive Schreiner, the novelist, the reputation of being 'pro-native.' The word was used insultingly but she was proud of it. She had maintained unimpaired her African sympathies throughout a long life of harsh and bitter

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experiences. She spoke with horror and anguish of the Boer War, which for a time had shattered her dreams of a united country. Her nationalism was of no narrow type. It included every dweller in South Africa, of whatever colour, creed or race. But her heart went out most of all to the original dwellers on the land. That which repelled others from them, only drew them closer to her own pure nature. She was loved by them in return, and was called by the dear name of Mother. Till quite recently the Indian trouble had not reached her notice. Capetown, where she lived, is far distant from the Transvaal and Natal. But this last and greatest struggle of all had gained first her anxious attention and then her ardent enthusiasm. Not content with mere words she had come all the long journey from Capetown to Durban to see what could be done to help. Her visit exactly coincided with our landing. So it came about that on the first Sunday morning when the Indian community at Durban had gathered to welcome us from India, she was present also and was welcomed from Capetown. Mr. Gandhi asked her to speak first, but she would not do so on account of shyness. I had to speak instead and my own words had only one refrain (how could it be otherwise?)—I could only speak of the Mother. And I was moved more than I could say as I tried to bring the Mother's gift of love to her far-off children on that alien shore. I spoke both in Hindustani and English and my words were translated into Tamil. Mr. Pearson came next and his words were akin to mine. Then Mr. Gandhi again pressed Miss Molteno to speak: and this time she rose at last with great diffidence and fear. Her hair was nearly white and her face worn with suffering endured. She began nervously, almost timidly and I thought her voice would not be heard beyond the platform. But as she spoke of Africa, her own Motherland, she forgot everything of self. Her whole countenance changed and her face became like that of one inspired. She called upon those down-trodden, outcast Indian coolies before her to rise to a new height of greatness—to claim by their very wrongs and hardships a rightful part in the building up of the Motherland of Africa. "We have all of us," she declared, "got to suffer for our Mother-land. Only as you learn to call Africa your Motherland: only as you are ready to suffer for her: only thus can you be worthy and true children of her sacred soil. Suffering is the divine right to citizenship in Africa; for Africa has been watered with blood and tears of men and women. Africa has been the burden-bearer of the sins of the world."

It was a wonderful utterance and our own poor speech looked thin and poor beside it. She went on to say that in her childhood she had lived among the lonely hills, by the side of rushing mountain torrents, and on the high cold starlit veld of Africa, wandering up and down among her own people. Three things had become clear to her—things which seemed to belong to the very soil of Africa and part of the blood of her peoples. One was the power of music. The voices even of those speaking Dutch and English grew melodious in that land of soft skies and dewy hills. The heart of the African could be stirred by the sound of a human voice singing the song of love as by no other power in the world. "We all become musicians and singers," she said, "after a time in Africa, and in the end this will bring harmony to our discordant natures." She believed that the bitter enmities between the different races would be broken down at last by the power of song. Indians must give their own contribution to this harmony of song. The second power was that of suffering. Nowhere in the world had suffering been borne like that of Africa. And it had made the heart softer, not harder. In the long run the appeal of suffering would be heard. There were generous natures ready to listen to the appeal. Last of all the power of womanhood in Africa would use the twin powers of music and suffering in the noblest service of peace and good will. It was the woman's part in Africa to unite race and race together by the gentle atonement of true love. Womanhood in Africa, crushed and depressed in the past, would now come forth from the fire of suffering pure and true as gold. Indians might take their part here, as in other ways. Their womanhood with Indians was sacred.

It was a brave speech, bravely uttered and spoken with a true woman's tenderness and devotion; but after it was over she was all-ashamed of its poverty. Had she said too much? Had she contradicted what I had said before her? Had she overstepped the mark? These were

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questions she asked me nervously. I assured her that for my own part I could wish my own speech had never been given at all, if only hers could be remembered. After it was all over Mr. Gandhi took her to share his fruit-meal with him. She was strictly a vegetarian because of the pain wrong to God's creatures which the making of life involved. Mr. Gandhi attended to her wants with the chivalry which characterises his every action. It was beautiful to see his face as he waited on her.

In the afternoon I went to St. Aidan's Mission, which is the centre of an educational colony under missionary auspices. I may have something to say in a future letter about the Indian missions in South Africa that will be painful reading and I shall say it without any shrinking. But here in Durban the picture is one that may rejoice the heart. Mr. Baillie, who is in charge, has been the soul of goodness all through the long struggle. He has received, on account of his openly expressed sympathy with Indians, coldness and contempt from his own countrymen. But this has only produced in him a deeper respect and courtesy towards Indians themselves. At the time when all the leaders were in prison, he stood out as their champion, and day after day went down to the Indian centre at 110 Field Street doing all he could to help. His name is known all over South Africa among Indians. His missionary work also has been a great boon to the Indian community. For he has built up the only School and College which carries forward Indian education to the college standard and qualifies an Indian for the teaching profession.

I went to St. Aidan's that Sunday afternoon after the long morning meeting. Mr. Gandhi, Parsee Rustomjee, Mr. Musa and all the Indian leaders had come over to the Church and Miss Molteno was with them. I took as my text St. Paul's description of love in Corinthians XIII,—my favourite chapter in the New Testament. There in that little Church, with large numbers standing outside the doors and windows, and thronging all the pathways, it was a moving sight to witness. There was a sense of love and unity difficult to describe. But Miss Molteno was moved far beyond anything I had noticed in the morning. After the service, she could hardly speak at first. She told me that the vision of a United Africa had come so closely and concretely to her while I was speaking, that she seemed almost to touch it with her hand. She bade me go forward with that message up and down South Africa. "They are thirsting for that", she said, "Boer and English and Kaffirs alike: and one day Love will conquer."

I was obliged to hurry away because I had to take the service again in the evening at the English Church called, St. Thomas, Berea. I spoke there of the India that the English in South Africa had not yet come to realise, the India of the greatest civilisation and culture the world had ever seen: the India which was even now recovering her past greatness. I had taken as my text,—"There came wise men from the East." A leading paper the next day sarcastically remarked that no doubt Mr. Pearson and I had come from the East, but it was presumptuous on our part to set up a claim for wisdom. It suggested further that I might have chosen a less conceited text for my sermon.

I met Miss Molteno again when she was staying in Capetown with her brother the Speaker. I had been preaching in Capetown Cathedral a sermon of stern denunciation. It was my last Sunday in South Africa and there were things that I had seen with my own eyes concerning the treatment of the Indians that I could not let pass by. While I was preaching however I felt that the spiritual atmosphere round me was frozen and hard and impenetrable; and though I spoke without censoriousness, I felt my message had failed. I could not pierce that icy respectability. I was baffled and defeated and came away downhearted.

Miss Molteno met me after my sermon and began at once to upbraid me. I had not expected this from her, and wondered what was the reason. She had come with such longing, she said, to hear a message that should heal and unite the people of her country, but I had made division worse divided. I tried to defend myself, saying that all I had said was true. "Yes, yes", she answered, shaking her hand impatiently. "Of course it's all true, every word of it, and I have lived to fight for the truth as you call it all these years. Look at the lines in my face! Have I not suffered for the truth? But your sermon left me cold, cold,—cold

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and lifeless. Oh! why didn't you preach to them as you did at St. Aidan's? Is n't *love* true? Is n't love the only final truth? Oh! you don't know South Africa yet: you don't know it, as I know it, after all these years of suffering. How *can* you? Ah! there is cruelty and lust and pride and hate enough, at the surface, in English and Dutch and Indian and Kaffir alike,—in all of us. But there's love at the centre, there's love at the centre. And it's only love that's true and lasting. When you and I and all the rest of us are dead, love goes on, love goes on."

I wish I could explain with what intensity of conviction she said these words. I could feel at once that she was right, with her pure woman's instinct, as she had been right before in her speech to the Indian community at Durban. I went away restless, unsatisfied and ashamed. But when in the evening I went for the last time of all to speak in a church in suburbs of Capetown I felt the stre of her pleading. I had no time to pre another sermon, but I threw away manuscript which I had prepa Instead of this I preached over again sermon which I had given in St. Aida Durban, whose subject was love.

Miss Molteno was there, but I did see her again that night. When I rea the boat, however, five days later, which I was to return to England, was waiting for me at the docks. She full of apologies for having spoken t in that manner after my sermon i Cathedral. She felt that she had pa me when I was tired and worn ou told her it was one of the best and kin things I had received from my S African friends.

Bolpur. C. F. Andrews

THE EVOLUTION OF CHRISTIANITY

By Wilfred Wellock.

THE object of the present article is twofold. It is to show, first, that, contrary to orthodox religious opinion in the West, Christianity is a theory of life, a religion, fitted to a given time, a certain level of civilisation, and was an advancement upon current Hebrew life and thought in the same way that the revelations of previous teachers and prophets had been; and second, that the process of spiritual growth in the Hebrew civilisation, as that is revealed in the Bible, is very similar to that described in the last article with respect to the English development. By tracing the course of Hebrew thought and idealism to its culmination in Christianity I think we shall be able to conclude that Christianity stands for an exalted spiritual view of life, a view similar to that towards which the whole modern world is moving; and that it presupposes a very advanced civilisation. A keen realization of these facts will, I think, enable us to prepare more enthusiastically for future cha and advancement.

Christianity has always been a mys religion in the West; and the reason this is that it was the product of a c zation that was far in advance of Euro civilization. Until quite recent t Christianity, owing to its exalted spiri idealism, had not been comprehended the West: hence the habit of attribu to Christianity a divine origin. It utterly impossible that the semi-barb Teutons who overran Europe in the centuries of the Christian era could prehend the social and spiritual ide embodied in Christ's teaching. A p whose life and outlook are essent physical cannot be expected to compre deep spiritual truth. Spirit itself mus developed before spiritual truth can perceived.

Thus it is impossible to say what nation may owe to an imported relig

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what England, for instance, owes to Christianity. We can only say that it is not likely to owe what might at first be thought. Christianity has been the accepted religion of Europe for something like thirteen centuries; yet the fact is, as we are just beginning to realise, that at no time during the whole of that long period has the real essence of Christianity, the truths and ideals for which Christ distinctly stood, been so much as perceived by Europe. As a matter of fact, the West is only just attaining the spiritual altitude whence the real nature of Christ's teaching can be perceived.

Christianity has not meant the same thing to Europe all along the line, but has changed its meaning from time to time as development has taken place. Until quite recent times Christianity has been conceived by Europe as a purely religious ideal, and not in any sense as a social ideal. To the untutored mind of the Middle Ages Christianity meant Renunciation, which was symbolised in the Cross. Christ was God's sacrifice for the sins of the world; and as God sacrificed his Beloved Son, so ought man to sacrifice all things that he might have peaceful and unbroken communion with God.

Christianity is often described as coming in the fullness of time to accomplish an appointed work. And that is a just description, for it was the herald of a quite new order of existence, and the only hope of salvation from an enslaving materialism. It stood for a conception of life which involved a distinct breach with the past. As I have already hinted, Christianity occupied the same place in Jewish history that Democracy occupies in ours. Christianity and Democracy are the crowning points of two great and slowly developing civilisations. We have shown that this is true as regards Democracy. We will briefly trace the history of the Jews, as that is depicted in the Bible, and I think we shall see that it is also true as regards Christianity.

As the most casual reader can not but be aware, the Hexateuch or first six books of the Bible, is not the product of a single age. Whether as regards style, spirit or matter, differences are manifest which prove it to be the product of at least three distinct ages. In the period covered by these six books, which are among the earliest writings of the Hebrews, three awakenings take place, and three discoveries are made. These awakenings occur at three different levels of civilisation and the discoveries which they are evidence of are the following: heroism, the moral law, the human soul. Evidence of the first of these awakenings is to be found in the stories that are scattered about these six books, especially those of Genesis, Exodus and Joshua. These stories, when strung together, give a connected account of the early doings and wanderings of the Israelitish people from earliest times, and constitute what is known as the Primitive document. They were probably written about the ninth century B. C. The second document, the Deuteronomic, which was written about seventh century B. C., is an attempt to reinterpret the history recorded in the aforementioned stories, to point the moral of it, so to speak, and to exhort the people to the acceptance of a higher and purer morality. But its tone is intensely materialistic nevertheless, for material prosperity is made the condition of moral improvement. The third, or priestly document, was probably written about the fifth century B. C., and reveals an attempt to wean the people from a materialistic to a purely religious life. A tendency towards ritualism and symbolism is to be noticed, while it is about this time that a regular priesthood comes into existence. But we must examine these three documents a little more closely.

As already stated the first or Primitive document consists of stories describing the doings of the Patriarchs and the wanderings of the Children of Israel, while they were in the Nomadic state, and until they settled down in Israel. They reveal the struggles which the Israelites had in their efforts to become a separate people, a nation in a land of their own. As regards morals, their conception of God and life, etc., these stories shew that they were very crude indeed. Like the Teuton tribes who settled down in England about the fifth century A. D., these people had no idea of the existence of the human soul, or of a righteousness that was valuable for its own sake. Indeed they were utterly unconscious of spiritual values of any sort. Their idea of God was strongly anthropomorphic; their ideal man possessed great physical strength and skill and was versed in all the arts of cunning; while their ideal

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of life was to enjoy the fruits of the earth, peace and plenty, and to possess much cattle and rich, fat valleys. God was not an invisible, mysterious and spiritual being, confined neither to time nor space, but a being with the form and faculties of a man, yet possessing unlimited power, might and insight. Thus we find that God appeared before the Patriarchs in the form and habits of a man, etc., walked and talked with them : Gen. 3 : 8 ; 8 : 21 ; 11 : 5 ; 18 : 21123, 33 ; Ex. 4 : 24. The God of the early Israelites was a God of power, mighty in battle, who delighted in warfare and in bringing his Chosen People to victory. But not only was their God a God of battle, it was chiefly for his aid in war that the people called on him, offered praise and sacrifices to him. The idea of a spiritual God who healed the soul, delivered it from evil and evil thoughts, had not yet dawned ; the only deliverance they yet knew being from their human enemies. As yet there is no knowledge of the peace of which the psalmists spoke, "the peace which passeth understanding."

If we examine the petitions that are made to God in these stories we shall find the ultimate end in view is physical well-being and material prosperity. Their desires are ever for strong sons and beautiful daughters ; for full store-houses, large flocks and herds of sheep and cattle, good crops, and prosperity to their seed for ever. In several of the stories, such as those of The Fall, The Flood, Jacob Wrestling with God, we may see indications of an awakening moral consciousness ; but as yet there is no strong sense of social morality, no recognition of a moral law, no signs of a love of righteousness for its own sake. Such morals as do exist are of a very crude order, being based for the most part on the barbaric principle of an eye for an eye, a tooth for a tooth, etc. (Ex. 21 ; Lev. 24 : 20-21). Even as late as the time of the Judges we can find no trace that the Israelites had attained consciousness of any sort of spirituality. We know that they did not conceive of God as a spiritual Being from the fact that they were so prone to fall into idolatry. Idolatry was easy because God had not yet begun to dwell in the hearts of men. He still existed as an external being whose value and popularity depended solely on his ability or desire to help them in battle, to destroy their enemies.

But perhaps the best idea of the moral ideas that were extant at this time is to got from a study of the kind of hero t appealed to the imagination. Almost wi out exception the heroes were men strength and cunning. The parts of t story of Joseph, for instance, that are ma most attractive are those which exhib his power of cunning. Samson was ev dently a great Israelitish hero : but h deeds are the vindication of the absol right of physical force and of the m revolting deceit. Ehud was another he yet did he not use the name of God to cure by deceit an opportunity for assas nating an enemy ? Jael treacherously m dered Sisera, yet did not Deborah a Barak chant before God the praises of Ja for her deed ? And it is significant th such acts as Rebekah's and Jacob's dece tion of Isaac ; Jacob's dishonest deali with Laban ; the expulsion of Hagar, etc should have been passed over witho censure or condemnation.

It is quite true that many beautiful an noble deeds are recorded in these stori but that does not weaken my conceptio that at this early stage in the Israelitish development, morals were of a very crude order, and that physical and materialistic conceptions of life prevailed. As yet th Hebrew is essentially a physical bein whose chief delight is to enjoy the fruits the earth. Homage is paid to God, bu chiefly for his protecting and conqueri power. A species of hero-worship ha come into existence, which is one of the fe signs that life is being raised above th merely physical plane.

In the interim (which consisted of some thing like two centuries), between th writing of the Primitive and Deuteronomi documents, several of the minor prophesie appeared, typical of which is that of Amos These were specially written against the ido latry and the social oppression which evi dently were now very rife. The Israelites ha now become a fairly prosperous nation they had begun to trade with surrounding peoples and to mingle freely with them. It was thus that they began to worship foreign gods. If they heard of the wonderful doings of other gods they were attracted, and were quite ready to worship such. This fact alone is sufficient to prov that the Children of Israel had not yet conceived of a spiritual God or of spiritual life.

The sole aim of Amos and his successors

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was to arrest the people in their life of physical self-seeking. Hence they preached an impending doom, the wrath of God, the coming of judgment and destruction. It was the object of the pre-Deuteronomic school of writers to lay hold of the people's imagination by preaching a God of wrath and vengeance; to awaken their minds to the evils they were falling into by threatening them with calamity and destruction. And it would seem that these writers were pretty successful in their mission, for not long afterwards a new set of writers, the Deuteronomic, appear whose tone is quite different, as if the cause for great anxiety had been removed. The object of this batch of writers is to bring their countrymen to a consciousness of the moral law, and to establish a belief in a just and righteous God. In the Deuteronomic document the attempt is made for the first time to establish a love of righteousness for its own sake. There is not so strong a tendency to concentrate on material well-being, while righteousness and godliness are glorified and held up as ideals, tributes loveable for their own sakes. Social life is now increasing in complexity; new issues are appearing and new realities being discovered; so that the deeper questions of life and conduct have to be faced in earnest. Social morality has become a vital problem.

But although it is the deliberate aim of the Deuteronomic writers to create a love of righteousness for its own sake, it is quite evident, as proved by such statements as those given in Deut. 28, (which is a fair representation of the then prevailing conception of the Good for man), that the Children of Israel were still governed by a physical idea of well-being. Throughout, the basis of the Deuteronomic exhortation to righteousness and godliness is the promise of material prosperity, such prosperity being, it would seem, a proof of virtue and a sign of God's satisfaction and blessing. As was the case during Patriarchical times the Jews still reckon national prosperity and personal welfare in terms of material possession. This school of writers are opposed to the older anthropomorphic ideas, and profess a belief in an invisible, spiritual God. God is One and Absolute. (Deut. 6:4.) They also address themselves to the heart, insisting that the law of God must be written in the heart (Deut. 6:6); and by a patient and persistent appeal endeavour to turn the attention of the individual inward, to the heart and soul, (Deut. 6:5; 10: 12; 30: 6.). Still, it is quite evident that the discovery of the soul and of the possibility of a spiritual life in communion with God has not yet been made: hence the constant falling back upon the promise of material prosperity as a reward for virtue. As yet we hear nothing about the delight of the soul in the worship and contemplation of God, the thirsting of the soul for God, etc.

Nor can it be said that the writers of the Priestly document had discovered the human soul. The Hebrews would seem at this time to be on the borderland of the spiritual kingdom, but they had not yet found their way into it. The creation of a regular priesthood and the establishment of an elaborate ritual might seem to presuppose a belief in spiritual life, but really they do not. The Levitical priesthood was called into existence to do what the Deuteronomic writers had evidently failed to do, *viz.*, arrest the tendency towards lawlessness and awaken the moral consciousness. It was absolutely imperative in the interests of social advancement that the moral law, the codes which the Deuteronomic writers had drawn up, should be obeyed. Thus was the function of the priesthood to subdue the Hebrew character on its physical side, to arrest its materialistic and lawless tendencies, and to bring about that calm in the nation's mind which was necessary to give birth to the soul,—to the life spiritual.

Thus besides being a means of arresting the lawless and materialistic tendencies of the time, the Levitical priesthood was the recognition that man is something more than a body, a mere physical being, and that physical existence is incapable of satisfying the deeper needs of the heart. The sacrificial system among the Hebrews reminds one of the elaborate symbolism of Roman Catholicism during the Middle Ages. Both originated at about the same stage in social development, and for similar reasons. And in both cases the object desired was gained. As the monastery, and later, highly symbolic ritual, struck awe into the mind of the semi-barbaric Teuton, so the sacrificial system compelled the lawless and physical Hebrews to make a halt in their wild career; to stop and

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think. In each case the lawless tendency was checked; and in each case there followed the discovery of the human soul and of spiritual life. The Levitical priesthood helped to intensify the sense of the sacredness of life; to foster the idea that God is an all-powerful, all-pervading spirit; it thus made possible the discovery of the soul. It is not long now before the singers appear who extol the virtues and the beauty of the life of spiritual relationship with God.

In spite of the fact that they are usually held up as an intensely religious race, it has to be confessed that the Jews as a people never inclined towards asceticism, a strict form of religious idealism: they loved the world, the joy of conquest and of possession too much to be carried away by an ideal of religious ecstasy. Many of the psalmists were religious idealists, it is true, and found the secret of life in religious contemplation, in quiet communion with God. Then, too, many of the psalms, numerous proverbs, and practically the whole of the book of Ecclesiastes, point in the direction of physical renunciation. But for all that an ideal of worldly renunciation never seems to find great favour among the Jews. At the same time, in such psalms as the 23rd, 25th, 34th, 40th, and 42nd, and in such chapters as the 55th of Isaiah, as in the book of Isaiah generally after the 40th chapter, the insufficiency of the world to satisfy the heart of man finds explicit utterance, and a form of religious idealism is extolled and practised. The outstanding ideas of this period are, first, that the chief condition of well-being is a clean heart and a contrite spirit, and second, that the peace and satisfaction of the indwelling spirit of God is life's supreme blessing and good.

Up to this time religion had been a secondary concern, a mere means to an end, that of worldly prosperity. But now a great change took place. The more thoughtful and refined had begun to grow weary of a life that was almost wholly of the body, and to long for a new and finer kind of existence. The satisfaction they sought was found in religion, in communion with God. In the psalms the rapture of this new life finds beautiful expression—as, e. g., in the 51st. God does not now require the sacrifice of beasts, etc., as heretofore, but a broken heart and a contrite spirit. At last the soul, and the life appropriate to the soul, had been discovered. Henceforth the culture of the h becomes man's primary duty, the po sion of the peace of God his chief aim. wealth, not even the pleasures of the now constitute the Good for man, but sweet consciousness of the indwel spirit of God. Such was the new ide and it persisted, more or less absolute right down to Christ's time; and altho many attempts were made in the me time to improve and advance upon ideal, it was not until Christ preached Gospel of love and service, of self-sacri that such an advance was made. Ch was the individual to find a basis for broader and deeper life after the discov of the soul and the rise of religious ide ism.

The new life of the spirit of which psalmists had sung was preached a popularised by the later prophets. And probably became very popular, for seems to have been the means of rejuven ing the Jewish nation. The spiritual ide gripped the Hebrew mind to the extent causing the old theocratical ideal to renounced in favour of an ideal of a va spiritual kingdom, which should embrac both Jews and Gentiles. Such passages a Is. 19:16|25, which has a post-ex origin, and Mal. 1:11, show that the Je had advanced beyond the concepti which limited the Kingdom of God to th own nation, to one which included t whole world. The significance of this fa is that it shows that as the idea of a sp tual God and a spiritual life took deep root, race antagonism began to die, a the impression to grow that mankind t world over is one; that all the nations the earth ought to constitute one va brotherhood.

After the discovery of the soul and t soul life, there is to be noticed a not unn tural oscillation between the two e tremes: worldliness and absolute spi tualism. Two distinct forms and ideals life are now exposed to view; and th question. How ought life to be lived opens up a new and searching proble For a long time after the discovery of th soul, the peace of God was counted as th Good for man; but eventually, the new enthusiasm began to wave, and the pend lum to swing back, as it were, upon th recognition, which was undeniable, th many things of a worldly and physic nature were good. For was it not the cas

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that man had to feed and clothe himself, and that there was real pleasure in eating and drinking, in wearing beautiful clothing, and in fulfilling many other simple duties? So a new problem arose, viz., how to reconcile the apparently conflicting claims of the spiritual and the material, of the life of the spirit and that of the body, the senses. That problem, in one form or another, is treated in what are known as the Wisdom Books, viz: Proverbs, Ecclesiastes and Job.

In Proverbs the idea still persists that life is essentially spiritual, but it is tacitly admitted that other things, not spiritual in the religious sense, are also good. The problem of life is treated objectively, rationally. Whereas the Psalmists simply uttered the burden of their hearts, spoke just what they felt, the writers of Proverbs endeavoured to teach life by means of discussion, comparison. In Proverbs (as was the case with Europe after the Reformation), the world, which had to some extent been shut out by the psalmists, etc., tends to come back, so to speak, into favour. But as was the case in post-Reformation Europe, the problem of how to reconcile religious with worldly life is not solved. The life of the spirit is emphasised, but life in the world is justified. Indulged in to a reasonable extent the pleasures of the world are good, these writers would seem to say. Thus the teaching of Proverbs is that life is a judicious mixture of two Goods, spiritual and physical; that while man ought first and foremost to seek to be rich towards God, it is permissible to enjoy pleasure in reason; but one ought always to keep the body in restraint, in strict subjection to the mind. Hence the great need of life is wisdom, understanding.

In Ecclesiastes a position is reached that is both more logical and more of a unity than that reached in Proverbs. It is often said that the author of Ecclesiastes denounces wealth and worldly pleasure uncompromisingly, but a closer study shows that such is not the case. What he denounces is not pleasure but the pleasure-life. He describes with shattering touch, with the cynicism and pungency of a disillusioned mind, the vacancy and folly of unrestrained self-indulgence. And in this the writer has more in common with the Stoic than with the Puritan. To seek pleasure is not evil, as the Puritan believed, but foolish, as the Stoic believed. To seek pleasure as the end of life is "vanity and vexation of spirit." Wealth may be enjoyed and pleasure sought, but only in moderation and when—and this is the important condition—it is the counterpart of a life of labour and service. Hence his verdict: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." "Better is an handful with quietness, than both hands full with travail and vexation of spirit." "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw that it was from the hand of God."

These quotations are also important as showing the growth of the idea of social duty and the awakening of the social consciousness. At the same time there is no indication throughout Ecclesiastes that the author had conceived of the spiritual value of fellowship. He had discovered the value of work, of social duty, stating as a first principle that apart from service or productive labour true pleasure is impossible; but beyond this he did not go. It was left for a greater thinker than he to discover the spiritual value of human fellowship.

In one particular the book of Job shows a further advance still: it lays stress on the need for social duty. Hitherto social morality had been of a negative character, its object having been to restrain the individual in his efforts after personal aggrandisement. But in Job a new note is struck, the duty of the rich towards the poor being definitely emphasised. For the first time the poor man is justified, his rights asserted and defended. In many passages in the book of Job we have something more than a denunciation of oppression such as we get in the older prophesies, (see Amos. Ch. 5,) and something more than a mere recognition of the rights of the poor man: to do good to the poor is counted as a delight, a condition of well-being.

From the philosophy of the Wisdom Books to the spiritual idealism of Christianity there is but a step; an important step, certainly, but still only a step. Christ was the first Jew to discover the spirit of man as an objective reality and was the first to preach love or social service as a fundamental principle of life. Whether Christianity can be reduced to a

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system, a unity, be shown to rest on a single principle, is a question not easily answered, but there is every reason to believe that the founder of Christianity possessed a complete and consistent theory of life. Of course we have only the fragments of Christ's teachings to go from, but judging from these, as well as from the confident way in which he taught, we are compelled to believe that Christ had resolved life to a unity, and that to him life was based on a single principle, viz., love.

First and foremost Christ was a teacher, a man with a message. "I must preach the Kingdom of God to other cities also, for therefore am I sent." "And when the Sabbath was come he began to teach..... and many were astonished." And it was to his teaching rather than to himself that he tried to draw attention. "Why callest thou me good?" It is also to the truth he taught and not to his person that he refers in such passages as: "I am the light of the world;" "I am the way, the truth and the life;" "He that followeth me shall not walk in darkness." "I am the bread of life." If it were true that Christ intended to excite faith in himself as the Son of God, why did he appeal to reason, to the intellect rather than to faith and feeling? and why did he give utterance to such unconventional ideas—ideas which would be sure to alienate from his cause great numbers of "good" and tractable people?

Christ's appeal was essentially to the reason, and nobody knew better than he the worthlessness of conduct based on faith. Christ knew full well that to fall back on faith and feeling was to succumb to convention. Did ever teacher praise or seek to produce vital and original conduct more than he? Consider his words concerning the women who annointed him with spikenard! his admonition to the rich young ruler! his remarks about the Sabbath! his advice to the rich man concerning whom to invite to his feast! etc., etc. It was because Christ appealed to the intelligence that he used such graphic language, and that he taught in parables: his one desire was to excite thought. Moreover, did he not say to his disciples: "Blessed are your eyes for they see"? "Take my yoke upon you and learn of me"? And was not his great complaint against the Scribes and Pharisees just this, that they obeyed the letter and not the spirit of the law? that they believed without understanding, were absolutely conventio
To accept Christ's teachings as do
was to miss the spirit and meaning
of his life and his message: it was to
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With respect to the content of Christ
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embodies two great truths: (1) that
is a spiritual being who ought to be
towards spiritually; (2) that love o
to be the fundamental principle of life.

(1) It was Christ's supreme aim to
a great brotherhood of all mankind, to
tablish the Kingdom of Heaven on ea
And to this end he endeavoured to cr
a certain mind in man, a spiritual re
for his fellow man. Thus his insistence
love, the service of one's fellows,
sacrifice. The Kingdom of God which Ch
sought to establish has a twofold s
ficance. In the first place it is a King
residing in the heart: "The Kingdom
God is within you" (see also the para
of the sower, of the merchant seeking go
ly pearls, of the hidden treasure). In
second place it is the body of all who ac
and put into operation the principle of
—Mat. 13 : 41 ; 21 : 43 ; see also the p
ble of the mustard seed, of the heave
the tares. Hence he said: "A new c
mandment I give unto you; that ye
one another." It was Christ's aim
annihilate selfishness, to subordinate
love of things carnal and material
diviner principle, the love of things s
tual, and thus to establish a society w
should be bound together by strong s
tual ties and be governed by love. H
to Christ, to live was to love: to love
worship God; to love and serve man.
Christ, therefore, man as well as
was a spiritual being, who ought
lived towards spiritually. According
Christ to live ideally was to cultivate
enjoy spiritual relationship with all
of being, finite and infinite.

(2) Look where we will, at his life
his teaching, Christ is always exemplif
and emphasising the need and value of
as a complete life-principle. And it is
to man rather than to God that Ch
speaks of most. Christ saw that hu
life was and must be essentially social;

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he also recognised that owing to the limitations of knowledge and reason that human life must necessarily rest on faith in an all-wise and beneficent creator. Life is love and love is life, according to Christ: hence his insistence upon social service, self-sacrifice, etc. At no time did Christ advocate asceticism or religiosity; he advised simple faith in God, realising that without faith in an ultimate end of Good, in a beneficent God, that is, life would be incomplete if not impossible.

The conclusion that Christ believed that life ought to be governed by love cannot be avoided if we consider the distinctly Christian passages in the Gospels, those passages which distinguish New Testament from Old Testament teaching. I will quote a few of them. "Thou shalt love thy neighbour as thyself": "A new commandment I give unto you; that ye love one another"; "By this shall men know that ye are my disciples: that ye love one another." Then again, in that great oration, the Sermon on the Mount, the spirit of a powerful human love runs right through it, while if we turn to the life of Christ we see love incarnated. The great achievement of Christ is not his dying on the Cross, but his living in according with the strictest demands of love; not his victory over death so much as his victory over selfishness. Christ launched the bark of his life on the great and almost unknown sea of love, and trusted it fully; and it held him, for by it his life was carried to a victorious end. It was love by which Christ lived; it was love enabled him to die. Thus we hold that Christ's life is the greatest human achievement the world has yet witnessed. But how few Christians even yet see it thus! Christ laboured to establish the Kingdom of Heaven which John the Baptist had proclaimed, a vast spiritual Kingdom, a veritable brotherhood, and in so doing touched a pinnacle of idealism which transcended that of any of his Jewish forerunners.

Thus we maintain that in Christianity we have the culmination of a long process of development. From a brief survey of the morals and ideals at different periods we have been able to see that the Jews, like the Teutons, had to develop their spiritual nature by slow degrees; to discover their souls, and eventually the essentially spiritual nature of life. Moreover we have seen that Christ was the first Jew to discover the spirit of man as an objective reality, and that it is that discovery that gives him his place as one of the greatest men and teachers, of all ages.

And Democracy and Christianity are the same at root.

SELF-DEFENCE IN THE HUMAN BODY

By Dr. Charles D. Musgrove, Author of *Nervous Breakdowns, &c.*

ONE of the most extraordinay features of accident assurance is the relatively small number of claims. It seems all the more remarkable when we consider the recurring risks which people run every day of their lives. It is only when we ponder the matter that we realize how many narrow escapes we have had. We go about our work or play, busy and preoccupied, up and down stairs, round corners, and through the midst of traffic, and yet it is seldom that an accident happens to us. We almost tripped on the stairs, nearly ran into some obstacle at the corner, all but got run over by a motor-car and the whole time we were thinking of other things, only managing to dodge the various hazards just in the nick of time.

Occasionally it dawns upon us that we have had a hair's-breadth escape, but a thousand times we are oblivious of the fact. We realize neither the danger nor the escape. In that very fact our safety lies; for if we were conscious of all the perils that beset us, and if it were left to our judgment to avoid them, there is little doubt that but few of us would live to grow up. By the time we had made up our minds what to do, the disaster would have taken place. A man is lighting a lamp, when it suddenly explodes, and a scorching tongue of flame shoots out straight towards his face. At the same instant he shuts his eyes and jerks back his head, and so escapes injury. He had made these movements actually before he had time to realize his danger. Had the matter been left to his will, the flame would have reached him, and he might have sustained serious damage to his eyesight; for the impression would have had to travel from his eye to the visual centres in his

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brain, and thence to the conscious part of that organ, causing him to apprehend his danger and estimate the best and quickest way of dealing with it. After that a command would have had to pass to his motor centres, and from them to the muscles necessary for the movements of the eyelids and neck. The method would have been too long, and by the time the current had traversed it, the psychological moment would have gone by. So nature, by way of saving valuable time and minimizing risk, has devised a speedier method. The portion of the brain governing the muscles works automatically, the conscious part of the affair—the man's observation, judgment, and will—is left out, and so is achieved in the twinkling of an eye what would otherwise have taken an appreciably longer time. Actions such as these are called reflex or automatic, and few people realize that an overwhelming proportion of the movements they go through every day and hour of their lives come under this heading. The chief part of life's experience consists in learning to do things automatically which at first are accomplished only by an effort. A baby staggers across a room, its little mind intent on its own endeavor; two years later the same child walks without thinking about it. Most of us have forgotten the days when we learned to walk, but we all remember those in which we learned to ride a bicycle. It appeared an easy matter after watching experts, but on trying it for ourselves it seemed at first an impossible thing ever to acquire the necessary balance. A vast amount of concentration was required, and the whole business seemed to be hopelessly complex. Even when the balance was gained, there was the steering to be attended to: and meanwhile the learner must not forget to keep on pedalling. Yet in a surprisingly short space of time the pupil became expert, and found himself doing all these things without giving them a thought, even chatting to a fellow-rider and looking about him in the most casual manner. The movements which had needed so much attention at first became practically unconscious. The rider could now turn corners without being aware that he had moved the handle-bars or changed the poise of his body. He soon learned to do something else too in an automatic manner, something more important than the mere act of riding. As he is going along he suddenly swerves, and it is not until he has done so that he consciously sees the obstacle which he has by this means avoided. His thoughts had been elsewhere, though his eyes were fixed on the road, and it was apart from any exercise of his own will that his arms had instinctively turned the steering handle and his body had bent over in the right direction. Another time, as he is going round a sharp bend, he puts on the brake, and for the moment may almost wonder why he has done so until he perceives a trench in the road in front of him. Had the matter depended on his own observation and judgment he would probably have come to grief.

These automatic actions not only save time, but they are infinitely more perfect than conscious ones ever can be. A man who can walk gracefully along a road will often strut in an ungainly manner if, as a late-comer, he has to make his way to the front of a concert hall. Every cyclist knows that in the days of his learning, when he strained his utmost to avoid obstacles, the result was that he ran into them as a rule. A child will stand erect without any thought of maintaining its balance so long as its attention is otherwise occupied. But if you tell it to stand perfectly still, the chances are that it will [illegible] about in the effort to remain motionless. These only a few of the many automatic movements [illegible] are constantly taking place. If it were not for [illegible] we should have little time to attend to other ma[illegible] Like the learner of the bicycle, we should make [illegible] progress and get scant enjoyment out of life [illegible] had to fix our mind on all our actions.

However, there is another aspect vastly [illegible] important than either of these. Work and happi[illegible] are not the only elements in our existence. [illegible] body must be protected against all hazards [illegible] are continually threatening life and limb, and it is [illegible] that automatic movements are of such supreme [illegible] For the instinct of self-defence is ever alert, [illegible] when the individual himself is careless or pre[illegible] pied. A person who is asleep will shrink awa[illegible] hand be placed on his face, and may even [illegible] without waking up.

It is in connection with self-defence that the s[illegible] of time is essential to the last degree, for the ques[illegible] is one of moments, even of fractions of a mo[illegible] we might say. The rapidity of reflex acts is pr[illegible] by a machine for testing the speed of movem[illegible] Tell a man to pull his hand away as quickl[illegible] possible at a given signal, and after that make[illegible] put his hand into a hole where an animal lies hi[illegible] This time, with the shock of surprise, he will [illegible] his arm back the moment he feels the touch of the [illegible] and will perform this movement in half the time [illegible] he took when doing it deliberately.

The most significant part of this arrangemen[illegible] the fact that the more important an organ is [illegible] more rapid is this reflex action. Of all the sens[illegible] eyesight is the most precious, and the loss of it [illegible] irreparable. Therefore the eyelids are gifted with [illegible] speed of motion unequalled elsewhere in the bo[illegible] The expression "the twinkling of an eye" is p[illegible] that this fact has been well known for many centu[illegible] It happens not uncommonly that people sudd[illegible] blink without knowing why. The next moment th[illegible] are removing a fly or a midge from their eyelas[illegible] They had not consciously seen the insect, but [illegible] had really done so, and had instinctively closed th[illegible] eyes to keep out the intruder. So instinctive is [illegible] movement that few persons can keep their eyes [illegible] if a hand other than their own is passed quickl[illegible] front of the face.

Another movement, perhaps the next most re[illegible] in the body, is the contraction of the muscles to w[illegible] off a threatened blow. Here, again, the more [illegible] the part the greater is the speed and the more c[illegible] plete the movement. An unexpected blow on [illegible] arm will cause a contraction, but not nearly to [illegible] same extent as a punch on the chest or abdo[illegible] where the consequences would be more disast[illegible] In the latter case the hard pad of contracted m[illegible] forms an effective buffer, which robs the blow [illegible] much of its sting.

The body is built, too, in such a way as to [illegible] itself to self-defence. The heart is protected by [illegible] bony structure of the chest. The abdomen, wa[illegible] kick or blow would be more dangerous owing to [illegible] absence of ribs, is guarded by one of the stron[illegible] masses of muscle in the body. When these mus[illegible] contract they not only form a dense pad, which [illegible] protection in itself, but also draw the abdominal [illegible] backward out of the way of harm.

The brain and spinal cord, which regulate [illegible] various movements as well as the vital processes [illegible] the human system, are guarded by bone which [illegible] the densest nature. The configuration of the sk[illegible]

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a shield in itself. A blow which would smash an arm or leg bone to splinters may glance off the head with little more than a bruise or cut.

The orbits are so shaped that a direct blow on the eyeball is almost an impossibility. You have only to look at a face sideways to see how deeply the eyes lie behind the upper edge of the cheek and the lower margin of the forehead. Nothing but a pointed instrument can enter the gap and so injure the eyeball; and cases where this occur are extremely rare, for the simple reason that reflex movements again come to our aid. Whether the object is aimed at the eye, or the eye approaches the object—as when a child falls on a spike or a grown-up person jerks his head toward the end of a sharp-pointed twig—the face is instinctively turned aside, so that the cheek, the nose, or the forehead receives the cut, instead of the all-important organs of vision.

When a foreign body, such as a needle, has entered any part of the flesh, nature deals with it in such a way as to render its presence as harmless as possible. For all such objects, especially if they are sharp-pointed—which is usually the case, as otherwise they would not have penetrated the skin—tend to work outward. A needle which has become embedded in a thick mass of muscle, such as that on the abdomen or the back, will gradually make its way to the surface. One which has entered a limb will travel by degrees in the direction of the hands or feet rather than toward the trunk, where its presence would be fraught with infinitely more risk. In one case a needle took six years to work its way from the shoulder to the tip of the thumb, whence it was finally extracted.

The place of pain in the human economy has exercised the minds of philosophers for many years. Yet pain is man's chief source of self-defence. A grit in the eye would probably be left until it had set up ulceration and endangered the eyesight, did not the suffering render its presence intolerable. The pain of pleurisy keeps the affected side of the chest at rest; that of peritonitis secures that quiescence which is of all things essential to the treatment of the underlying complaint. The pain of a broken bone has saved many a simple fracture from becoming compound; a jerk or a struggle would have done the mischief had not the agony of movement prevented it. Pain and rest, dissimilar and irreconcilable as they may seem at first sight, are oftentimes found to be working hand-in-hand for the welfare of the individual.

Not all involuntary actions are the result of practice, the method by which walking, running, jumping, and many others are acquired. Other movements necessary for self-preservation are inherited. If it were not so few infants would survive many days. The newborn child has not learnt to ward off blows or shrink back at the approach of danger, but it is seldom that such movements are required in the case of the helpless little beings Yet there are certain other risks which it runs, even from the moment of birth. Mucus may collect in its throat, threatening to choke it, and likely to do so were the child not provided with reflex actions which come to its assistance. Coughing, sneezing, sucking, and swallowing are instinctive from the first. Of these, swallowing is the most remarkable. If it were not for a certain reflex movement which takes place every time we swallow, food or liquid would find its way into the larynx, seeing that they must pass over the top of this organ. The consequences of such an accident might be disastrous to the last extreme. To avoid this, the upper opening of the larynx is provided with a hinged lid, which opens to admit air at each act of respiration, and must be closed securely during each act of swallowing; and this mechanical movement is a part of our organization as much as the action of the heart and lungs. So far from being learnt by practice, matters are so arranged that the same movements which pass the food down the throat, automatically close the lid at the same time, shutting the door against all unwelcome intruders.

Furthermore, the throat itself has the power of preventing undesirable material from getting as far as this. It is known that some people are poisoned, more or less, by articles which are pleasant and nutritious to others Cheese, eggs, and shellfish are examples of this, and as a rule people subject to such idiosyncrasies have a corresponding dislike to these articles; if they try to swallow them the throat instinctively closes in a spasmodic manner, and deglutition becomes almost an impossibility. Even if the distasteful food be forced down by an effort of will, the stomach has also the power of dealing with it, as it has with all other undesirables. The latter may manage to get past the outer gates and their adjacent side-turning into the larynx, and yet find themselves turned back when they reach the end of the street. It is one of our inherited modes of self-defence that poisonous matter which has reached the stomach almost invariably sets up the act of vomiting.

In all these various ways Nature is ever on her guard to protect human beings from the constantly recurring risks to which they are liable. There is, however, another phase of self-defence even more wonderful than any of those we have described, another method alongside which these others seem almost commonplace. For it is not accident alone against which provision has to be made, but an enemy whose strength lies in its very minuteness, an enemy so small that it needs a high-powered microscope to demonstrate its existence. Place a microbe or bacillus under a strong lens side by side with a speck of dust, and the latter looks like a mountain in comparison. The eye may close to keep out the smallest piece of grit, but there is no sense acute enough to detect a microbe which has found its way into the throat. That being so, it would seem at first glance as though the human system were helpless against the onset of these invisible, hidden foes. Far from it. The human body does not depend solely on the efficiency of the guards at the gates, but has the power of dealing with the enemy that has penetrated to the interior of the citadel. A germ which has succeeded in establishing itself in the tissues of the fauces has more to contend with before it can fulfil its evil designs. There are substances circulating in the blood whose function it is to render such germs inert. Were it not so, the world would be swept from end to end by ravaging epidemics. This property is known as the "resisting power," and it is because of it that many people escape infection, even when brought into close contact with it. Several members of a family may have influenza, while others get off scot-free simply because the latter have greater resistance. It is on this quallity that human beings must rely in order to secure immunity from disease, rather than on any attempt to elude the germs, for that is an impossibillity. Every one who travels by rail or mixes with other people, either in the way of work or socialy, is bound to encounter microbes, such as those of influenza, most ubiquitous of all. Safety does not lie in giving germs a wide

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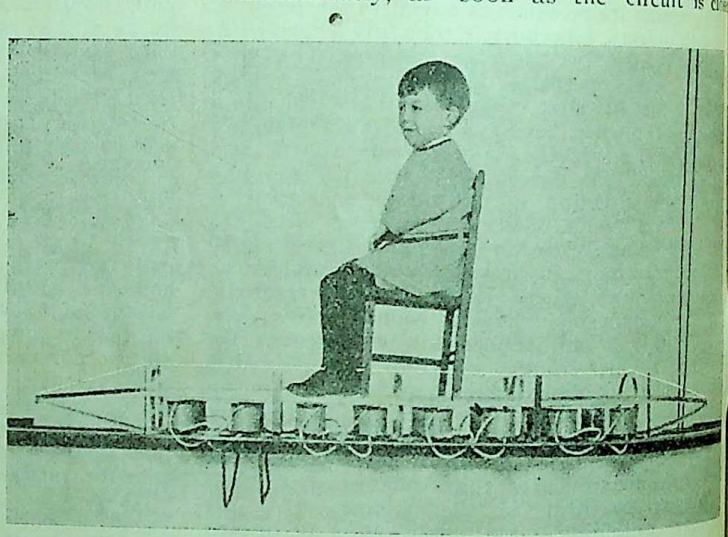
berth so much as in attacking them by that strange, mysterious influence with which human beings are invested, and by means of which these pernicious foes are rendered innocuous. This faculty ebbs and flows, and it may be stated that as a rule it varies with the health of the individual. It follows, therefore, that the most effective way by which people can render themselves proof against disease is by keeping the general standard of h at as high a level as possible. In this way, b abundant supply of fresh air, a sufficiency exercise and rest, and by discrimination in re to diet, man can increase his own resisting po and so aid Nature in her most amazing, m ingenious method of self-defence.

Chambers's Journal

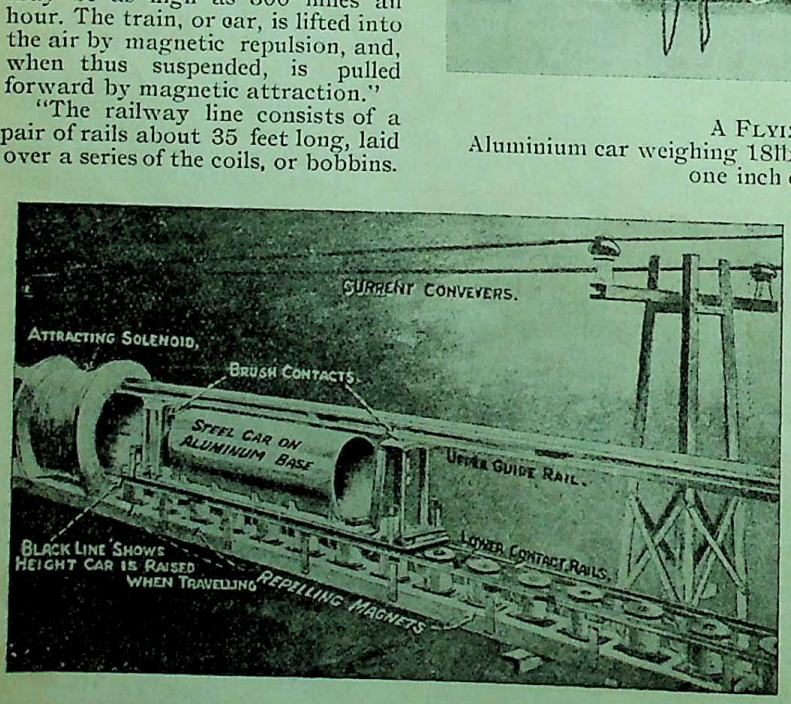
A FLYING RAILWAY

THE dream of many inventors has been to utilize the magnetic attraction of coils of wire, traversed by the electric current, to produce rapid motion. Not many years ago the papers were full of "electric guns," in which the body to which motion was to be imparted was to be a heavy projectile. Somehow or other, modern armies are not availing themselves of this weapon, and we hear little of it now. Its place has been taken for the moment by a "flying railroad" based on the same principle. A model of the "flying train,', which its inventor, Emile Bachelet, asserts can travel at the rate of 300 miles an hour has attracted much attention in England, but electric-railway men do not seem to be losing more sleep over it than the artillerists did over the "electric gun." "Primarily the invention is designed for the carrying of mails at a speed which may be as high as 300 miles an hour. The train, or car, is lifted into the air by magnetic repulsion, and, when thus suspended, is pulled forward by magnetic attraction."

"The railway line consists of a pair of rails about 35 feet long, laid over a series of the coils, or bobbins. The vehicle, weighing 45 pounds, consists of an car or tube, fastened to an aluminium bedplate. repulsive force, acting on the aluminium, lift instantaneously, as soon as the circuit is cl



A Flying Railway.
Aluminium car weighing 18lbs. which lifted child (weighing 65lbs.) one inch clear of the rail.



The remarkable model of the Bachelet "Levitated" train run by magnetic repulsion and attraction.

about half an inch into the and holds it there. But at int vals the track is spanned arch by other electromagnets. iron of the superstructure o car responds, so that the ve is immediately pulled toward th The electromagnet, as the reaches it, is automatically deen gized, and ceases to exert any fluence on the vehicle, which pas on, being pulled forward by next magnet beyond it. Thus travels on, from one magnet the next, the speed being in pro tion to their number and stren The coils or bobbins in the road which lift the vehicle into the are excited in groups by the mov vehicle, through brushes affixt t aluminium bedplate and kept contact with the live rail springs, so that the vehicle ca its magnetic field with it." Selec

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THE UPLIFT MOVEMENT AT SIALKOT

THE Arya Megh Uddhar Sabha is a Charitable Society which was registered under Act XXI of 1860 with the following objects:—

1. To raise the social status of the Megh community,
2. To better their economic condition,
3. To provide facilities for their education, religious, secular and industrial.

It consists of:—

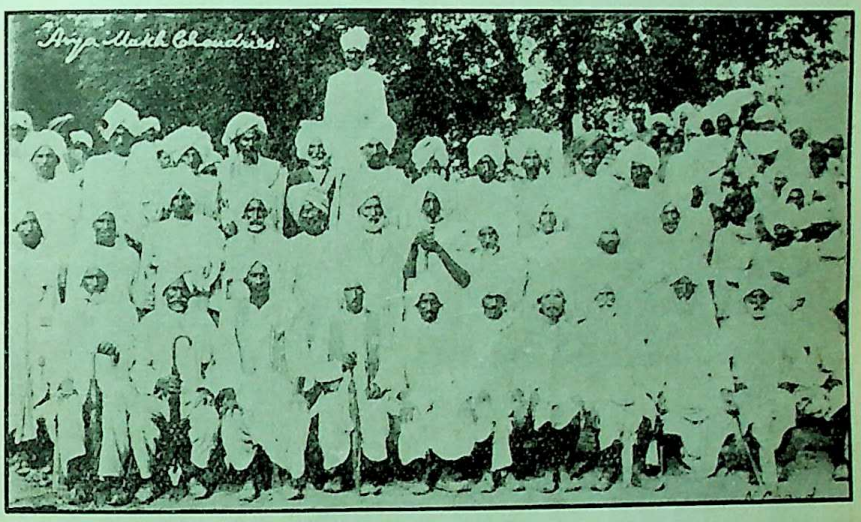
(*a*) Ex-officio members, *viz.*, President and Secretary of the Arya Pratinidhi Sabha, Punjab, Lahore, Presidents of the Lahore, Jammun, and Gujrat Samajes and of all Arya Samajes within the Sialkot District.

(*b*) Thirteen members, representing the Arya Samaj, Sialkot, nominated every three years by it Executive Committee.

(*c*) Fifteen headmen and other representatives of the Meghs elected every three years, by the community under rules framed by the Society, and

(*d*) Eight life-members.

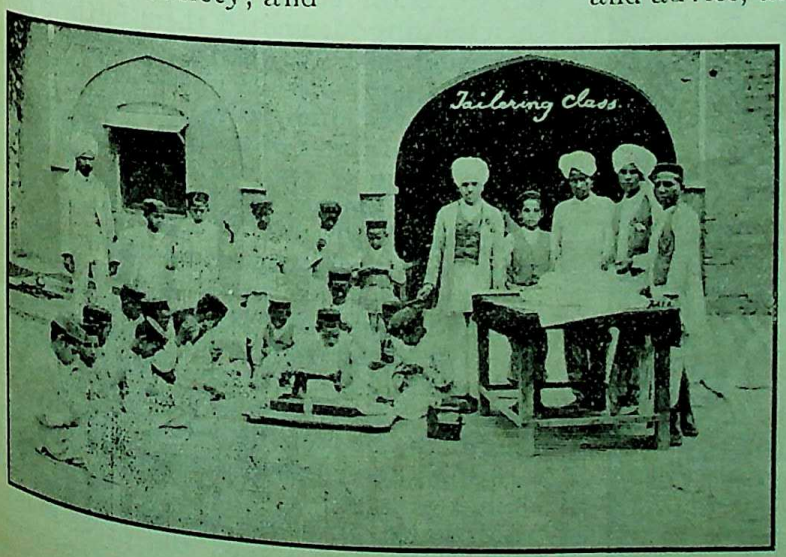
The Society thus constituted elects its office-bearers and an Executive Committee consisting of fifteen members, hears the Annual Report, and considers and passes the Budget. It is the final authority which finances and controls the uplift



Arya Samajist Megh Chaudhuris.

movement. The Megh Chaudhris who have been taken in as members, evidence considerable interest in its working, and help the society with valuable assistance and advice, and it is hoped that with the spread of enlightenment and economic betterment, the whole work will pass into their hands. All efforts are directed towards engendering a spirit of self-respect and self-help in the community by increasing facilities for their education.

2. The Meghs are one of the "Depressed Classes" who in the words of the Right Rev. the Lord Bishop of Madras, are "sunk in ignorance, poverty and contempt, branded as untouchables, or unapproachables, treated as serfs, reduced to a state of moral degradation

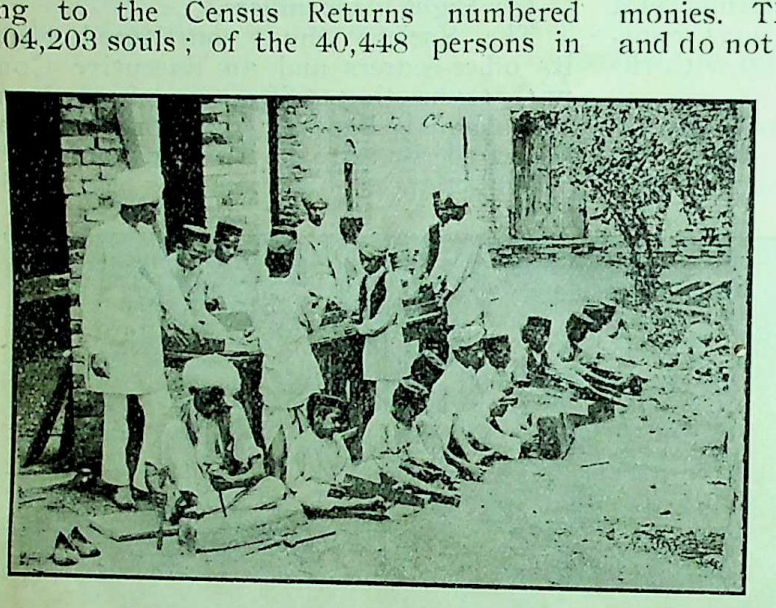


Megh Tailoring Class.

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through the contempt and ill-treatment that they have received for the past thousand years." They live in the Sialkot and adjoining Districts and in Jammoo Territory, and according to the Census Returns numbered 104,203 souls; of the 40,448 persons in British territory only 111 or less th per 1,000 were literates. They are of complexion and have regular feature the Aryan stock, they cremate their and observe other Hindu rites and monies. They are weavers by profes and do not engage in any filthy trad occupation; they also w as village menials and cultural laborers. The H contempt for the outcas proverbial; he considers touch a pollution and he not allow them to sit on same carpet or to draw w from his wells or to visit temple or other places worship.



Megh Carpentry Class.

Thanks to the Br Government a new spirit come over the land. Meghs seeing the benev activities and reforming of the Arya Samaj loo up to it for help; for ye they attended its weekly me ing on equal terms, and more intelligent among them con nued to press their claims for remo of social ostracism. The first thing to done was to take away from them stigma of "unthouchableness" and a them to come as the Lord Bishop s "in contact with men who no longer pised them, no longer treated them untouchables, no longer treated th worse than their cattle, but recogni their manhood, visited them in their ho and held out to them the right han brotherhood, then at once their self-resp was restored and gleams of hope appea upon the horizon of their cheerless, hope lives." The Aryas being a "microsc minority" among the Hindus looked h less; the magnitude of the task for a unnerved them, as they knew that opposition and persecution would tremendous. But the cause of the w and the depressed triumphed eventu and on the 14th March 1903 the Sial Arya Samaj resolved unanimously t the Meghs be 'purified' at the anniversa meetings to be held on the 28th and 2 idem.



Mahant Ram Dass, a Megh priest, w 3,000 followers, joined the procession 27th March 1903, but an agitation started against the innovation, and

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Muhammadan head-men, whose menial servants the poor Meghs were, succeeded by threats and mis-representations in dissuading a large majority from taking the step. Only 200 Meghs remained firm and they were 'purified.' The opposition on the part of non-Hindus was persistent and strong and the Arya Bhagats, as the Meghs call themselves after "purification," were persecuted and prosecuted remorselessly. The orthodox Hindus held meetings to excommunicate the Aryas and for a time the prospects were very gloomy. The even-handed justice of the British authorities—the name of Mr. J. F. Connolly, I. C. S., Deputy Commissioner, will for long remain enshrined in the heart of the community—saved the movement from collapse and the *Shuddhi* work went on steadily. During the past ten years over 36,000 Meghs have been reclaimed and their social status perceptibly improved.

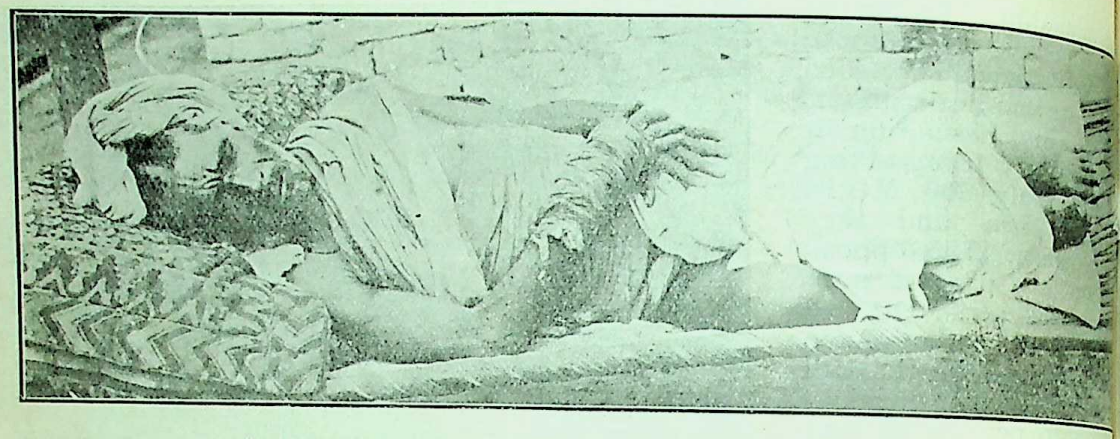


Swamy Satyananda Saraswati who performed the first "purification" ceremony of 200 Meghs.

Realising that the 'purification' ceremony was not enough to raise the Meghs socially and economically the Arya Samaj thought with Mr. C. F. Andrews that there was no "way so practically helpful under present circumstances as the way of education." It has "the immense advantage of displaying real human sympathy and a desire to share with the poorest the greatest blessing mankind has received." Secondly, education is not "pauperising but on the contrary leads to greater self-respect. It opens out to them new ideas of the value and possibility of progress, and enables them to take part in their own uplifting." Soon after the first 'purification' it was resolved in June 1903 to open an Industrial Primary School at Sialkot for the exclusive use of Megh boys, because as observed by Sir Valentine Chirol, "they are unable to attend the ordinary schools owing to the idea that it is pollution to touch them." Religious and literary education is imparted in Megh Schools in Hindi so that the students may not hanker after clerical service; efforts are made to teach them some handicraft so that they may be able to earn a decent living and lead clean lives. We are working on the sound advice given by Sir George Clarke, Governor of Bombay, to a Deputation of the Depressed Classes Mission :

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An Arya Samajist Megh *Bhagat*, victim of a Rajput's fanaticism.

"Education is a valuable means of imparting self-respect and enlarging the horizon of thought but I hope you will not confine your efforts to literary education alone. The depressed classes are already doing useful services to India but the supply of handicrafts is inadequate and it is important that they should acquire a sense of the dignity of hand labour and not be induced to regard clerical work as the ideal."

During the past three years Lower Primary Schools have been started in six villages where the Megh population is considerable. The following table shows the number of pupils attending the various schools maintained by the society.

When started.	Name.	April 1912.	April 1914.
June 1903	Sialkot Industrial	48	70
April 1911	Gondal Primary	20	37
23 Decr: 1911	Kila Sobha Singh	19	32
25 Decr: 1911	Zafarwal	23	25
Septr: 1912	Marala	...	22
May 1913	Tanda	...	27
June 1913	Phukilian	...	33
	Total ...	110	246

The village schools serve also as feeders to the Central School at Sialkot to which are sent boys who pass the Lower Primary Examination. The demand for more education is now persistent in the community, and applications are being constantly received for more schools but for want of funds the society is not able to comply with the requests. The Sialkot Industrial School is not a Local Institution but it is for the benefit of the whole community. A Boarding House is maintained here at considerable expense. There are at present 45 boarders; the parents being poor supply only *atta* and all other articles of food are provided by the Sabha. To one-third of the boarders, whose guardians are very poor or who are orphans, food, clothing and books are supplied gratis. Of the boys reading at Sialkot 28 are in the [illegible] Primary Classes; a weaving loom improved pattern which cost Rs. 200 was purchased and the services of an instru were engaged but the experiment did prove a success. A tailoring class is working order and a wholetime te teaches pupils. A carpentry works has been added where under a qual Mistri instruction and training is given boys. A Drawing Master teaches drawi to the students.

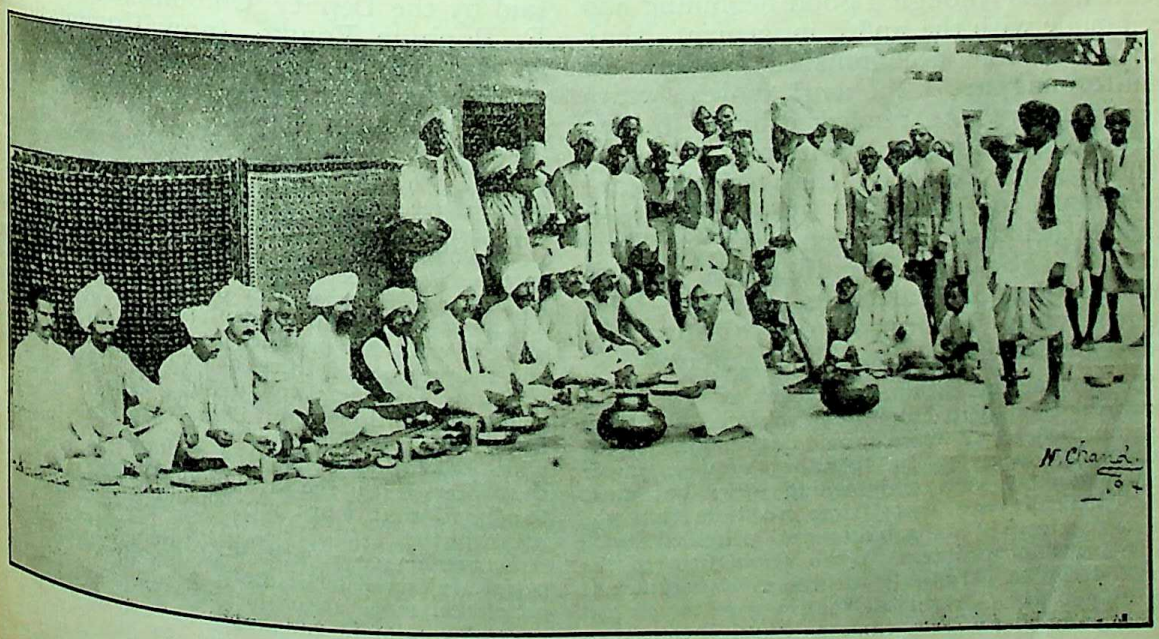
Three Megh boys have been trained mission work and they are employed itinerant preachers; two others a passing the Upper Primary Examiatio working as teachers. Two Megh boys reading as free boarders in the Gurul Academy at Kangri, Hardwar, on e terms with high caste students and are receiving instruction with other H boys at the Gujranwala Gurukula w prepares candidates for the Matricula Examination of the Punjab Univers Three students who passed the Up Primary from our school are prosecu their studies in the secondary departm of the local Ganda Singh Hindu H School. The Sabha provides them w board and lodging. A number of yo men, the list includes 24 names, who educated in our school are settled i and are earning their living as carpen tailors, smiths from Rs. 15 to Rs. 3 month. An industrial bank regist under the Co-operative Societies Act been established to assist the commu in procuring cotton yarn at Mill pr Megh Panchayats have been organise to settle disputes among the members, it is very seldom that they now

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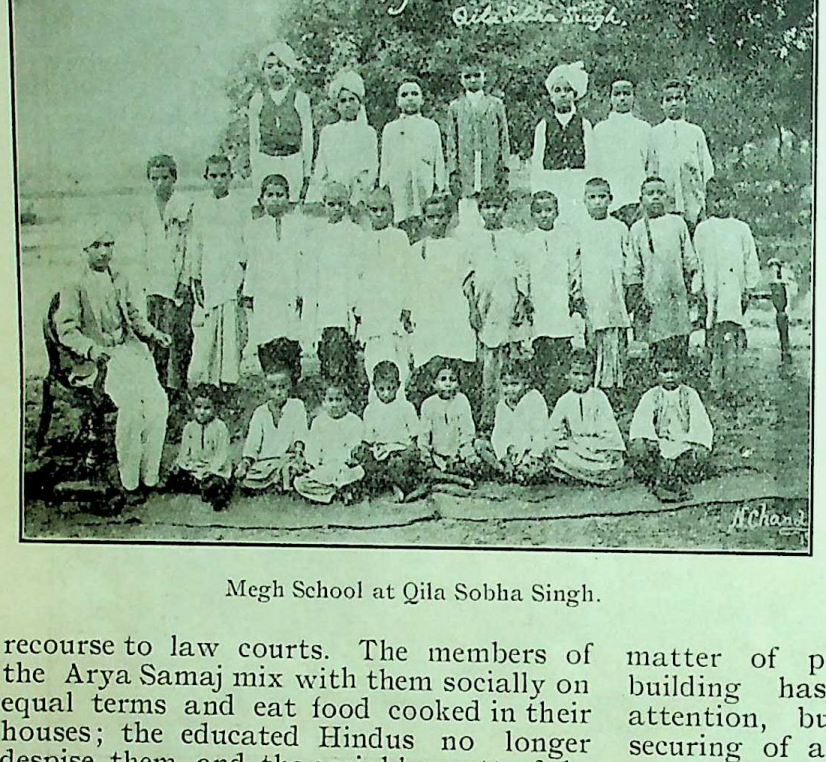
"Purification" ceremony of Meghs at Najwal.



Interdining of Meghs and other castes.

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Megh School at Qila Sobha Singh.

recourse to law courts. The members of the Arya Samaj mix with them socially on equal terms and eat food cooked in their houses; the educated Hindus no longer despise them and the social boycott of the orthodox Hindus has considerably slackened. The leaven is doing its work and all admit that the social status of the Meghs has been raised and their outlook widened. A certain amount of self-respect has been created, and though a good beginning has been made with the uplift movement, that which has been accomplished is but an infinitesimal part of the work which awaits the reformers. As remarked by H. E. the Governor of Bombay we admit, "that to bring about the social changes which are necessary to give to the Depressed Classes their rights as men and brothers, must be the work of individuals and of Indians," but Sir Valentine Chirol is also right, when he approvingly quotes the remark of an earnest social reformer:—

"A Government within easy reach of the latest thought with unlimited moral and material resources such as there is in India should not remain content with simply asserting the equality of men under the common law and maintaining order but must sympathetically see from time to time that the different sections of its subjects are provided with ample means of progress. When one-eighth of the people are in a chronically depressed and ignorant condition, no Government can ignore the urgent necessity of doing what it can for their elevation."

Our most pressing necessity has for many years been a decent but commodious building at Sialkot where instruction may be imparted to the M... boys in industrial ... literary subjects up to ... Middle standard. ... school is at present ... in the Arya Samaj Mar... where also live the boa... ders. For many reas... that building is not ... suitable one and much ... convenience is at ti... felt. The Arya Sa... moreover wants to loc... therein its girls sch... which teaches to ... Middle standard; it is ... longer available for M... uplift work. The Ind... trial School requires wo... shop rooms and ordin... class rooms with ... acommodation prescri... by the Department. T... matter of providing a suitable sch... building has from the start engag... attention, but the difficulty was ... securing of a good site. In August 19... a small plot of land opposite th... Samaj Mandir was purchased for Rs. 9... but it was not till May 1910 that ... larger plot adjoining it was secured ... Rs.5,000. A plan was prepared and on 2... January 1912 the foundation stone w... laid by the Deputy Commissioner, Colo... F. Popham Young, (now Commissio... Rawalpindi Division) who delivered ... the occasion a very encouraging speech.

"I must preface the few remarks which I ... to make to you by thanking you for the kind ... graceful reception which you have accorded t... wife and to myself.

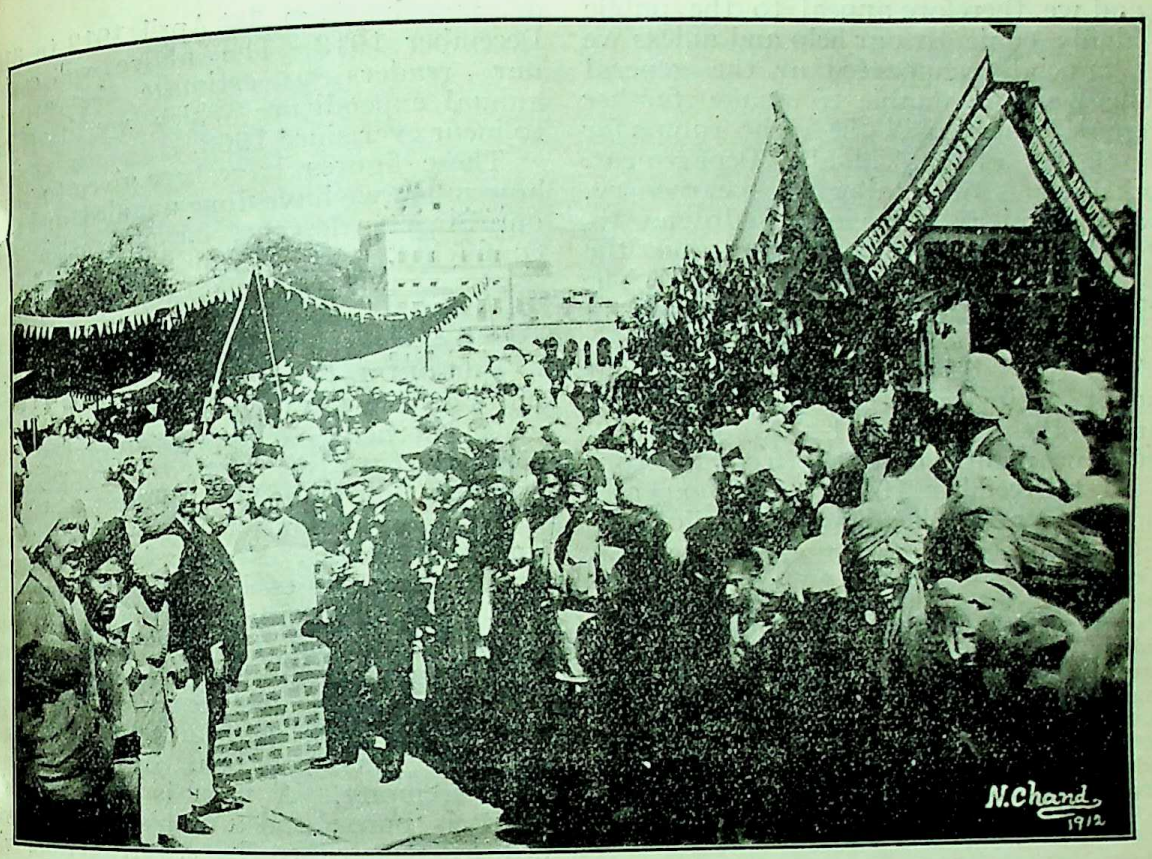
I do not propose to detain you with any lengt... speech. For I feel that it is only necessary for ... to deliver to the members of the Sialkot Arya Sa... a message of encouragement, of congratulation, ... of good will. My presence amongst you here to-... and the presence of these other ladies and gentle... who are not members of the Arya Samaj is ... to the recognition on our part that when any sec... of the great Indian community engages in any ... which has for its object the welfare of the poor ... the depressed it is the sacred duty of each and all ... to offer to that work any encouragement which ... in our power.

During his recent brief stay amongst us, His ... perial Majesty King George V has addressed his lo... people on more than one occasion in words w... are still ringing in our ears.

He has told us how near to his heart lies ... cause of education in India. And he has in his ... message impressed upon us the necessity for dwe... together in unity, if India is to work out her ...

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Foundation-day ceremony of the K. C. Arya Industrial School, Sialkot.

salvation, and to take her proper place amongst the nations.

Is it not the case, gentlemen, that in affording support to the movement, which has been inaugurated by the Sialkot Arya Samaj, we have the opportunity of putting into practice the wise precepts, and of obeying the earnest injunctions of His Imperial Majesty?

As you may suppose, the last thing which I should wish to do on an occasion like the present is to say anything which might be interpreted as taking sides on any controversial question. And yet I feel that if for a moment I get within range of controversial topics I am none the less on safe ground—and for this reason. I feel that whatever view may be taken of some of the aims and objects of the Arya Samaj by those who do not find themselves able to subscribe to the tenets of that body, there is no one who has in him any patriotism, or indeed any wish to render some small service to humanity at large, who can fail to recognise that in their efforts to educate and to civilise a depressed section of the community, the Arya Samaj is doing a fine and noble work. I want this feeling to be shared not only by my present audience, but by all good citizens of Sialkot, no matter of what creed or of what caste. I have said that I am not going to shrink from touching on topics which might be regarded as likely to lead to some difference of opinion because I feel that we none of us should have any difficulty in sinking such differences, at least for the time being, when we are regarding results manifestly wrought by patient and self-sacrificing effort.

I need not remind the members of the Arya Samaj that on some occasions it has been difficult for the Samaj as a body to disclaim responsibility for actions, the reverse of beneficent, which have *appeared* to follow as a consequence of their missionary activities. On such occasions some of you who may have wished to dissociate yourselves from certain manifestations, may have been told that after all you must judge a tree by its fruits, and that no one has a right to complain if this be adopted as the canon of criticism. Well, on this occasion I think that the Samaj has every right to demand that the same criterion should be applied. Let the tree be judged by its fruits. Applying this standard and having regard to the results achieved by the unselfish devotion of the late Lala Kushal Chand, and of those who have followed him, we must I think all admit that the tree which has been planted is a fair and goodly one.

To the critics of this movement, to those honest critics, who have every right to demand that their views and their motives should meet with equal sympathy at the hands of those whose duty it is to endeavour to hold the scales equal between all—I have only one word of advice and of exhortation—"Go thou and do likewise."

A sum of Rs. 7,312 has since been spent on it. But the building has not yet advanced beyond the laying of pucca foundations, plinth and earthwork. We find that our resources are almost exhaust-

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ed, and we therefore appeal to the public to kindly come to our help and unless we are financially supported by the general public we are unable to make further progress. There will be eight rooms for the classes of the Middle Department, workshops for tailoring, carpentry, weaving, smithy, drawing, godowns, together with rooms for office and the Co-operative Credit Industrial Bank. The estimated cost, including actual price paid for the site, is Rs. 41,149.

We give below extracts from our Budget estimates. It will be seen that during the years 1911—12, 1912—13, and nine months of 1913, (from 1st April to 31st December 1913) actual expenses under the various heads were as follows:—

	1911-12	1912-13	1913
Office and Deputation Expenses	458 2 0	738 2 0	784 6 0
Industrial School Sialkot ...	1545 7 9	1615 5 0	2080 11 9
Normal class ...	...	...	591 1 11
Prmiary Schools in villages ...	...	533 4 6	722 8 3
Mission work ...	1096 14 6	1258 6 9	492 7 3
Building ...	529 8 9	6302 13 4	1410 4 0
Miscellaneous ...	166 0 0	96 14 3	4 15 3
Total ...	3711 3 3	10450 3 9	6086 6 0

Thus a sum of Rs. 16,536-9-9, mostly raised from private subscriptions and donations, was spent during the twenty-one months from 1st April 1912 to 3 December 1913. The above will en our readers to estimate the aver annual expenditure which we have to incur ever since 1903.

These figures have been given to sh how much we have done unaided and th our Society deserves encouragement a confidence.

GANGA RAM, B. A.,
THAKAR DATTA.

EDITORIAL NOTE.—We admire the u work described above. We think it deser generous help. What we take except to is the use of the words "purify" a "purification" and the underlying conc tion, in connection with the work of ele ting the Meghs. No man is either pure impure because of his race, colour, cre sect, caste or parentage. It is his charac and actions that make him worthy of r pect and of social intercourse or the rever

It is a great mistake to think that a man or class of men can purify any oth man or class of men by performi any ceremony. A man is pure when h heart is pure; and a man's heart is puri fied by repentance, by cessation from ev thoughts, imaginings and deed and by t cherishing of good thoughts and doing good deeds.

SUKRANITI

Since I wrote my first article on the Sukraniti, the second and last volume has been published. As expected, this volume contains many useful things which go to prove the high standard of the Hindu civilisation of bygone days. I shall try in this article to give some idea of that standard, which when closely scrutinized will make one confident of its superiority to the standard of modern western civilisation in many respects.

The question of the system of the administration of justice has been continued in this volume. We have seen that Hindu evidence was primarily two-fold ——human and divine. But divine evidence or ordeal was not usually had recourse to, unless the king was forced to adopt it. "If there be a human evidence which covers only a part of the case, even that is to be accepted, not the divine, though that covers the full ground, notwithstanding men urge it." Again, "if one party would urge human evidence and the other party divine, the king should accept the human not the divine." It is when all the hum evidences fail and yet justice must be done to party, it is then and then only that the king, though reluctantly, would have recourse to ordeals which however were not in all cases cruel or unjustifiable. The milder forms of ordeals were meant for appeal to the latent moral and religious instincts of the accused. The accused was required "to touch the feet of superiors, or heads of children, or coins, swear by the gods—'Let me be cursed with the burden of sins, let all my merits be extinguished' He had sometimes "to chew without anxiety or fear one *karsha* amount of rice" and if he could chew easily without any sign of nervousness, he was declared to be innocent, otherwise guilty. Often the accused was led to the image of Virtue and Vice——Dharma and Adharma——blind-folded and was to touch the one or the other. If he could fortunately touch the image of Virtue, he was free from all accusations, if otherwise, he was punished as a guilty

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Admitted it must be that these sorts of adjudication were not always bound to be correct; but considering the over-simplicity and religious mood of the Indian people, this can be taken for granted that in the majority of cases really innocent persons could be easily sifted by these expedients from the really guilty ones.

We have also seen before that "the human evidence is three-fold——documentary, possessory and oral." Documentary evidence was considered to be the primary evidence, and in the absence of it the cases were "investigated with the help of evidence by possession and witness." But even if there were documentary evidence, the king or the judges were very reluctant to solely rely upon it. If possible, possessory and oral evidences were also taken and considered with care. To prevent any miscarriage of justice, even title if not accompanied by possession was not regarded as evidence at all. For if the owner suffered a third person to enjoy his moveables for ten years or his land for twenty years, he was not allowed after the expiry of the period to claim these as his own property and his right was barred by limitation. Thus "possession can be a sufficient evidence when it is attended with income for long time without opposition and always in the presence of the defendant;" and "the property which is ceaselessly enjoyed for sixty years without title cannot be claimed back by anybody." But mortgage, boundary land, minor's property, trust property, sealed deposit of female slaves, government property and property of a learned Srotriya were cases of exception to the above rule. These could not "be destroyed by length of adverse possession." But it must be noted that mere possession on the other hand was not a satisfactory proof. It was required to be supported by other evidences, if possible. For the Law says—a man is not the owner of the property because it is held by him. Is it not found in the case of thieves that somebody's property is being held by somebody else?"

All the three kinds of evidence used to be taken into consideration. Only one kind of evidence was in no case considered to be decisive. But "if the documents as well as witnesses be wanting, only possession should be used. And if possession evidences fail, the documentary evidences and witness should be used." But again, when no evidence——either documentary, possessory or oral—could be had "through the heedlessness of the owner" and when the opposite party determinedly concealed the truth, the following three-fold procedure was adopted to come to the truth, if possible. First, the party was mildly but constantly persuaded to speak the truth. "For though he refused thrice, four times, or five times, at last the adversary may yield and turn to right." When this procedure failed, *Yukti* was applied. This second procedure was "based on right argument, unopposed to scriptures and usages of the good." It seems to include in it——"rewards, distinctions, dissensions and temptations," which are generally very potent factors to move a wicked man and to induce him to speak the truth. It is when *Yukti* also failed that ordeals had "to be used in the investigation of cases" as the ultimate course of procedure. But where there is no document, no possession, no witnesses, and no resorting to ordeals, the king is at liberty (to proceed as it is best)." Thus decisions could be arrived at in six different ways—*Pramanas* (or evidences of witness, documents, etc.), reasons, usages, oaths, special orders of the king, and the admission by the plaintiff."

It may not be out of place to mention here that documents were of two kinds——official and non-official. Official or public documents were again of three kinds, which were "meant for administration, information or decision." These were signed and sealed by the king. The departmental heads of the Government were also raquired to put their signatures on them. There were seven kinds of non-official or private documents, such as, those about partitions, gifts, sales, acceptance, receipts, *sambiddana*, and debts. All documents should have had "mention of time, year, month, fortnight, tithi (day of the moon's age), period of the day, province, district, place, caste, size, age, the objects, the evidences, the goods, the number, one's own name, and the king's name, residence, names of the other party, names of ancestors, the griefs (or injuries sustained), the collector, or the giver and the sign of mercy, etc. The document which does not mention all these is *Hina* or poor (*i.e.*, not valid): *e.g.*, the documents which are disorderly (in which the facts have been mentioned without any order), which mention the facts in the reverse order, which are unintelligible, which are useless, and which are written after the expiration of the period of transaction, are not valid, as well as those which have been written by senseless people, females, or by force. In Vyavaharas or law-suits men attain success if documents are made on good paper, attested with good witnesses, etc., and accompanied with possession.

Particular care was taken for selecting proper witnesses. Ordinary persons lacking intelligence or having any relation to or monetory transaction with any parties or persons effeminate by nature could not be witnesses in a case. But in the case of a heinons crime like violence, thieving, felonies, assault or kidnapping, or even in the case of abuse, no discrimination was made in the selection of witnesses. Due care was always taken in getting at truth and deciding the case at issue accordingly.

Once selected a witness, one was bound to appear at the court and to testify to the truth one knew. "The man who, when ordered, does not bear witness is punishable." But no one, other than a witness, could give any evidence without previous sanction of the presiding judge. If anybody dared to act otherwise he was "punishable whether he talks truth or falsehood."

Cross examination was in vogue. Witness could be cross-examined repeatedly; but in the case of one who gives evidence 'spontaneously, not through force' *i. e.*, in the case of a voluntary witness, repeated cross examination was forbidden.

Here it must be noted that informers were not scarce even in those early days. But their statements were not admissible as relevent facts and the king or the judge could not accept a bit of them without careful investigation and he was bound not to decide a case summarily or arbitrarily. All available evidences were taken and scrutinized before a decision could be passed. "Even the king is a sinner if he decides cases in an absolute manner; therefore he should administer the secular interests in harmony with the (spirit of) Dharma Sastras." If he accepted the informers' statements without any due investigation, he was bitterly condemned by the general public and "he is regarded as the real actor and gets eightfold sin." It was the duty of the councillors to check the king in time and to goad him to the real procedure of administration, for the Rishi says that "the councillors must not be indifferent to the immoral methods of procedure adopted by the king, for then they are

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Now, "if somebody objects to the judgment as well as the decree of the king as against Dharma, he can have a retrial," and "a retrial or appeal may arise in those cases which have been vitiated by the undue pressure of witnesses and officers, and by the defects of the king's own actions."

The king was thus required to keep a watchful eye upon the conduct of the judges. He was not to tolerate any miscarriage of justice or the adoption of any procedure which was contrary to law. If any judges were found wilfully negligent or vicious by nature, he was to take an immediate action to punish such scourges of the society, for there is no enemy more dangerous to the society than a negligent or a vicious judge.

To prevent any undue tendency to litigation among the people, the kings of those days did not let a plaintiff go unpunished, if he could not at all prove his case or if he was found to sue the defendant maliciously. In such cases he was punished "according to the seriousness of the false charges" and the falsely accused person was duly honoured by the kings.

The Rishi next passes to the question on partition. In his days the father, like the father governed by the more modern Mitakshara school of Hindu law, was the manager of the ancestral property which he could not of himself alienate. Even in preparing a Bhagapatra or a document of partition, he was required to take "the approval of his heirs," otherwise "it is as good as not done." For the Law declared that "the father is the lord of all gems, jewels, etc., but neither the father nor the grand-father has authority over all immovables."

As regards the division of shares the Rishi lays down —" sons and wives are to be made equal sharers. The daughter is to have half of the son's share, the daughter's son half of that." A line or two below he adds, 'the son should give one-fourth to the mother, one-half of that to the sister, one-half of that to the sister's son, and himself receive the remainder." These two assignments are seemingly contradictory no doubt; but most possibly the Rishi means the former share to have been settled during the father's life-time and the latter after his death; and hence the difference That my conjecture is not unwarranted will convince my readers when they will remember the Rishi's famous injunction that— "The father desirous of the welfare of the family should divide his wealth when his sons are married and grown up", etc., in connection with the joint-family system. But whatever be the share alloted, it goes to prove that in the days of the Rishi the daughter's claim to her father's property was not allowed to be superseded by that of her brother. She was again one of the reversionary heirs of the whole of her father's property, which will be clear from the following few lines—"The son, the grandson, the wife, the daughter, the daughter's son, the mother, the father, the brother and the brother's son— these are to receive the wealth (in the order stated) each in the case of failure of the predecessor (in the list)." Needless to add incidentally that this order of succession is also still in force.

A female, unlike a male, had absolute authority over her *stridhan* property and she could even sell or alienate it at her own sweet will. Whatever she used to get after her marriage "through gifts and dowries from parents' or husbands' families or through presents by parents and relatives" constituted her *stridhan*. But what she would get as the reversionary heir was not her *stridhan* and she used to hold it

Before he passes on to another question, the provides something for a philanthropist who teered himself in saving the property of others absolute destruction owing to the ravages of thieves, kings and fire." He was allowed by th to have a "right to one-tenth" of the prop saved. It is more than necessary to add that Law like this one did much to ennoble the mi the people at large.

The Rishi next deals with the wages of artisans and also the incomes of persons of status in a business. This important questio distribution of wealth—which the great econ and statesmen of the day are deeply interested not overlooked by the statesmen of our bygone And this fact goes to prove that this complex tion is a very old one and demands more attention than what it has hitherto received.

The capitalists and the creditors are always better position in society and the debtors some extent at their mercy. What the Hindu did for the protection of the debtors was that would not allow any compound rate of interest the money lent out. If the debtor had already p an interest which was twice the principal, the would then make the debtor "pay only the pri to the creditor and nothing more than that." the kings were not partial in treating the debt this way. They made it a point to see that the cre on the other hand were not in any way cheated b debtors. "If somebody does not return the mon the creditor when he is able, the king should make pay that back by applying the methods of Sa Danda, etc. When the document in one's possess is lost, and he brings a suit for the recovery of debt, then the king should well ascertain the truth means of witnesses and make the debtor pay him before when the document had not been lost."

No forced labour seemed to be in vogue. Even kings, who were great lovers of arts as all orie are, did much to patronise the artists and artis and they used to "give wages after noticing works and qualifications." All labourers, however nificant, were paid. Arrangements there were nobody should die of starvation. There were va sources of income and every able-bodied man earn his living, if he so liked.

Among the various industries mentioned in connection, we learn that those of gold, silver, jasada, lead and iron were the most prominent But we do not know for certain if mines of metals were then at all worked in India, though learned translator seems to conclude from the ing line that mining was practised—"The king daily receive (as duty) from the sales of silver fifth, one-fourth, one third or one-half—not He thinks that this duty was "the rate of roy upon mining." It is really difficult to say whether not the translator is correct in this sweeping jecture.

The spirit of co-operation—which we lost lamen —the spirit which is again reviving in our co under the influence of western civilisation, was wanting in those early days. The Indians of those could and did co-operate among themselves in diff spheres of life both for good and evil purposes. they could combine to build palaces and te to construct canals and to carry on trades agriculture, they could also combine for amuse and even also for thieving purposes. Each and enterpreneur, who used "to get twice the got by each" of the members as remunera

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"whatever portion is stipulated indeed (beforehand), equal, less, or more, that (shall be accepted) exactly so. Expenditure he shall pay and do the work (proportionately) and take the profit too (in the same manner). The same principle (of joint stock enterprises) applies to merchants as well as peasants." But generally a merchant used to "fix one-thirty-second or one-sixteenth part as the profit in a business with due regard to the expenditure and to the conditions of the place and not more; and if he were to advance capital to a beginner without any interest for it, he might, if he liked, by the Law of the country become a partner of the new business with half the profits always."

The lovers of ornaments would be sorry to learn that those days are gone when the wages of the goldsmiths was "one-thirtieth (the value worked upon) if workmanship be excellent, one-sixtieth if mediocre, and half of that if of inferior order."

The kings kept a strict eye over the metal-dealers that they might not adulterate metals. All adulterants were much looked down upon and were punished "like a thief"; and "the man who adulterates metals deserves double the punishment."

There was a very curious practice in those days which we must condemn from the inmost part of our heart and which rebels aganist our sense of state-morality. Thieves could be in those days hired by the kings to "steal something from others' kingdoms" and they would "first give one-sixth to the king and then divide the rest among themselves." We must console ourselves with this thought that our kings were not unique in this respect and ancestors of the ancient and mediaeval kings in general were themselves "dacoits" in the proper sense of the term and that the Great Queen Elizebath of England was not free from such malpractice.

The Rishi then closes this long chapter with this brief note:—"Customs originating with the sages in ancient times have grown with the people in diverse ways, which it is impossible to describe," and the merits and demerits not mentioned herein are to be known from popular usage": which goes to prove that the Indians had a corporate life and that they had a public opinion which reigned as supreme as the law guarded by the kings who were unlike the kings of Europe the guardians or protectors of Law and not law-makers.

There was another manly side of the picture of the Indian States of those days described by Rishi Sukra, which we reserve for another article. But from what has already been described, this much is clear that the Indians of those days, with all their shortcomings, were a living people striving for future glory and social peace and that their kings were not arbitrary rulers but as a matter of fact their royal powers being not un-limited were confined within the four walls of the constitution. Repositories of both judicial and executive powers they were no doubt, but they could combine these two functions in great harmony. Unlike the kings of medieval Europe they lived for the State and not the State for them.

BASANTA KUMAR BANERJEE SARASWATI.

THE DEBATE ON THE INDIA COUNCIL BILL IN THE HOUSE OF LORDS

I THINK it will be useful to your readers to have a summary of the debate that took place in the House of Lords on the Council of India Bill introduced by Lord Crewe in June last, as also a summary of the different expressions of opinion that it evoked from the English Press. It will enable them to judge as to how we stand in English public opinion.

The Bill was introduced without a speech and no remarks were made by anybody in connection with the first reading. Soon after the first reading, and as soon as copies of the Bill had been received, the members of the Congress deputation met, with Sir W. Wedderburn in the chair, and discussed its provisions. They prepared a note containing their views on the Bill and submitted it to Lord Crewe. Besides they wrote to the Press. Some delegates waited on certain members of the House of Lords who had filled high positions in the Government of India and it soon became known that the Bill would be opposed by the Unionists and would be rejected; that Lord Curzon would lead the opposition to the Bill and that Lords Ampthill, Lamington, Roberts and Sydenham would support him. Of the Indian Governors, the only one who favoured the Bill was Lord Reay. Of Lord Harris we never heard. *The Times* was strongly and bitterly opposed to the Bill, more particularly to that part of it which professed to introduce a semblance of election in the selection of the Indian members. In absurdly hyperbolic language it expressed its approval of Lord Morley's reforms, which it called "the expansion of the liberties of the people of India", but it would not let any further tinkering with the constitution of the

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AN EX-VICEREGAL BAG.
(EARL CURZON.)
With acknowledgments to "Punch."

Government of India be done by the Liberals. The articles seemed to be inspired. They were probably written by some one who was a great admirer of Lord Curzon and it was rightly guessed that the articles gave expression to his views, which were the views of the Tory party. *The Times* articles must have been widely read and criticised in India and I need not quote from them, but I will just give a sentence or two showing the use it made of Indian criticism of the Bill. In its issue of the 7th July it said:—

"The most prominent factor at the present moment is * * * that since the provisions of the Bill have been made public, it has received the most vehement condemnation at the hands of the Indian native Press * * * * * Publicists in India have a truer appreciation of the position than these forlorn and deserted delegates. * * * * * * * * The organs of Indian opinion object to the Bill because they do not want to send dummy members to a truncated council * * * * We endorse their reason but we lay even greater stress upon others, one of which is that the elective principle in any form should never be applied to the Secretary of State's Council."

I am sory I have mislaid an important cutting from the *Morning P* (an important Tory daily of Lond in fact one of the very leading most representative of Tory dailie wherein it said *that they could possibly think of a free or respons government in India*. It was bitter and very strongly opposed to introduction of any form of elec in the selection of members of Secretary of State's Council. Anot Tory paper "*Outlook*", said:

"The Indian Press has been practically u mous in applauding the rejection of the Bill * * we have no sympathy with, nor pa for, the ideal of a self-governing India. It ideal which spells pandemonium."

Another leading Tory organ, *Pall Mall Gazette*, while expres satisfaction at the rejection of Bill, lamented that "the change the traditional methods of our in the East has of late gone on q fast enough." But what was m remarkable was its vehement att on poor Mr. Montagu.

"The tone of young Mr. Montagu, for tance, has been markedly misplaced, elabora impertinent, and full of the clever immat which creates anything but disservice."

The Globe said :—

Had it been carried, the result would have a tendency to substitute theories of administra fitted only to the conditions of Great Britain for reasoned conclusions of the men who are on spot and who know. Under it the Secretary of could modify the Council to suit any particular temporarily in favour with the House of Comm or disregard it altogether. It was another ste the direction of that complete bureaucracy to w we are so rapidly moving.

We want a Secretary strong enough to resist Poonah Mahratta Brahmin type of person clamouring for Home Rule.

In another issue, that of the 7th Ju it said :—

The introduction of Indian members on India Council we believe to be good, but to co the choice of a Secretary of State to a certain of persons might in time merely result in the ap ment of the agitators and politicians instead of the type of the present Indian members. Whe the people of India will ever be in a position to their own representatives is a question for distant future. The present proposal is another example of an ill-considered piece of legi tion such as we have been accustomed to from present Government.

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The Manchester *Courier* :—

And it (the Bill) shuts an eye to the fact that even the Indian natives, who are represented as finding in the Bill a measure after their own hearts, are by no means satisfied with the proposal which the Government professes to introduce principally on their account. The country has the right to feel satisfaction at the rejection of the measure. It must frankly be admitted that the nation at large has been very far from realising the dangers inherent in the Bill. How, indeed could it be expected to realise them? The Government of India is necessarily a sealed book to the average man. It is a question for experts, who alone are competent to pronounce opinions on it by weight of their practical experience. It should be a matter for thankfulness that an assembly which contains a number of experienced ex-Viceroys has still sufficient power to deliver the country from the precipitate and nonchalant follies of amateurs at the India Office.

The Leverpool Daily Guardian :—

How far the error has permeated the Government's policy is clear from the fact that the native members of the curtailed Council are to be politicians rather than administrators. In other words, Great Britain is to call to its aid men who have very probably spent all their career in hostile agitation, instead of those who recognise the British raj and work to make it more effective for the peace and prosperity of India. It is difficult to imagine a more rash experiment than this scheme to remove the present Council, which has watched over the Empire long and well, and to replace it by a party politician with power to override his advisers.

According to the *Northern Whig* :—

"The most mischievious change would have been the introduction of a quasi-representative principle into the constitution of the Council * * * * * The proposal was probably intended to placate a noisy section of the people of India but neither there nor nearer home can the Government be allowed to buy off malcontent Nationalists at the expense of the Empire."

The Irish Times observed that—

"The Press of India was virtually unanimous against the Bill and Anglo-Indian and Native journals have joined, for the first time in a generation, in rejoicing over its despatch by the House of Lords."

The Spectator, said the *Daily Mirror*, was nearer the truth. The first remarked that Lord Crewe's lukewarm advocacy with the failure of Lord Morley to meet the damaging criticisms of the Bill made its rejection a certainty. *The Daily Mail* remarked that "the Bill fell between two stools" (i. e. the opposition of the Anglo-Indians and the Indians).

These extracts will go to show that the Tory opposition to the Bill was principally inspired by the so-called recognition of even the remote semblance of the elective principle in the Bill. Now let see what the Liberal Press said.

The Westminster Gazette was strongly in favour of "the nominated members" being "excluded from the electoral college choosing the panel."

The Daily Chronicle said :—

Lord Curzon's opposition in the House of Lords to the Government's Council of India Bill may have very serious consequences if it defeats the Bill or that part of it which is designed to meet native Indian claims. The concession to the legitimate demands of Indians is a definite one, and is welcomed by the leaders of constitutional Nationalism in India ; at the same time it is so small that it is scarcely possible to make it smaller without causing it to disappear. The effect of that could only be to discourage constitutional agitation in favour of unconstitutional. We sometimes find the House of Lords pluming itself on being a home for distinguished ex-proconsuls; but surely it is a most unfortunate arrangement whereby irresponsible ex-administrators, fixed in the point of view which they formed under quite different conditions many years ago, should have power in matters of so much Imperial importance to paralyse the arm of the responsible administrators of to-day.

The Daily Citizen said :—

Mr. Lajpat Rai and other delegates of the Indian National Congress are not enamoured with Lord Curzon's motion for the rejection of the Council of India Bill, and still less with his reasons for rejection. It is more than doubtful whether the Council, as it now exists, serves any very useful purpose ; it is bound to overlap and sometimes conflict with political institutions in India, and to act as a stumbling block to more enlightened administration.

What is needed is that fuller power should be vested in the Indian Councils, and the Secretary of State for India made responsible for his department. With Councils of India in London and Viceroy's Councils in India, there is bound to be overlapping, and the people of India may be pardoned for thinking they are getting too many councils and too little sound government.

But Lord Curzon's reasons for rejection are wholly reactionary. If the council is to be retained it should reflect Indian opinion more fully and directly than it now does. We entirely agree that at least one-third of the council should be Indians, and that they should be elected by the elected members of the Indian Councils. Certain disputed and uncertain points might well be discussed by a Select Committee.

The Nation :—

It is clear that the opposition of the Peers sprang largely from their dislike of admitting Indians selected from a panel drawn up by the elected members of the Indian Councils. The demand that the "representatives" of Indian opinion shall be chosen by Englishmen in London means that no real representation will be tolerated. Lord Curzon and his school will endure only tame Indians, the sort of person whom the Turks, in speaking of tame Christians, call Evvet-Effendim, "Yes-Sirs."

The New Statesman :—

Only through the Secretary of State can either the House of Commons or the educated public opinion of India exercise any supreme influence on the way that India is governed. It is therefore the Secretary of State—give him what Advisory Council we choose, [illegible] to consult such a Council on all matters of principle—whom we ought to hold responsible for supervising, criticising, and, in the last

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resort, directing the Government of India—not a body of whom the members and their opinions are unknown, which meets in secret and publishes no record of its votes, and which can pretend to no representative authority. For a Council of India sitting in London, recruited in the main from natives of India by whatever forms of election may progressively be possible—expressive therefore of whatever body of educated public opinion may from time to time exist in India—we can imagine a real use, as a purely advisory Council, the views of which might at least warn us of what the educated classes were thinking. But an independent secret Council which is a clog on the Executive, negatives all the lessons of Political Science. To constitute such a body from the officials of a bygone generation is, in the very nature of things, to ensure that it shall always be a little out of touch with the present. Such a body, to use Mill's words, is not only a board but also a screen—a screen which is apt to hide both from the people of India and from Parliament the extent to which the desires of India and the wishes of the House of Commons are silently set at naught.

The Aberdeen Free Press :—

As Lord Courtney pointed out we cannot ignore the rising feeling among the Indian people for a greater share in the government of the country. To some extent the proposals in the bill are a concession to this. They are very guarded, of course, and they do not go as far as the Indian nationalists would demand, for that is out of the question and not to be dreamed of, but still they constitute a step in this, the right direction. Lord Courtney argued that it would be a pity were the House of Lords to kick the bill out unceremoniously and flout Indian opinion in this fashion. This however, is exactly what Lord Curzon and his friends have done, and their proceeding is to be regretted.

Discussing the panel system *the "New Age"* observed that "even in the widest sense of the term they could hardly be called election"and, after examining the details of the proposed scheme, remarked :—

We should have had a much more real opportunity of hearing what Indian opinion actually is if we had allowed the members of the local Legislative Councils to choose two members themselves without the formality of choosing a panel at first. I should not myself regard this as anything like an election in the Western sense of the term; but it would certainly have been appreciated in India. It must be remarked also that under the new Bill, as at present, the Secretary of State need not necessarily accept the advice of any member of his Council, or of all his Council collectively. In the circumstances it seems very unlikely that the appointment of two Indian members, whether chosen from a panel or elected directly by the Legislative Councils, would have led to the breaking up of the Empire, and several other bogies, on which considerable stress was laid by Lord Curzon and Lord Ampthill.

The rejection of the Biil, then, means, in the first place, that the India Council will have to go on carrying out its work for the most part in an almost prehistoric fashion; and, in the second place, that the rapidly increasing class of educated Indians will become more and more convinced that it is in vain to expect even the minimum of consideration for the most reasonable constitutional suggestions they may put forward. In other words, we give the constitutional party in India very little incentive to continue their peaceful propaganda, while, on the other hand, we do give the so-called physical force party every opportunity of emphasising their contention that public opinion in England can be awakened only by the indiscriminate throwing of bombs and the assassination of high officials.

Now coming to the Debate, the first thing we noticed was the sense of a lack of interest in the proceedings both in the House as well as in the galleries, with the exception of the strangers' gallery, which was occupied by about a dozen Indians and 3 or 4 Europeans. The London correspondents of the Indian papers were represented by Mr. Ratcliffe on the first day of the debate. There were hardly 15 members in the House when Lord Crewe began on the first day and hardly 5 when Lord Ampthill began on the second day. The number of course increased later on both occasions. The attendance was larger on both occasions on the conservative side than on the liberal but that was perhaps because the House of Lords is the stronghold of the Tory party. The only speech on the Tory side which was somewhat conciliatory in its tone was that of Lord Ampthill, who made a great deal of the opposition of the Indian Press. The most venomous opposition, however, came from Lord Sydenham, whom many of our countrymen had hailed as a deliverer when he was appointed to the Governorship of Bombay and with whom some of the most patriotic Indians hobnobbed on most intimate terms. He said that he "was quite convinced that electoral methods" were still distrusted by many of the most patriotic and enlightened Indians" and that, "one of the greater objections to the Bill" was that it introduced election in the Council of the Secretary of State. "The proposal," he continued, "will certainly be peculiarly distasteful to the Princes and Chiefs in India, who have not the least belief in electoral methods and who would not dream of emphasising them in the selection of their Councillors." * * * The trust of the Princes and Chiefs in the India Office will be distinctly lessened if this measure is carried out." Referring to the demand of the Congress deputation in the name of Indian public opinion he said that there was no public opinion in India in the sense in which they used the term in England. He also questioned the credentials of the members of the deputation because in

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supreme ignorance he thought that at the Karachi Congress nothing was said about the deputation to England and that the idea of a deputation was an after thought. But the height of impudence was reached when he talked of his love for India. Speaking of the situation in India he said :—

"We have not pleased or satisfied these elements which are working actively against us, but we have alienated, by the appearance of weakness, some of these elements upon which we ought to be able securely to count. * * * It is no kindness or sympathy to India to yield to the demands of a small section which may have interests quite apart from the great mass of the people."

It was thus that the great Bombay oracle spoke. But the man who even outdid Lord Sydenham was Lord Harris, who said :—

It is very easy to give sympathy. The question is, are you doing justice in doing so ? If you are going to use a word which ought to be the keynote of our system of administration in India, I should not take the word "sympathy" : I should take the word "impartiality."

He was not at all concerned however with the relevancy of his remark. One can only smile when men who insist upon manning the Indian Civil Service with Englishmen, trained and educated in England, talk of "impartiality and justice."

I must say that the only vigorous speech on the Liberal side was that of Lord Morley. It was unfortunate that almost all the ex-viceroys and ex-governors were against the Bill. This raises the question whether there is not something in the atmosphere of India which makes its Governors and Viceroys such rank opponents of Indian political progress. It is true that most of them are Tories by instinct and by tradition. Their environment in India confirms them in their Tory attitude towards Indian questions. All the time they are in India they are surrounded either by Civilians or by the Indian aristocracy, a great many of whom are rank sycophants and flatterers, or by office seekers of the middle class. They know nothing or very little of *real India* as it lives in villages and huts or of Young India, as it work itself to death in seeking an honourable living. The moral of this debate is obvious and I leave it to my countrymen to draw it for themselves.

LAJPAT RAI.

THE INDIAN RENAISSANCE*

AFTER age-long slumber India is at last awakening to fresh life and vigor; her heart is throbbiug with new impulse ; her soul is being stirred with new emotion. One-sixth of the human population of the world is today on the threshold of a new epoch—an epoch which promises immense possibilities. These people are stretching out their arms, and working out their faith and destiny. The historical pessimism of the Indians has given way to bright hopefulness, born of a new consciousness of strength. Inspite of the barriers which stand in their way, they are steadily forging ahead, not with frenzied madness but with cool sagacity, in heroic self-sacrifice and under able leadership. They seem to have caught a glimpse of a vision which is noble, sane, and sage-like. In short, they have become conscious of their latent energy and power as a nation.

The question has been raised by many as to whether India is really a nation or merely a geographical expression. It is true that India is inhabited by several races of people, and that there is a considerable lack of homogeneity in its religious and social ideas. But this does not mean that there is no Indian nation. The Rajputs, the Muhammadans, the Mahrattas, the Parsis, and the Brahmans, although differing from one another in many respects, are nevertheless knit together by the common tie of veneration and affection to their common motherland. The Indian civilization, like the American, is of composite type : it is made up of various elements. And these

*This paper was read at the State University of Iowa.

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apparently diverse elements, instead of being only a source of weakness, have, on the other hand, contributed powerfully to the strength of India's national character*. "The Rajput has given it his stern chivalry ; the Mussalman his keen, almost jealous, sense of honour ; the Marhatta his endurance and hardiness ; the Parsi his wide-awake enterprise and adaptiveness ; and the Brahmin his subtle and pervasive intellect" †. They live in the same Aryan land, are subject to the same sovereign and the same laws, and are under the same government. They have become welded into one phalanx by common interests, common wrongs, and common disabilities. On the whole, they find 'in essentials unity; non-essentials liberty ; and in all things charity'.

Whatever differences might have existed among the people of India, at present under the external pressure of foreign domination these are fusing and melting into a solid unity. Moreover this fusion will become more and more pronounced as time goes on. History abounds in the practical illustration of this principle. "Lack of unity and organization was the chief weakness of the Greek political system. . . . Mutual jealousy prevented any union except loose confederations, and frequent wars destroyed in turn the power of the leading cities. Greece, thus weakened, was at length united only when conquered by some outside power, such as Macedon or Rome."‡ Turning to modern times in America, we find that until the War of Independence there was no American nation. Although several attempts had been made to weld the thirteen colonies into one union, they failed. "It required the American Revolution to make the American nation,"§ In India, unless all signs fail, the process of fusion is already in active operation. Stirred with patri resolve, the people are beginning to w in will and deed.

Hence we can safely conclude that cer unity is not absolutely necessary to nati al entity. The experiences of Austr Hungary, the United States, and the Sw Confederation offer enduring proof of th fact. The people of India are think nationally. Their nationality is as pos and dynamic as the Swiss or the Americ It is founded on the geographical ho geneity. It is based on common traditio hopes, aspirations, and, above all, sufferings.

The causes of the national awakening India are manifold. They may be roug classed in two groups : the direct and indirect causes. Under the latter might included the following : the call of the pa the religious revival, the western educati the growth of the press, the improv means of communication, and lastly, influence of the neighbouring countries.

Some fifty years ago, when the Engli education was formally introduced in India, the people became intoxicated wit the wine of superficial learning, and los their mental poise. They flatly repudiate all that was Indian, and welcomed eve thing foreign without discriminatio They despised their own past, they reject the present, and they looked to the we for salvation in future. They adopt European clothes and affected Europea manners. They scorned their own liter ture, history, religion, philosophy, mus and art, because they were Indian : a they turned to the West for substitute In fullness of time, however, the an Indian experienced a natural and whol some reaction. He woke up to find th the "better angels" dwell not in the d tant, alien West, but nearer at han in his own national consciousness. This does not, of course, imply that Ind should build her ideals upon the hatred foreigners and of things foreign ; but means that she should take up all th which is good and of value in foreign cha acter, methods and teachings, and ada

* Writes Sister Nivedita : "So far from there being any color of truth in the statement that she has been hopelessly divided and sub-divided for thousands of years, the very reverse is the case. We do not regard the garden as divided against itself, because the flowers in it are of many different hues. Nor is India divided. She has, on the contrary, unfathomed depths of potentiality for civic organization, for united corporate action."—"Revival of Religion" in Nivedita's *Selected Essays*, p. 149.

† V. S. Srinivas Sastri, *Indian Review*, August, 1912, Vol, 13, P. 632b.

‡ R. G. Gatell's *Introduction to Political Science.*, pp. 56-57.

§ C. A. Beard's *American Government and Politics*, p. 20.

* Dr. A. K. Coomaraswami writes : "Whe the ambition of the nineteenth century reformers been to make India like England, that of later work has been to bring back or create a state of society which the ideals expressed and implied in Indian c can shall be more nearly realised." Quoted in Vinc A. Smith's *A History of Fine Arts in India a Ceylon, p. 348.*

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them so far as possible to the purposes of her own growth and development without violently breaking with her own historic past. It is not a cry of "India for the Indians", but a demand for a new and regenerated India capable of moving by herself, animated and guided by the spirit of her own great past. With the dawn of this simple but momentous fact in his mind, the prodigal anti-Indian made truce with the past, expressed his loyalty to the past, and attempts to connect the past organically with the present.

Religion is the very soul of Hindustan. With the Hindustanese it is the directing force, the controlling motive for all their actions. * It is probably due to this fact, more than any other, that nearly all Indian leaders in social and political thoughts are also men of religion. When in the early nineteenth century India, under the impact of Europe, began to bestir herself, there commenced a revival of *Sanatana Dharma*, "the eternal Hindu religion." And the history of western Europe of the sixteenth century began to repeat itself in India. As the European renaissance received its strongest impetus from the Reformation of religion, so also has the Indian renaissance. The awakened religious consciousness of India found concrete expression in the Brahmo Samaj, the Arya Smaj, and the Ramakrishna Society, or as it is sometimes called in America, the Vedanta Society. † These three great religious movements by destroying many religious superstitions, and inaugurating various social reforms have brought forth new energies into the Hindu religious life. Brahmos, Arya Samajists, and Vedantists have kindled in India a deep religious fervour; they have sought to awaken in men a sort of spiritual patriotism.

As the New Learning was one of the chief instruments in hastening on the Renaissance in Europe, so the introduction of foreign education has been another contributory cause of the awakening of India. Western science, Western literature, and Western history gave new tone and color to Indian thought. Moreover, hundreds of Indian students, who were educated abroad, came back home with their minds enriched and their outlook widened. They brought with them some knowledge of the secrets of western greatness; and India, always a prompt and apt pupil, set herself to learn these lessons and weave these truths into the fibre of her being.

The phenomenal growth of newsparers and periodicals has also lent its influence in the making of modern India. The press has nurtured and trained the people to a keen sense of their new duties and obligations: it has evoked public opinion and shaped sentiment. The Indian newspapers have consistently stood forth as the defenders of public rights and the champions of the weak and the oppressed. Nothing escapes their ever-vigilant eyes: everything is set down in sharpest, clearest light. These newspapers, though not as "live" and "spicy as those in America, have nevertheless been a great means of popular education. They have brought facts from the library to the parlor, from the scholar to the man in the street. Muzzled though they are, they cannot but have some desired effect. If nothing else, they have brought points of view to a common basis.

Improved means of communication have been an important factor in Indian nation-building. The fast trains, the telegraphs, the telephone, the post office, and the steam boats have annihilated time and space, and have put everybody in touch with everybody else. They have broken down many prejudices, removed many social bariers, and widened men's minds. Their influence in advancing social and political progress is as unquestioned as it is unquestionable.

While all these changes and transformations have been taking place, India has not been altogether unresponsive to the progressive influences of her neighbours. The marvellous success of Japan in establishing and administering constitutional government has told India in unmistakeable terms what she also could do in the

* See Vivekananda's *The East and the West*, p. 32.

† The first Vedanta Society was established in America in 1898 in the city of New York by Swami Vivekananda. The present headquarters of the society with its Circulating Library, Reading Room, and Meditation Room is at 135 west 8th Street, New York City. The society has a large publishing department and issues a catalog containing nearly forty titles of works on the philosophy and religion of Vedanta. Within the last five years it has sent out from its head quarters 39,876 books and pamphlets written by the Swamis. There are also Vedanta societies in Pittsburgh, San Francisco, Los Angeles, and Washington, D. C., besides a Peace Retreat in the Mountains of Santa Clara county, California.

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way of maintaining modern representative institutions, if she had the opportunity.* Then again the crushing defeat of Russia by Japan brought a new lesson home to India. It taught her that European nations in their conflict with the Asiatic powers are not invincible—as has hitherto been supposed. It gave a living demonstration to India that in the future no European country will be able to exploit any part of Asia indefinitely.†

Japan, however, was not the only country which had a message for India. Persia and Turkey by their efforts to establish parliamentary government thrilled India. But the climax was to come from where it was least expected—from her next door neighbour, China. Old Cathay, the chosen seat of conservatism and despotism, stirred by the world-wide democratic spirit of the age, established a republican government. Never before had the Orient witnessed a more stupendous change. The people of India then reasoned that if China, the most conservative of Asiatic countries, the most absolute of despotic governments, is fit for democratic government, why is India not fit for a rapidly constantly increasing measure of self-government?

These are a few of the far-reaching causes which have indirectly aided in bringing about the awakening of India; but there are other and more immediate causes which explain the change. These are mainly two: disregard of public opinion and the enactment of various repressive measures.

Public opinion in India has always been more or less ignored by the government. It was, however, never been more flagrantly and more arbitrarily violated than when Viceroy Curzon partitioned the province of Bengal on October 16, 1905. This action developed overwhelming opposition against the government. For such tremendous and united opposi against a government measure, In history has no parallel. * Summari the moral effects of the Bengal partit Hon. Gokhale said in his Cong Presidential address: "For the first t since the British rule began, all section the Indian community, without distin tion of caste or creed, have been mo by a common impulse and without stimulus of external pressure to together in offering resistance to a com wrong. A wave of true national consci ness has swept over the province, at its touch old barriers have, for time at any rate, been thrown do personal jealousies have vanished, or controversies have been hushed!" †

Among various acts of repression w have seriously affected the liberty of individual and aroused the people common action, the following are the m noteworthy: Seditious Act (Act IV of 18 Indian Penal Code, Section 124 A), Re lation for Deportation (Regulation 3 1913), Seditious Meeting Act (Act X 1818), and the Press Act (Act I of 1910).

It is difficult to make out just wh offences constitute sedition in India. T law reads that "whoever by words, ei spoken or written, or by signs, or by ble representation, or otherwise, brings attempts to bring into hatred or contem or excites or attempts to excite disaffec towards Her Majesty or the Governm established by law in British India" s be guilty of committing sedition.‡ W does the word "disaffection" mean? of the justices of the Bombay High C explained that this term meant "want affection."§

The regulation for deportation goes further: it provides that "whereas, reas of state render it occasionally necess to place under personal restraint ind duals against whom there may not sufficient grounds to institute any judi proceedings" such persons may be arre and deported without any trial wha

* The Japanese Constitution was promulgated on 11 February, 1899, and the first session of the Imperial Diet opened on 29 November, 1899. (See W. F. Dodd's *Modern Constitutions*, Vol. 2, p. 23). At the beginning Japan had no more experience in constitutional government than has India; and yet after 150 years of English tutelage, India is still condemned as unfit for representative government!

† The traditional mental attitude of the European nations, who for centuries have sought to exploit Asia, is well expressed in the following ill-disguised refrain: "The grand and mysterious Orient—it is ours, it is through us that its destiny is to be realized." Quoted in P. S. Reinsch's *Intellectual and Political Currents in the Far East*, p. 4.

* See C. J. O' Donnell's *Causes of Present content in India.*

† *The Indian National Congress.* Preface. pp. 826-830

‡ Quoted from W. R. Donough's *A Treatise on Law of Sedition and Cognate Offences in British* Chap. 7, p. 71.

§ Justice Strachey gave this opinion in the trial of Mr. B. G. Tilak. Editorial, *Amrita Patrika*, Vol. 64. No. 22. May 28, 1912.

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ever. It was through this act that in the year 1908 nine of the strongest leaders of the country were deported without trial or preferment of specific charges.

In all civilized countries, the right of the people to assemble together for lawful purposes is fundamental. It "derives its source," to use the language of the world-renowned American jurist, Chif-Justice Marshall, "from those laws whose authority is acknowledged by civilized man throughout the world."* "It is founded," said the American Chief Justice Waite, "wherever civilization exists."† Yet the civilized people in India are denied the right of holding meetings by the so-called Seditious Meeting Act. The local government acting under this law may proclaim an area, and the district magistrate or the commissioner of police may prohibit any public meeting in that area. Now, a "public meeting" is defined as "a meeting which is open to the public or any class or portion of the public." "A meeting may be a public meeting notwithstanding that it is held in a private place and notwithstanding that admission thereto may have been restricted by ticket or otherwise."‡

There have been several press acts in India. By the last press act the government has assumed control of printing presses and publishers. At present any person desiring to start a new printing press is required to deposit with the magistrate "an amount, not being less than five hundred or more than two thousand rupees, as the Magistrate in each case may think fit."§ And whenever it appears to the local government that the printing press has issued anything which is "likely or may have a tendency, directly or indirectly, whether by inference, suggestion, illusion, metaphor, implication or otherwise" to excite sedition then the local government may declare the security "forfeited to His Majesty." Thus the government has acted in disregard of the fact that in an absolute government like ours, liberty of the press is doubly essential to public education, public morality, and public advancement.

One of the chief objects of the press, the world over, is to give expression to public sentiment: is to help along the cause of good administration by pointing out its weak points. If in the act of this very necessary duty, criticism against the existing government becomes imperative, then that should not be made the basis of a plea for gagging the newspapers. Suppose the Indian Press Act were enforced in England for a day. What would happen? Would not the majority of Tory papers which are habitually attacking the Liberal government be indicted for sedition? Would not the greater portion of the Conservative editors who take such peculiar delight in finding fault with the Liberal policies be safely lodged behind the bars at Newgate? And if such a law be unreasonable in England, then why should it be considered otherwise in India?

The Indian renaissance is no accident. It has grown out of the troubled, restless forces and conditions above referred to. A general grasp of the interplay of these forces will give one an idea as to how vast and intricate the problem really is. While it is true that this renaissance has not been brought about by any single fact, it is nevertheless certain that the repressive methods of administration in India, more than anything else, have been the chief irritant. They have aroused among the people a national feeling, and have nerved them to resist further encroachments upon their cherished rights and liberties. Of course, the average stay-at-home English politicians do not realize the vast change that India has gone through during the last few years. They stubbornly deny that there has been any awakening in India. Those who by the irresistible logic of events have been compelled to admit the change, instead of rejoicing at the new birth of nationalism, view it with ill-disguised contempt and disgust, if not with positive hatred and alarm. They stamp it with the term "unrest"; and they brand it as "sedition." However, the stupendous fact that India has come to have political aspiration which are not yet realized, cannot be downed by the sneers and guffaws of ignorant cynics and gloomy pessimists. The Indian people are everywhere growing dissatisfied with the bureaucratic form of government. Bureaucracy, let it be granted, has brought efficiency in the administration: bureaucracy, it is admitted, has made the performance of the police duty of keeping peace and

* Gibbons vs. Ogded, 9 Wheat. 211.
† United States vs. Cruishank, 29 United States, 542, 1875.
‡ Donough's Law of Sedition and Cognate Offences, pp. 272a—272.
§ Donough's Law of Sedition, p. 263.

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order comparatively easy. But are the cost and the sacrifice involved worth the gain? Bureaucratic government has its inherent evils. It denies the people the "opportunity to accustom themselves to public service": it deprives them of the privilege "to acquire political experience" in their own government.* Under this official system of government, the Englishmen, who have a monopoly of all the high places in the government,† reap nearly all the experience and wisdom worth having. "While in India they acquire India's money, experience and wisdom, and when they go they carry both away with them, leaving India so much poorer in material and moral worth".‡ Moreover, Englishmen, who still insist on maintaining bureaucratic government in India, lose sight of the very object of government. What does the state exist for? Professor Burgess maintains that the prime end of the state is to secure the highest possible amount of liberty to the individual, to devolop the national genius of the people, and to promote civilization. § Professor Bluntschli holds about the same views. He conceives the proper mission of the state to be "the development of national capacities, the perfecting of national life, and finally, its completion." ‖ Doctor Willoughby is even more comprehensive. According to him, the essential functions of the government consist not merely in the preservation of law and order but in "creating and maintaining the widest possible degree of liberty", and in promoting "the general welfare either economically, intellectually, or morally." ¶ The underlying idea of these eminent political thinkers seems to be that mere protection of person or property is the minor end of an administrative system, its chief function being the develop... of the greatest individual liberty and ... promotion of the highest moral, intel... tual, and material progress. Can th... things be attained in India under t... present system? Is such a progra... which calls for the development of t... widest amount of individual liber... compatible with bureaucratic governme... If not, what is to be the future of India?

There are in Hindustan two politi... schools: the members of one of them ... known as Moderates, and the members ... the other as Nationalists, or as they ... sometimes called by their opponents, ... Extremists. The moderates wish to ... India free from the close oligarchy, from ... "sun-dried" bureaucracy. They have ... desire for permanent separation fr... England, but they demand autonom... However, "their demand for self-gove... ment consists in a considerable substi... tion of the Indian agency for the Europ... in the administration, in the increase ... the powers of the district and the lo... Boards, in the transformation of ... municipal bodies into wholly popul... assemblies, in the larger introduction ... the popular element in the Imperial a... Provincial Legislative Councils, in sho... in the 'living representation' of the peo... in the government of the country. T... is far, far from being the complete au... nomy which Canada, Australia, and So... Africa enjoy."† The Moderates, who h... the largest following, believe in the ... mate sense of English justice; they hold t... will gain their point by means of consti... tional agitation.‡ The Nationalists in th... demands are not essentially different fr... the Moderates. The Nationalists, like ... Moderates, are opposed to a bureaucra... system of administration; they, too, w... self-government. But their metho... differ.

This shows that throughout awake... India, all patriotic and forward-looki... men, no matter whether they ... Moderates or Nationalists, are unanim... in their demand for self-government. T... all agree with the English ex-premier, ... Henry Campbell-Bannerman, that "g...

* F. J. Goodnow's *Comparative Administrative Law*, Vol. 2, p. 11.

† Ex-Viceroy Curzon in his sixth Budget speech (Legislative Council at Calcutta, 30 March, 1904) openly stated that "the highest ranks of civil employment in India, those in the Imperial Civil Service, though open to such Indians as can proceed to England and pass the requisite tests, must, nevertheless, as a general rule, be held by Englishmen." *Lord Curzon in India*, p. 143.

‡ Dadabhai Naoriji's *Condition of India*, p. 55.

§ J. W. Burgess's *Political Science and Comparative Constitutional Law*, Vol. I. p. 89.

‖ J. K. Bluntschli's *The Theory of the State*, Book IV, Chap. IV, pp. 320-321.

¶ W. W. Willoughby's *The Nature of the State*, pp. 344-345.

* Sir Henry Cotton in *North American Re...* Vol 183, p. 993.

† H. P. Mody's *The Political Future in India*, p...

‡ See Dr. Rash Behari Ghose's Congress Presid... Address, Twenty-third Indian National Con... 1907.

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government could never be a substitute for government by the people themselves." *

Are the Indians fit for self-government? Have they any capacity for political action? An impartial study of Indian history will show that ages before the introduction of English methods, India had a fairly good government, and the people had abundant judicial and administrative ability. † Leaving aside the distant past, and coming to the immediate present, we find that the Indians, although laboring under special difficulties, have repeatedly proved themselves capable of managing their own affairs. During the last half a century or so, a number of Indians have been considered fit enough to occupy the position of the Chief Justice of the several High Courts of India. More than this, two "native" Indians, Mr. Dadabhai Naoroji and Sir Bhownagree, sat in the British Parliament and helped to make laws for the government of the British empire.

Self-government alone fits a man for self-government. Alien rule by removing all responsibilty can never fit men for positions of responsibility. No one can hope to learn how to swim by sitting on the bank and thinking about muscular movements and the nature of hydrogen and oxygen. One must go straight into the water and learn how to swim by trying to swim. If we are to wait patiently till we become adept in the art of government before undertaking administrative efforts, then we are doomed to disappointment. Experience alone brings perfection. Then, too, we may never be able to overtake the English with their ideas of perfect government. The more we approach their standards, the more we may find that they have also advanced their ideals with the result of defeating our honest and legitimate ambitions. India must be given full and fair opportunity to learn how to administer her own affairs in the near future. It is our hope, it is our purpose, that India should be a fit place for human beings. That hope, that purpose, has now sounded a solemn trumpet call. To its moving and majestic note of appeal none can turn deaf ears.

Sudhindra Bose, M. A., Ph. D.,
Lecturer, State University of Iowa.

* Speech at Sterling, 23 November, 1950. Quoted in Mr. Dabahai Naoriji's Congress Presidential Address, 1906. *The Indian National Congress*, p. 855.

† Even so hostile a critic as Lord Curzon once allowed hinself to say, "Powerful empires existed and flourished in India while Englishmen were still wandering painted in the woods. India has left a deeper mark upon the history, the philosophy and religion of mankind than any other territorial unit in the Universe." Quoted in *British Rule in India.—An open letter to Theodore Roosevelt*, p. 12. Published by the Society for the Advancement of India. New York.

THE UTILIZATION OF WASTE

THE most fantastic tale that appeared in the "Arabian Nights" is no more marvellous than the feats performed with waste materials by the German engineer and industrial chemist. To the German a dump heap is a kind of gold mine. Better than any other man in the world he has demonstrated the truth of Lord Palmerston's saying: "Dirt is merely matter in the wrong place."

One of the most interesting phases of the world's development is the manner in which the civilized nations are utilizing so many things which were only recently considered sa valueless—to be thrown away as worthless; while what we have thought was useless stuff, merely fit to be trod under the feet as so much dirt, has been converted into a product of great value. The increase in the population of various countries, and especially the increase in the number of inhabitants of great cities, has been one of the reasons why the genius of the inventor has contrived to make what we have called waste, of worth to us by using it in various compounds and articles which have already become indispensable. The things that are thrown into the

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street, house-yard, and other receptacles for debris can be used in so many ways, that scarcely anything can now be considered refuse. For instance, old tin cans are melted to be molded into buttons, covers for luggage, and toys for children which sell throughout the world at Christmas time.

Discarded shoes and pieces of rubber, also scraps of leather, have become of value in manufacturing various substances. Not a single broken bottle or other piece of glass need be thrown away, for mixed with certain kinds of earth and sand it makes an excellent artificial stone for buildings. Not so long ago dead animals were buried, as it was not known that their bones, and even parts of their intestines, were of use. Much of the inflammable composition in the lucifer match is now obtained from such bones. Even the sweepings of the street pavements, containing as they do particles of horse-shoes and other metal are worth gathering; while the bits which fall from the horse's hoof as it is being shod by the farrier make a most valuable dye when mixed with certain chemicals and metal straps.

A rather recent development in the oil and fat industry is the distillation of fatty acids. In this process the fat is split into its component fatty acids and glycerine, by means of small quantities of suitable reagents known as catalysers. These may be oxides of certain metals, enzymes from certain seeds, and complex organic chemical compounds. The glycerine water is drawn off, and the glycerine is recovered. It is known as saponification crude. The fatty acids are distilled in iron stills with superheated steam. They find use in the manufacture of soap and candles. Cement makers buy stearic acid, which they convert into lime soaps for use as a waterproofing compound for cement.

Usually perfumes and other useful odors are considered as being obtained principally from flowers. The oils coming from waste fruit, such as decayed pears, grapes, and peaches, can be substituted for some of the most costly floral odours after being treated with acids and other liquids, which give them a remarkable fragrance. Perfumes, soaps, even confectionery, are now manufactured, which are flavored with what is called the oil of bitter almonds, but which is extracted from the tar, which is a refuse of gas-making plants such as are to be found in every large city.

The enormous production of iron and steel in various forms has caused great furnaces to be erected for smelting the metal in large quantities. Here again a study has been made of what can be done to use what was formerly waste. Even the gas which in the past has been allowed to escape in to the air has been made prisoner, so to speak, and converted into a most valuable factor. The mixture left after the iron has been extracted from the ore, sometimes called stag—which represents the debris of the iron ore, is now one of the most valuable compounds coming from the blast furnace, although but a few years ago it was thrown away. In fact, blast furnaces have been built on the edge of swamps and bodies of water, so that slag could be thrown into these places and used in filling them up. Very good glass is now made from this slag, as well as paving blocks and bricks, artificial porphyry and a cement which is equal to the best. Ground with six per cent. of slaked lime, building mortar is also made from slag, and ornamental copings and molding, window sills, and chimney pieces are fashioned of it.

Slag brick is stated to be quite as strong as ordinary brick, and much less permeable to moisture. To make 1,000 bricks, 6,000 or 7,000 pounds of granulated slag, and from 500 to 700 lbs. of burned lime are consumed. Slag is also used for steam pipe and boiler wrappings, in which form it is called "silicate of cotton." Coal slag is a structural material; mixed with slaked lime, it stiffens into a mass. Basic slag is used in large quantities by manufacturers of fertilisers, instead of phosphate rock.

The greatest metal industry in the world, which is now being built in India, forming an entire city in itself, is provided with iron smelters from which the gas as it rises will be returned to the fires beneath the ore and used for heat. By this system the cost of coal to smelt the ore will be about one half the expense if the gas were not secured as stated. Waste gas has been utilized by the inventors for the direct operation of engines so large that they have a force equal to the power of a thousand horses. As it issues from the smelter, the gas enters a large cover, as it might be termed, placed above the furnace. In the centre of the cover is a pipe, through which the gas passes into a reservoir

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below. From this it is forced directly into the engine, and ignited by an electric spark. This causes it to explode, and the force of the explosion drives the engines and the other machinery.

One of the most important discoveries which has been made in connection with what we have called waste products is the value of saw dust. Usually saw mills produce such large quantities of the material, that it cannot be burned to advantage. It is thrown away, so to speak, sometimes being piled in great heaps and left to slowly decay. A very good quality of alcohol, however, can be distilled from ordinary saw dust by an inexpensive process, in such quantities that two gallons of liquid can be obtained from 220 pounds of dust. The saw dust from birch and some other species of forest trees will also yield a palatable sugar after it has been treated with certain chemicals. In America and in some parts of Europe an enormous quantity of the dust is sold, being vended about in wagons and in sacks carried on the backs of the vendors. It is bought to sprinkle on the floors of cafes, butchershops, and other places where it prevents dirt from sticking to the floors. In recent years so many dolls and other "stuffed" toys have been made, that the sawdust is very extensively used for that purpose also. It is a fact that there are five hundred sawdust merchants in the city of New York alone, and they sell what is generally called waste to the value of 400,000, pounds in a single year.

Since the slaughter of cattle, sheep, and other animals on a large scale was begun at the abattoirs in America, France, and other countries, the valuable articles and compounds which have been made from dead animals is really amazing. In some of the American abattoirs the carcass of a single beef may enter into no less than four hundred different articles, ranging from beef steak for the family to the button sewed on the family clothing. Parts of the animals formerly discarded go into medicines, oils, soaps, brushes, and combs, mirrors, household necessaries, such as handles for tools, leather for harness and luggage covers. Even the teeth are fashioned into studs and bottons. A list of the slaughter-house bye-products which are utilised for commercial purposes includes hair, bristles, blood, bones, horns, hoofs, glands, and membranes,—from which are obtained pepsin, thymus, thyroids, pancreatin, partoid substances, and suprarenal capsules—gelatin, glue, fertilizers, hides, skins, wool, intestines, neat's foot-oil, soap stock, glycerine from tallow, brewer's icing-glass, and albumen. Albumen is obtained from the blood of the slaughtered animals, and is used by calico-printers, tanners, sugar refiners, and others. The bones coming from cooked meat are boiled, and the fat and gelatin which result are used, the former to make soap, the latter for transparent coverings for chemical preparations, and other purposes. The uncooked bones are used in a variety of ways. From the bones of the feet of cattle are made the handles of tooth bursches and knives, chessmen, and nearly every article for which ivory is suitable. Combs, the backs of brushes, and large buttons are made from horns, which are split and rolled flat by heat and pressure,

Hoofs are utilized according to their color. White hoofs are exported largely to Japan, to be made into various ornaments and imported back as "Japanese art objects." From striped hoofs buttons and horn ornaments are made; while black hoofs find service in the manufacture of cyanide of potassium for the extraction of gold, and are also ground up as fertilizers. From the feet neat's foot oil is extracted, and from various other portions of the body various other oils, all of which are highly valuable. Substitutes for butter, such as butterine and oleomargarine, are made by utilizing the fat of beef and hogs.

In the textile industry the making of value out of waste has been truly remarkable. In the modern woolen factory no fewer than five products are obtained by methods now in vogue, from the greasy excretions which, after circulating through the animal's system, attach to the wool of a sheep. These products are used as a base for ointments and toilet preparations, for dressings for leather, as a lubricant for wool and other animal fibres, and in conjunction with certain lubricating oils. At one large plant in America more than 200,000 pounds of wool are "degreased" every ten hours. From two million to three million dollars' worth of wool fat and potash are estimated to have been wasted during a year in the United States before the solvent process of extraction came into general use.

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In the industries of cotton manufacturing and cotton seed oil making, scarcely anything is allowed to go to waste. For many years the seed of the cotton plant was regarded as without value; now the cotton seed crop of the United States is worth about one fifth of the total cotton crop of the country. Among the principal uses of cotton seed oil are its part in making lard compounds and white cottolene, both valuable food stuffs. Cotton seed oil is also used as a substitute for olive oil, by soap makers in the making of soap, by bakers, and also in the manufacture of washing powders.

The leather industry is equally saving in the matter of wastes. In the tanning of leather, there are developed as side products scrap and skin, from which glue is made; hair, from which cheap blankets and cloths are manufactured, and waste liquors containing lime salts. By means of a special apparatus scraps of leather are converted into boot and shoe heels, inner soles, etc. What is called "shoddy" leather is made by grinding the bits of leather to a pulp, and then by maceration and pressure forming them into solid strips.

But perhaps the most wonderful way in which what we have called ordinary dirt has been made a most valuable agent is in the making of concrete. It is needless to say that what is really concrete comes from the ground. Even the cem lies here and there in deposits in the ea and is made ready for use by a very sim process. Mixed with sand, which is th found so abundantly, then combined w crushed stone or gravel, it is only necess to pour a little water over the compou to create the liquid stone with which builders are performing such marvel exploits. Concrete is not only being fa oned into great bridges and monume but is being moulded into enormous ho and other buildings, which in America called "skyscrapers." It forms the lin of huge tunnels and sewers, it is so mass and solid that it is used for great foun tion blocks, yet in every case it is a m ture of four of the most common elem known to us—sand, cement, stone, a water.

There is plenty of raw materials India. Every year thousands and th sands of tons are exported at a nomi price to be imported again as a beauti and valuable finished product. The cord co-operation of the industrial chemist a skilful engineer on the one hand and th enterprising capitalist on the other ca alone save the country from this indi trial dependence. Is it too much to exp it?

JITENDRANATH LAHIRI, B. SC.

MODERN POETRY

RECENTLY I came across this sentence in the writing of a modern author:—"Materialism, scepticism, philosophic doubt, scientific vapourings, have done their utmost to make the true poetic mood impossible," and I was very much struck by its force and truth. The poetry of to-day is mostly unsatisfactory; it is more clever than fresh, it stands more for the consciousness of intellectual power than for the unconscious and instinctive naturalness which lies at the bottom of all creation.

Maeterlinck talks a great deal about the mystery of things and the power of instinct to grapple with it and the he less failure of reason even to grope ab this dim and shadowy region of the s conscious world. But his poetry dramas have not the freshness and sim city of Nature, the freshness which wr one with dream when he sees a flow bloom, hears a bird sing suddenly in bush of the early dawn, sees a lonely s peep out of the heavens in the quiet hour the evening, or the tender softness w hangs about a human face when the unsp untable longing of love beats in the he Maeterlinck's writings are not altoge free from 'scepticism' and 'scientific vap

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ings', as any one who reads his "Blue Bird" would at once perceive. He has not got over the conception of nature "red in tooth and claw" and it is difficult for him to rend the dark veil of the evolutionary idea of struggle and get to the shining face of real beauty and real joy.

The world of Yeats, the Celtic poet, is a world of fairy creatures, a dream-world. I was reading recently a play of his, called the "Land of Heart's Desire." It is an exquisite piece, trembling with an ethereal beauty from page to page. He paints moods which are identical with Nature and gives forms to them, which have the unsubstantial aeryness of dreams. But his simplicity is not instinctive; it is worked up. He has not the immanence of instict, which, like the magician's wand, quickly transforms realities into dreams and vague emotions into concrete forms. Being worked up, his dream-land slips like the petals of a flower of the night when touched by the morning breeze. Of course, it is true, that Yeats is more free from artificiality and self-consciousness than other modern poets. The true depth of beauty has indeed been suggested to him. But his poetry has not got deep into life. It hovers, like a bird unable to find out its nest in the dark, about the tangled boughs of life and Nature, and the beauty of Yeats' poetry consists in having woven the music of the fluttering wings of that bird and not the hush and peace of the nest itself into its very heart.

Why then, is modern poetry so self-conscious and artificial? It is because modern civilisation has drifted so very far from the simple love of Nature of the primitive man, the simplicity of life itself. It is too much burdened by facts and materials, which science has gathered and heaped around it. The opening of a flower has no more mystery to the modern man than the idle watching of the traffic in a street. He is hacked to a hundred pieces by theories of all kinds. He is like a stream which has been divided into so many channels that it has lost its current and wonder and emotion no more rise to its surface like waves.

Curiously enough, although many readers will not agree with me in this point, modern writers are everywhere bound down by conventions of art. It is because, in the Victorian era, Ruskin made too much of morality being the predominant factor in art that as a reaction, modern poets turn up their nose whenever they scent morality in art. Morality has now no passport to the realm of art. But the artists forget that apart from having a didactic value it has preeminently an aesthetic value. The moral is not simply the useful, but also the beautiful. Self-sacrifice, impelled by love, is beautiful. Its beauty is much greater than the giving up of the river to the sea, the shedding of 'gentle rain from heaven,' the offering of the fragrance of the flower to the air which longs for it. But the modern convention of art would pass by it with a sneer.

There are other conventions which are more detrimental to the development of true art. Modern man has lost his ear for simple expression in poetry. A simple expression is considered as extremely humdrum in any work of literature—it must be twisted and made terse and pointed and sometimes a little bit obscure in order to be really artistic. It is forgotten that artlessness is the greatest art. "No more doll's decorations for me," says the poet of Gitanjali. The shorter the words in poety, the more poignant the emotions they convey; the fewer the lines painting, the more suggestive the painting becomes. The most haunting images I can remember to have read in poetry, are absolutely inornate and put in the simplest language. The tendency of shortening the verses stripping them of the encumbrances of images in poetry is the same as the tendency of impressionism in art, to attempt to catch the fleeting suggestions of a rare moment of beauty in lines and colours without elaboration of any kind. For beauty is dynamic. Whenever it is static, it is conventional. The flight of a bird, when it is made the subjects of poetry or of painting, is abstracted a great deal from the concrete and objective life of the bird itself, which is familiar and hence bound to be devoid of freshness and movement. The movement must be shown in the poetry or in the picture, the movement which thrills with the rhythm of the unseen ether wave of light, the dancing of the leaves, the sweep of the air. Then alone the movement depicted would be vital movement. Vital words and vital lines are necessary to express it in verse or in painting. And this very vitality is, as the Chinese artists say, rhythmic. For art can never be irregular.

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The charm of the simple words of the Vedas and the Upanishads never dies. The language and the music of the folklore of every country are also so very simple that they have never failed to touch the human heart very deeply. It is to these that poets who have aimed at simplicity in their artistic expression, have turned always for inspiration and example. I have little knowledge of the early Celtic legends and poetry; but in the Vedas, the very names of wind and storm and sky are full of the freshness of the mystery of sounds themselves. To call the wind 'Matarishwa'—the breath of the Great Mother—is n't it wonderful? To call the sky 'Rodasi,' a cry—brings you nearer to its mystery than any other word. The verses of the mantras are simple and almost like the utterances of a child, full of the sense of wonder and mystery. Modern poets must then skip the petty conventions they still adhere with such zest and learn to be unsophi cated and simple. The school of Ce revival has attempted to do it, but with much success. However, the world still fresh and new, as it was in days of y when the Vedas were chanted. Names a forms rise over it like waves on the surf of the sea, and sink again as waves Whatever it might present, beauty ugliness, order or disorder, its pass phantasms must not flit away with suggesting symbols which will assume voice, a form, a tune, in the mind of poet, the artist, and the singer. T symbols will be caught in the meshes imagination which will dart their r gleams across the dense gloom of facts t surround us everywhere.

AJIT KUMAR CHAKRAVERT

THE LATE "DANVIR" SHETH MANECKCHAND HIRACHAND

ON this side of India Sheth Maneckchand was known as a great philanthropist. Born in Surat in Vikram Samvat year 1908, he died only a short time ago at the age of 62. His father Hirachand was poor and so was his grandfather Gumanji who emigrated to Surat from Udaypore in A. D. 1840 to trade in opium in a small way. Circumstances made the family to go to Bombay, where Maneckchand with his three brothers began business in a humble way and learnt the profession of pearl-borers and stringers. Fortune favored their honest efforts, and in a short time they began to purchase and sell land in Bombay at a great profit. Ultimately they settled down as pearl merchants, exporting pearls to Europe and making huge profits. Although a man with comparatively very little education, Maneckchand's outlook on life was very wide, and just as he was able to amass a huge fortune, so he spent generously huge sums in works of charity. His total gifts come to near ten lacs of Rupees and he fully deserved the appellation of "Danvir Jainkulbhusan" which was bestowed on him in these parts.

He belonged to the Digambar sect of Jains, and in all parts of India, his helping hand reached the needy and poor of his



"Danvir Jainkulabhusan" Seth Maneckchand Hirachand.

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community and assisted them most liberally. He early saw the utility of Boarding Houses if education was to spread, and his long purse was always opened to plan out and build Hostels in several towns in and out of the Bombay Presidency. In Bombay proper, he would best be remembered by the splendid pile of buildings which he has erected in that part of the town which is most thickly inhabited by Hindus, and called the Hirabag. It is used as a Dharmashala for all Hindu pilgrims, where they get accommodation of the best class and as an appanage of which is a fine lecture hall, which is used as a Town Hall of the locality. A mere perusal of the list of his donations is enough to engender feelings of admiration for a man, who in raising himself from poverty to wealth, never forgot the uses to which his enormous wealth could be put, and consequently gave them a practical and enduring shape. Even on his death bed he has made a trust of Rupees two lacs and a half, all to be utilised for (sectarian) charitable purposes.

He gave away Rs. 8,000 for repairing a Jain temple at Surat: Rs. 25,000 for building a Dharmashala at Surat; Rs. 2,100 for repairing a Dharmashala at Palitana; Rs. 80,000 for a Jain Boarding House in Bombay; Rs. 22,000 for a Jain Boarding House at Kolhapur; Rs, 40,000 for a similar institution at Ahmedabad; Rs. 1,25,000 for a Dharmshala (Hirabag) in Bombay; Rs. 50,000 for a boarding house at Jabbalpore; Rs. 15,000 for a dispensary at Ahmedabad. Various small sums between 6,000 to 10,000 for charitable purposes, such as founding schools for girls, scholarships, preparing Jain Directories, have not been included in the list. Government rewarded him with a justiceship of the peace.

It is no small wonder if the Digambar Jain community is mourning his loss as they would mourn the loss of a king.

K. M. J.

EYESORE

By Rabindranath Tagore.

XXXVIII

BINODINI had heard that anyone invoked in single-minded meditation could not help responding to the call. So with closed eyes and clasped hands she called upon Vihari: "My life is empty, my heart is empty, emptiness surrounds me—come into this emptiness, come even for a moment, come you must, for I'll take no refusal."

As she repeated this with all her strength Binodini seemed to really feel stronger. She felt that her call, her love, could not be in vain. Passive memories which serve only to feed false hopes with the heart's blood, are merely exhausting. But a supreme effort of will is a true ally, it really draws nearer the object which it singles out from all the world as its quest.

When, for Binodini, the darkness of the unlit room thus became intensely filled with the thought of Vihari, and social conventions, neighbourly bickerings and the rest of her world faded away into distant nothingness, she suddenly heard a knock at the door. She jumped up from her seat on the floor, saying with simple, perfect conviction as she flung open the door: "Have you come, my Master?" How at such a moment could any one else in the world come to her door?

"I have come, Binod!" Mahendra replied.

With infinite loathing and scathing contempt Binodini repulsed him, saying: "Oh get away, get away from here, get away at once!"

Mahendra was struck stiff dumb.

"Bindi, my girl, when is your old granny—" Herein elderly neighbour who was coming to Binodini to make the inquiry

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suddenly stopped short as she came up to the door, and with a hasty ejaculation she pulled her veil low over her face and hurried away.

There was a great commotion in the village. The elders in their evening gathering place decided that this sort of thing could not be allowed. The goings on at Calcutta might have been ignored. But to have dared to bring Mahendra to the village by writing letter after letter—this brazen openness was too much! The shameless hussy must be sent out of the village.

The next morning Binodini was sure that a reply from Vihari would come. But there was no letter. "What hold has Vihari on me?" Binodini began to ask herself. "Why am I here at his word? Why did I give him to understand that my whole life was his to command? The only need he has for me is to use me to save his beloved Asha. I am to have no wants, no claims of my own, not even a line of a letter—so mean, so contemptible am I!" A jealous envy welled up in Binodini's breast as seated stiffly in her room she continued her meditations: "I might have borne it all for another, but certainly not for Asha! This exile, this poverty, this scandal, this contempt, this life-long emptiness—all this for Asha! Why did I submit to be cheated so? Why did I not fulfil my vow of destruction? Oh fool, fool that I have been! Why did I fall in love with Vihari?"

Her aged relative, just back from her daughter's, broke in upon her thoughts with: "What's this I hear, you wretched minx?"

"What you have heard is true," rejoined Binodini quietly.

"Then what made you bring your shame to our neighbourhood—why did you come here?"

Binodini kept silent in her bitterness.

"Look here, child; you simply can't stay on here", continued the old woman. "My evil fate took away from me all whom I had of my own. Even that I've been able to bear and live through. But this sort of thing I'm not going to put up with. You've dragged our good name through the dust, you wretched girl. You must go away at once."

"I'll go at once", said Binodini, as she stepped outside the room and stood at the door.

As she did so, Mahendra, unwashed, kempt, came up to the outer gate. He not had a morsel to eat nor a wink of since his arrival last evening, his face drawn, his eyes bloodshot. He had thou of making another attempt at induc Binodini to go with him at daybreak, the shock of Binodini's strangely conte tuous reply had made him hesitate. As morning wore on and the time for only day-train drew near, Mahen had cast aside all questioning and giving and engaging a carriage dr off to Binodini's cottage. The cour of one who has taken an irrevoca step against social conventions his—and with the courage had also a wild joy driving away all d and despondency. The staring passers seemed to him like so many earthen dol

Without glancing this way or Mahendra marched straight up to door where Binodini was standing said: "Binod, I'm not such a coward to leave you alone here to be reviled these villagers. I must and shall take away with me. If afterwards you choo to forsake me, do so, I'll not seek to h you. I swear by yourself that it sh always be exactly as you wish. If take pity on me, that'll be life to m not I'll take myself off your path. M a time in my life have I been false to trust but do not mistrust me to We stand on the brink of chaos, this is the time to utter falsehoods."

With unfluttered naturalness Bino said: "Yes, you may take me along. H you brought a carriage?

"I have."

Binodini's aged relative came out said: "Mahendra, you may not know but we are kin. Your mother was a of this village and used to call me A May I ask you what you mean by sort of thing? You have a wife at h your mother is still with you. Yet are carrying on in this mad way, to all shame. How will you even your face again in society?"

This rather brought Mahendra d from the region into which he had ex himself. He had a mother and a and there was a thing called soc These simple truths seemed to come to him with a new force. He had dreamt of being reminded of these th in this out of the way village.

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ing in the midst of the village in the broad light of day trying to lure a widowed girl of respectable parentage from her home into the streets—was this curious chapter to be added to his biography;—while yet he had a mother, a wife and still belonged to society!

Finding Mahendra standing silent, the old woman flew into a rage and said: "If you must go, get away at once and don't be loitering about the entrance to my house." With this she slammed the door on them and bolted it from within.

Bereft of all her possessions, fasting and untidy, Binodini stepped into the carriage. When Mahendra would have followed her in she said: "The Railway Station is not a long way off. You had better walk."

"All the village will stare at me," said Mahendra.

"Have you any sense of shame left?" remarked Binodini as she asked the coachman to start.

"Isn't the gentleman coming?" asked the coachman.

Mahendra hesitated but dared not. The carriage drove off. Mahendra walked along towards the station with bowed head and leaving the main road went round the outskirts of the village. By this time the village women had finished their bath and midday meal. Only a few elderly dames who spent a longer time over their daily duties than the others could be seen going through the shady mango groves, with their towels and toilet accessories, to the secluded steps of the bathing tank.

XXXIX

Alarmed at Mahendra's sudden disappearance Rajlakshmi could neither eat nor sleep. And while old Sadhu in his attempts to comfort her was engaged in hunting about for him in all sorts of possible and impossible places, Mahendra returned to Calcutta with Binodini and leaving her at his rooms near the college arrived at the house in the evening.

Entering his mother's room Mahendra found it almost dark with the light of the lamp screened off. Rajlakshmi looked ill and was lying on the bed while Asha was gently rubbing her limbs. At last the daughter had secured her rightful place at the mother's feet. Asha started up as Mahendra came in, and left the room. Mahendra overcoming his hesitation with an effort said, "I find, mother, I can't conveniently study at home, so I'm going to live in the rooms I've taken near the College."

Rajlakshmi pointed to the foot of her bed as she said, "Sit down, Mahin."

Mahendra sat down awkwardly. "Stay where you like," Rajlakshmi then replied, "but don't give pain to my little Mother."

Mahendra was silent. Rajlakshmi continued: "It was my evil fate that I knew not what an angel my little mother is. But how could you," she went on greatly moved, "after knowing her so long and loving her so well, how could you bring her to such a plight!"

Mahendra felt as if he wanted to run away but could not muster up courage enough to make a sudden move. He sat silent at the foot of his mother's bed.

After a long silence Rajlakshmi asked: "You're here for to-night at least?"

Mahendra.—"No"

Rajlakshmi.—"When will you be going?"

Mahendra.—"Just now."

"Now!" exclaimed Rajlakshmi as she raised herself with difficulty and sat up. "Won't you even talk nicely to your wife before you go? Can't you even imagine," she continued as Mahendra made no reply, "what these last days and nights have meant for my little mother! O heartless boy, your cruelty is breaking my heart!" Rajlakshmi fell back like a lopped bough.

Mahendra got up from the bed and left his mother, going with silent steps to his own room upstairs. He did not relish the idea of coming across Asha. But as soon as he was up he saw her lying streched on the shaded balcony in front of his room. She had not heard him coming and started up at his sudden appearance, adjusting her disarranged drapery. Had Mahendra once called: "Chuni!" she would have taken all Mahendra's blame on herself and have cried the cry of her life at his feet. But Mahendra could not bring her pet name to his lips. Wish as he might, try as he could, grieved as he felt, he could not forget that to caress Asha to-night would be an empty mockery. What would avail his lip-consolation when with his own hands he had closed for ever the door of escape from Binodini.

Asha sat there dying for very shame. She felt it equally impossible to stand up and go away or attempt any sort of movement. Mahendra went out on to the

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terrace without a word and began to slowly pace up and down. The moon had not yet risen. The tuberose in the pot at the corner had flowered on two of its stems. The constellations—the same Great Bear, the same Orion—which had been silent witnesses of so many love scenes on this self-same terrace, were shining as silently this evening.

Ah, thought Mahendra, if only it were possible to wipe out with the darkness which filled the sky the story of the few days, revolt which had upset his domestic life, and to peacefully take his old place beside Asha on a mat spread on the open terrace! No questions asked, no explanations to render, the old trust, the old love, the old happiness! Alas! it is just that little old place which is so difficult to get back in this world. Mahendra had lost for ever his share of Asha's mat on the terrace. Up to now Mahendra's relations with Binodini had been free. The wild joy of love was there, but no unbreakable bond. Now that he had plucked her from social life with his own hand, there was no place to return her to—he had become her only refuge, willy-nilly the whole of her burden must be borne by him. This was the thought which was oppressing Mahendra. The simplicity and peace of their daily domestic life on this roof, the uninterrupted seclusion of their wedded nights suddenly struck Mahendra as having been of such immense comfort—and this comfort of which he had been so easily the sole master to be now so hopelessly beyond his reach. For him there would be henceforth not a moment's breathing space away from the burden which he had imposed on himself.

With a sigh Mahendra turned his eyes towards the balcony. Asha with her breast full of unwept tears was still there in the same posture into which she had started up, the darkness of the night covering up her shame and her sorrow like a mother's skirt.

Moved with a sudden impulse Mahendra went up to Asha, as if to say something. All Asha's blood rushed to her face and she closed her eyes. But the words Mahendra came to say seemed to have escaped him. What, after all, could he have to say? But he had to say something. So he asked: "Where is the bunch of keys?"

The keys were under the pillow. Asha got up and went into the room, Mahendra followed her. Asha pulled the bunch from under the pillow and it on the bed. Mahendra took it up tried the keys one by one on his wardr Asha could remain silent no longer said in a low voice: "That key was on my bunch." She could not bring her to say on whose bunch it used to be, Mahendra understood.

Asha hurriedly went out of the ro lest she should fall to weeping in Ma dra's presence, and leaning on the par wall at a corner of the terrace she w with resolutely suppressed sobs.

But she could not indulge in her wee long. She suddenly recollected that it time for Mahendra's supper. She ran d the stairs.

"Where is Mahin, my little moth Rajlakshmi asked her.

"He's upstairs."

"Why have you come down then?"

"It's time for his supper—" said A with downcast face.

"I'll see to the supper," said Rajlaksh "you'd better tidy yourself up a bit. P on that new Dacca muslin sari of yo and come to me, I'll do up your hair you."

Asha could not reject her mother-in-l well-meant attentions but she felt as if would die of shame at the idea of h dressed up in this way. She submitted person to Rajlakshmi's adornments Bhishma taking on his body the showe arrows when he wished for death.

Her toilet over, Asha hesitatingly up the stairs with noiseless steps. when she peeped into the room, Mahe was not there. Going in she found supper had been left untasted. For of the key he had torn open the door o wardrobe, and taken away with him of his clothes and books.

The next day was the eleventh day the moon. The fasting Rajlakshmi confined to her bed with her weake The black clouds looked stormy out Asha lightly entered the room. She took her place at the foot of the bed stroking Rajlakshmi's feet said: "I've some milk and fruits ready for you, you come and have something to eat?"

Rajlakshmi's eyes grew moist at

* Milk and fruits are allowed to invalids days.

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fresh proofs of her unpractised daughter-in-law's devoted attempts at nursing her. She sat up and drawing Asha towards herself kissed her cheek. "What is Mahin doing now?" she asked.

"He's gone away," faltered the ashamed Asha.

"When?" exclaimed Rajlakshmi. "How is it I knew nothing about it?"

"Last night," replied Asha with bowed head.

Rajlakshmi's softness was gone in a moment—there was no longer any trace of affection in her stiffened touch. Asha could feel the silent censure that was implied, and left the room feeling as if weighed down with the burden of some guilt.

XL

When Mahendra left Binodini at his Pataldanga * rooms and went home to fetch his clothes and books, she sat alone in the midst of the hum of the ceaseless stream of Calcutta traffic, and began to think about herself. The shelter which the world had offered her had at no time been sufficiently broad. Yet there had been room at least, when one side became sore, to turn over on to the other. The boat in which she was now floating down the stream was liable to be upset at the least movement to this side or that. She must be very careful how she held the helm, there was no margin for mistakes. The more Binodini realised her helpless position the greater was the strength she gathered. She must not allow things to drift, she was convinced, she must find a way yet.

From the day Binodini had laid bare her love to Vihari, the barriers of her reserve had broken down. She knew not how to unburden herself of the proffered kiss which she had brought back, and was carrying about with her, night and day, like an unfulfilled offering to the gods. Binodini's heart never readily admitted defeat—hopelessness she refused to entertain. She kept on repeating to herself "Vihari must accept my offering of worship."

To the ardour of her devotion was added the stern necessity of gaining for herself a refuge. For that also, Binodini felt, she could look to Vihari alone. Mahendra's character she had thoroughly gauged. He was a reed who could not be leant upon—eager to come forward when repulsed, to run away when taken at his word. Vihari alone was capable of giving that trusty, unwavering support which is needful for the woman's heart—thus was he indispensable to Binodini to-day.

Binodini when coming away from her village had sent Mahendra to the Post Office adjoining the railway station to give particular instructions for redirecting her letters. She could not bring herself to believe that Vihari would not reply to her letter at all. "I'll patiently wait a week more," said she to herself now. "And then we'll see."

She then turned down the lamp and went and sat at the window, looking out on to the gas-lit street. Vihari was in this very town. A few streets only separated her from his door. And after the door was the little courtyard, then the stairs and the well-lit, well-furnished cosy little room—where Vihari was sitting in peace and quiet alone in his chair; it may be that the Brahmin boy was near him,—that large-eyed open-faced chubby little boy,—turning over the pages of some picture-book. Binodini felt a thrill of love and motherly affection come over her as she elaborated the details of the picture. She felt that she had only to desire it to be able to go there, and with this possibility hugged to her breast she kept on playing. In the old days she would perhaps have at once set about realising the possibility, but to-day there were so many things to think of. It was not only a question of satisfying an impulse but of gaining an object. She must not leap in the dark. "Let's see what sort of reply he gives and then I'll know best what to do," she had concluded.

The evening wore on as she pursued her reflections, till it was past nine. Then Mahendra came back. He had spent the last few days and nights without regular meals or sleep, sustained by his excitement. Now with his object achieved, and Binodini safely enconsed in his rooms, he seemed to be falling to pieces with weariness and depression. He felt he could no longer fight against his own surroundings, against social conventions. All the burden of his future life seemed to be crowding upon him to-night.

Mahendra felt miserably ashamed to be

* The Indian name for the College Street and Square quarters.

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knocking at the closed door. Where was the wild joy which had buoyed him up? Why did his whole being shrink from the gaze of the passers-by who did not even know him?

The newly engaged servant-boy had fallen asleep and there was considerable trouble before the door could be got open. The unaccustomed darkness of the house oppressed Mahendra still more. Pampered as he had been by his mother and used all his life to expensive furniture, waving fans, and every luxury, he felt their want all the more keenly in this dismal evening. All these material comforts would have to be acquired and furnished by him for this establishment, the whole burden of which was on him alone. Mahendra had never had to take thought for his own or anybody else's comfort, but from to-day all the petty details of this new house-keeping would have to be looked after by him. The cheap lamp on the staircase was smoking horribly, it would have to be replaced by a better one. The overflow from a leaking pipe had made the hall floor damp, workmen would have to be called in to repair it. The shoemaker who was the former tenant of the two rooms on the ground floor was to have vacated them, but had not gone. The landlord would have to be severely spoken to. The thought that there was no one else to attend to all these things added to his present burden of weariness.

Mahendra paused at the top of the stairs to recover himself—to work up his love for Binodini. She whom he had wanted above the whole world, was now his, he told himself. To-day that there was no barrier between them—what a joyful day it was for him! But the absence of any barrier seemed to be all the more of an obstruction, for to-day Mahendra himself was the barrier.

As soon as Binodini saw Mahendra coming up the street, she rose from her meditations at the window, turned up the lamp, and taking up a piece of sewing work on her lap bent herself over it. She regarded the work as a protection behind which she could shelter herself.

"You must be immensely inconvenienced, Binod," said Mahendra as he entered.

"Not a bit," replied Binodini over her sewing.

"I'll bring up all the necessary furniture in a few days—you must put up with the discomfort meanwhile," continued Mahendra.

"Nonsense," said Binodidi firmly; "you mustn't do anything of the kind. There are already many more things here than I have any use for."

Mahendra.—"Is this unfortunate person one of the too many?"

Binodini.—"You shouldn't arrogate so much to yourself—a little modesty is a good thing to have."

At the sight of the self-possessed Binodini immersed in her work, Mahendra's passion came back to him. Had they been at home he would at once have been at Binodini's feet—but Mahendra could not venture so far just because this was not home. He felt Binodini was helpless and at his mercy, and it would be cowardly not to control himself.

"What made you bring your clothes and books here?" asked Binodini.

"Merely because they do not happen to be among the many things I have no use for," retorted Mahendra.

"I know, but why here?"

"Quite right, Binod; this is not the place for the necessaries of life; you may throw the books and things out of the window without a word of protest from me, only don't fling me away along with them." Mahendra took this opportunity of coming a little nearer and placing the bundle which he had brought with him near Binodini's feet.

"Friend Mahendra," said Binodini gravely, without raising her eyes from her sewing, "you must not stay here."

Beside himself at this sudden shock at his rising eagerness, Mahendra said in a choking voice: "Why Binod? Why do you desire to keep me at a distance? Is this my reward for having left my all for you?"

"I cannot allow you to leave your all for me," said Binodini. "That's no longer in your hands," exclaimed Mahendra passionately. "The whole of my world is falling away around me—you alone remain, Binod, my Binod—" he wildly clasped her feet to his breast and repeatedly kissed them.

Binodidi releasing herself stood up. "You are forgetting your promise," she said.

Mahendra controlled himself with the whole force of his will. "No," said he, "I promised that it should be as you desired—it shall not be otherwise

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My promise shall be sacred. Tell me what you would have me do."

Binodini.—"Go and stay in your home."

Mahendra.—"Am I the one object of your dislike, Binod ? If that be so, why did you hunt what you did not want? Tell me truly, did I deliver myself to you of my own accord, or did you not deliberately ensnare me ? Am I now to submit to be played with ? Still I will keep to my word. I'll go and stay in the home in which I've trampled to bits my own rightful place."

Binodini resumed her seat on the floor and silently went on with her sewing.

"Oh cruel, cruel Binod !" broke out Mahendra after gazing a while at her face, "Oh wretched that I was to have come to love you."

Binodini went over to the lamp and spent a deal of time taking out some false stitches. Mahendra felt as if he wanted to take and crush that stony heart in his clenched hand. Physical strength seemed to be the only means of overcoming that impassive inertness !

Mahendra went out of the room and then immediately returned, saying, "And who will look after you, all alone here, when I am gone ?"

"Don't trouble yourself on that score," Binodini replied. "Pishi-ma has dismissed her maid Khemi, and I have taken her on from to-day. We two women will get along all right after we've locked the front door."

The angrier he felt the more intensely was Mahendra attracted to Binodini. He longed to smother her to his breast with the strength of a giant. And to escape from his terrible longing he rushed out of the house.

Mahendra swore as he wandered about the street that he would repay Binodini's indifference with indifference. To be so calmly and relentlessly repulsed by her at a time when he was her sole refuge! Was ever any man so insulted before ? Crushed as was Mahendra's pride it refused to be killed outright, but kept on writhing in agony. "Am I so utterly worthless ?" he kept on repeating to himself. "How could she dare do this to me ; who else had she in the whole world ?"

As Mahendra pursued his questioning, the reply suddenly occurred to him—Vihari ! His blood ran cold. So Vihari was the refuge—he the tool, the steps to be trampled under foot on the way ! This gave her the courage to spurn him. They must have been corresponding, he suspected, and Vihari's letters must have been supporting her against him.

Mahendra at once directed his steps towards Vihari's lodgings. It was still early in the night when he knocked at the door. After much shouting and banging the door was opened by a man who said : "Master is away."

Vihari's old servant was quite a familiar figure. "Hullo Bhaju," asked Mahendra, "when did your master leave home ?"

"Three or four days ago," replied Bhaju. "He's gone travelling west."

Mahendra was immensely relieved. "Let me take a little rest," thought he. "I can't be wandering about all night." He went into the house and lying down on a sofa dropped off to sleep at once.

Vihari had gone away the day after Mahendra had invaded his room and created such a disturbance. These collisions with his friend might some day assume so disgusting an aspect as to give cause for life-long regret. So Vihari fled westwards without any definite plan of travel.

It was eleven o'clock when Mahendra woke next morning. The first thing that met his eyes on getting up was a letter lying on the little table under a paper-weight. Vihari's name in Binodini's handwriting could be distinctly seen. He took up the letter and found it had not been opened, but was awaiting the absent Vihari's return. With trembling fingers he tore open the cover and began to read it. This was the letter she had written from her village home and of which she was expecting the reply.

Every word of the letter stung him. From early childhood Vihari had been in Mahendra's background. Of love and affection he had tasted only the leavings of what had been offered to Mahendra. To-day Mahendra was the supplicant, Vihari the obdurate one ; and yet Binodini had preferred this unappreciative boor to himself! Mahendra had also some letters from Binodini, but how coldly artificial they were compared to this, and mere empty tricks to delude a fool!

Mahendra recollected and now understood iBnodini's eagerness about the directions to be given to the village post-office. So this was what Binodini was so patiently waiting for !

As of old, Bhaju brought n Mahendra's

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breakfast, without waiting for orders, and helped him to his meal. Mahendra forgot all about bath or toilet. As if running over hot sand he kept skipping over the burning words of Binodini's letter. Never again would he see Binodini, Mahendra decided. But then, thought he, if the reply she was expecting was delayed much longer, Binodini might take it into her head to pay Vihari a visit. Then she would know all and be consoled. This thought was intolerable.

Mahendra put the letter in his pocket and marched off to his Pataldanga lodgings.

His tumbled appearance roused Binodini's pity. He must have spent a sleepless night wandering about the streets, thought she. "Did n't you go home last night?" she asked.

"No," replied Mahendra.

"You couldn't have had any breakfast then," said the hospitable Binodini in a flutter, as she set about getting some eatables together.

"Let it be," said Mehendra, "Iv'e had something."

Binodini.—"Where?"

Mahendra.—"At Vihari's."

Binodini went pale for a moment. Recovering herself after a short silence she said: "I hope friend Vihari is well?"

"Oh he's all right. He's off West, travelling." Mahendra said this so as to leave the impression that Vihari was going tonight.

The blood left Binodini's face once more. But she again recovered herself as she said: "What a flighty person. I suppose he knows all about you and me. Is he very angry about it?"

Mahendra.—"Why else should he go westwards of all places in this stifling heat?"

Binodini.—"Did he talk about me at all?"

"What was there to talk about? Here's Vihari's letter." Mahendra kept his eyes keenly fixed on her as he handed her the letter.

Binodini eagerly took it from him and saw that it was her own letter, opened. She scanned every page carefully but could find nothing in the nature of a reply. After a short silence she asked: "Have you read the letter?"

The expression on Binodini's face roughly unnerved Mahendra. He lied: "No."

Binodini tore up the letter into fragments and threw them out of the window.

"I am going home," said Mahendra.

Binodini made no reply.

Mahendra.—"I'll obey your wishes and the letter. I'll stay at home for a week. on my way to college I'll step in and range with Khemi to have you properly looked after. I won't trouble you with presence."

It is doubtful whether Binodini heard what Mahendra was saying. Anyhow was silent. She was staring out of window into the sky.

Mahendra took his things with him left the house,

Binodini after sitting a while like struck stiff suddenly tore off the cloth from her breast and began to cruelly beat herself with her clenched hands as though to shake off her numbness.

Khemi rushed in at the sound crying "What are you doing, mother!"

"Get away from here," shrieked Binodini, as she drove Khemi from the room and slammed the door after her. Then with her hands still clenched she rolled moaning on the floor like an animal struck en to death. After she had battered and tired herself out in this way, she lay on the floor in front of the open window the whole night, as in a faint.

When in the morning the sunlight entered the room Binodini was struck with a sudden suspicion. What if Mahendra had lied to her, what if Vihari had really gone? She called Khemi and said "Go at once to Vihari Babu's lodging and get me news of him."

Khemi returned in an hour with the formation: "Vihari Babu's house is closed up. When I knocked the man shouted from inside that his master was away in the West country."

Binodini had no further doubts.

XLI.

Rajlakshmi was excessively annoyed with her daughter-in-law when she heard that Mahendra had gone away in the night. Asha must have spoken harshly to him, she thought. She sent for Asha and asked: "Why did Mahin go away last night?"

"I don't know, mother," faltered Asha not daring to raise her eyes.

Rajlakshmi took this to be a rem

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of last night's sulks. "Who's to know, if *you* don't?" she said severely. "Did you scold him about anything?"

"No," said Asha simply.

Rajlakshmi could not believe it. "When did he go?" she questioned.

"I don't know," said Asha again, shrinking within herself.

"You know nothing!" Rajlakshmi flared up. "You're a baby, aren't you? D'you expect me to believe all that?"

Rajlakshmi made it clear that she thought that Asha's inconsiderate behaviour had driven Mahendra out of the house. Asha meekly submitted to the charge and wept in the seclusion of her own room. "I don't know how my husband ever came to love me," she [illegible] to herself, "and I don't know how to bring back his love now." The heart itself tells how to please one who loves. But how was Asha to tell how to attract one who did not love? How was she to attempt the unspeakably shameful task of winning caresses from one who loved another?

That evening an astrologer arrived. Rajlakshmi had sent for him to avert the evil influences which were disturbing her son's life. She began by asking him to read her daughter-in-law's fortune and sent for Asha for that purpose. Asha had just put out her hand with the utmost reluctance at the idea of having her misfortunes made the subject for discussion, when steps were heard along the dark passage outside as if some one was trying to slip past unobserved.

"Who's that?" cried Rajlakshmi. There was no reply. "Who goes there?" she called again. This time Mahendra entered the room in silence.

Far from feeling any joy, Asha was filled with a sympathetic shame at the sight of Mahendra coming into his own house like a thief. She felt still more awkward at the presence of the astrologer. To have to be ashamed of her husband before all the world was the acutest part of Asha's sorrow. When Rajlakshmi whispered to her daughter-in-law: "Will you tell the maid to get Mahendra's supper ready?" she replied: "I'll bring it up myself mother" and left the room. She wanted to shield Mahendra from the curious prying of the servant.

On the other hand Mahendra was greatly annoyed at the sight of the astrologer. That his mother and wife should be conspiring with this ignoramus to bring stellar influences to bear on him was more than he could brook. When on top of this the astrologer unctuously asked after his health, Mahendra could stay in the room no longer. "I'm going upstairs, mother," he said curtly, entirely ignoring the friendly overture.

The mother thought that Mahendra was wanting a quiet talk with his wife. Overflowing with joy she sent for Asha from the kitchen and said, "Hurry upstairs, my dear. Mahin might be wanting something."

With hesitating step and fluttering heart Asha went up to her room. She had understood from her mother-in-law's words that Mahendra had sent for her. But she could not make up her mind to enter the room, and under cover of the outside darkness she remained gazing at Mahendra.

He was reclining on a bolster staring up at the rafters. The longer Asha looked at him the more was it borne in upon her that he was coming from Binodini. Binodini's touch on his body, her image in his eyes, her voice in his ears, the desire for her in his mind—all these seemed yet to be clinging to his person. How could she yield him the same pure reverence? He seemed to her like a strange male intruder—even worse, for no mere stranger could have shamed her thus.

Asha had of late been trying to improve herself by a course of reading and writing pursued late into the night when alone by herself, after she had done nursing her mother-in-law. Her books and papers were neatly piled in a corner of the room. In a sudden impulse Mahendra lazily pulled out one of her note-books and began absently turning over its pages. Asha felt as if she wanted to scream and tear it away from him. The idea of his sneering gaze falling upon her childish writing was too much for her. She hurried down the stairs without heeding the clatter of her own footsteps.

Mahendra's supper had long been ready, but Rajlakshmi, thinking Mahendra to be engaged in loving converse with his wife, did not want to disturb them by having it sent up. Finding that Asha had come down she had it served in the dining room and sent word to Mahendra. No sooner had Mahendra come down than Asha rushed into her room and removing her

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books she took down her photograph from its frame and tore it into pieces, which she threw away on the terrace.

Mahendra after his supper went back to his bedroom. Rajlakshmi after hunting everywhere for Asha found her at last in kitchen, warming some milk for her. Not that there was any lack of servants to do this work. On the contrary the maid whose duty this was was protesting vigorously against Asha's uncalled-for display of energy, and mentally bewailing her lost opportunity of filling up part of the milk-bowl with water.

"What brings you here, my dear; get away upstairs," said Rajlakshmi.

Asha went up and took refuge in her mother-in-law's room. Rajlakshmi got annoyed at her contrariness. "When Mahendra has at last shaken off the toils of that witch and come back home, she needs must drive him out again with her pettishness" thought she. Wasn't it Asha's fault that he had got caught by Binodini at all! Men were wayward by nature. It was woman's duty to coax and wheedle them into the right path. "What's the meaning of all this, child?" she said scathingly. "If you're lucky enough to have got back your husband, what makes you pull a long face and go about hiding in corners?"

A guilty feeling lashed Asha up the stairs again, and this time, not to allow herself time for hesitation, she went straight into the room without a pause. It was past ten. Mahendra was standing in front of the bed playing with the edge of the mosquito net, lost in thought. A bitter complaint against Binodini had risen in his heart. "Does she think me so absolutely her slave that she does not fear to send me to Asha," he was saying to himself. "If I come back to my duty to Asha, where will she be? Am I supposed to be so abandoned that my return to duty is impossible? Is this then Binodini's idea of me? Her respect I have lost, her love I've got, she has even had no compunction insulting me." He swore, standing by bed, that he would have his revenge turning his heart once more to Asha.

At Asha's sudden entry he dropp the curtain. The perplexing problem how to begin a conversation at o presented itself. With a forced smile he g utterance to the first idea that occur to him. "So, like me, you've been b with your studies. Where are those bo I saw here a while ago?"

The remark was not only not hap it hit Asha in her tenderest spot. attempt at getting rid of her ignora was a great secret—a thing to get l laughed at if out, she was sure. And last person she could bear to be laughed by was Mahendra. When that s Mahendra touched upon that very sub with a smile, her whole being winced a tender child at the cruel stroke of a ca She turned away her face and stood silen

Mahendra had realised that the rema had been neither timely nor appropriate. soon as it was out of his mouth, but as what the proper remark should have be he had not the faintest idea. After revolution which had taken place simplest thing could not sound strai nor could the empty heart find anyth now to say.

Conversation might come easier in cosy confines of the bed, thought Mahen He began to fan away the mosquitos the edge of his garment, before opening curtain to get in. Like a novice on stage who runs through his part b entering upon the scene, Mahendra pau to consider what he was going to do say. Turning his head at a slight rust behind him, he found that Asha was longer in the room.

Translated by
SURENDRANATH TAGORE

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REVIEWS AND NOTICES OF BOOKS

INDIAN MUSIC.

'Introduction to the Study of Indian Music,' by E. Clements of the Indian Civil Service. Published by Longmans Green and Co., Price 6 shillings.

We commend this valuable work to the serious study of our countrymen. The theory of Indian music has been very ably dealt with by Mr. Clements, and a perusal of his book cannot fail to be profitable. To Bengali readers specially, this book will be an eye opener, accustomed as we have been to look upon the srutis as thing of the past, and even as creations of the imagination.

That this is not so, that even now there are musicians in India who use all the srutis in their daily practice, we have already learnt from Mr. Deval's pamphlet. In Mr. Clements' book will be found the uses of almost all the srutis exemplified by references to wellknown *ragas*.

Our best thanks are due to Mr. Clements for the service he has done to the cause of pure Indian music by writing this book. We have nothing but praise for a work like this. If we find it necessary to respectfully offer a remark or two on certain points, it is in no spirit of fault finding, but with a good deal of diffidence, in the belief that the author would like to hear these remarks so that he might accept them if they seem reasonable, or reject them if otherwise.

The first investigator to successfully solve the problem of the srutis is not Mr. Deval, but the late Mr. Saradaprasad Ghose of Bengal. The main part of this gentleman's work was done at the end of the last century. In January, 1902, he published a list of the srutis, which differs from that of Mr. Deval only in three places. This list was reprinted in the Modern Review for June, 1911, page 635, and need not be repeated here. The difference between Mr. Ghose's and Mr. Deval's lists are due to the fact that they worked with slightly different sets of srutis,—just as Mr. Clements' list differs from that of Mr. Deval for the same reason.

On page 50 of Mr. Clements' work occurs the following translation of a passage of Bharata's Natya Shastra:—

"The interval passed over in raising or lowering pa by one sruti is the measure of a sruti."

We are open to correction, but in our humble opinion this passage seems to bear a different meaning. The passage in the original is,—

"पञ्चमश्रुत्युत्कर्षादपकर्षाद्वा यदन्तरं
मार्दवायतत्वाद्वा तत्प्रमाणश्रुतिः।"

"The hearing (*i.e.*, perception) of the extent of the difference arising from the raising or lowering of a sruti of panchama comes from sharpness or flatness."

'मार्दव' and 'आयतत्व' are two technical terms, which Bharata explains in the following sloka:—

"आयतत्वं तु चैन्नीचं मृदुत्वं तु विपर्ययम्।
स्वरे मध्यमत्वं च श्रुतीनामेष निर्णयः॥"

Chap. 29th Verse 39.

"If low, it is 'आयतत्व,' the reverse is 'मृदुत्व'; on its own proper note it is 'मध्यमत्व'; this is the truth about the srutis."

In this passage Bharata treats the srutis as sounds, and speaks of their pitch; which shews that he looked upon them as *sound*, and not as *intervals*.

It is true, Bharata uses the word 'antara,' and so does Sharngadeva. This word generally means a gap, a distance, a difference and several other things, but has no technical significance. If anybody spoke of an 'antara of so many srutis,' his meaning would be perfectly clear, even though srutis were mere sounds and antara were not a musical interval. One man might be said to live three floors above another, and the statement would be readily understood, even though 'floor' does not mean height.

If the srutis were intervals, it would be wrong to consider them even roughly equal, and our old writers would be open to censure for holding such views. If on the other hand srutis were sounds, there would be no such difficulty.

U.

SANSKRIT.

Abhijnana-Shakuntala with the commentary Dingmatradarshana by Abhirama, edited by A. R. Rajaraja Varma, M. A., M. R. A. S., Professor of Sanskrit and Dravidian Languages, H. H. The Maharaja's College, Trivandram. 1913, Price Rs. 2.

Undoubtedly the Sanskrit reading people are greatly benefited by the bringing out for the first time by Prof. Varma, an author of some works in Sanskrit and Malayalam, of Abhirama's commentary on Shakuntala which was hitherto known to them only by name. As the title of the commentary, Dingmatradarshana (दिङ्मात्रदर्शन) implies, Abhirama, unlike the general commentators in Sanskrit is very brief here; yet he does not leave anything which is essentially required for elucidation of the text where he fears that an ordinary reader might not be able to grasp the beauty or excellence of the art shown by the poet. It is evident that the commentary is meant only for the advanced students, and so our author does not explain all the words of the text giving their synonyms.

The word नेपथ्य is a very favorite one of Sanskrit dramatists. Even the great Kalidasa uses it in his *Malavikagnimitra* not less than eight times besides those written as stage direction. It is well-known to all that in Sanskrit the word is used to mean both dress and a dressing room for actors. Abhirama, however, in his commentary takes as pointed out by the editor [illegible] for dress

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ing room and derives it saying नेपथ्यमलङ्कारः, तदर्थं गृहं नैपथ्यम् (p. 2). This is indeed a quite new thing. In this connection Prof. Varma says that "in Southern India Sanskrit books written or printed in the Malayalam or Grantha characters *invariably* (Italics are ours) have नेपथ्य for toilet and नैपथ्य for dressing room." His statement may partially be true, for, otherwise Abhirama could not explain the word in the way shown above; but we are not prepared to take the case to be *invariably* so. Our learned friend Pandita T. Ganapati Shastri of the *Trivandrum Sanskrit Series* has carefully edited the dramas by Bhasa (स्वप्नवासवदत्त etc.), Kulashekhara Varman (तपती संवरण and सुभद्राधनञ्जय), and Ravivarma Bhupa (प्रद्युम्नाभ्युदय), the manuscripts of which are all in the *Malayalam* characters as the Introductions (Svapnavasavadatta, p. 1) show. In these dramas nowhere will be supported Prof Varma's above observation; for everywhere we come across नेपथ्य and not नैपथ्य. To imply a dressing room for actors there are only three words, so far as extends our information, in Sanskrit, viz. नेपथ्यभूमि, नेपथ्यगृह, and नेपथ्य or नेपथ्यक, and they are used by Bharata in his celebrated Natyashastra (see I. 51, II. 84, XIII. 2, XXXIV. Prose portion after 198, XII, I 10). Kalidasa has नेपथ्यगृह (Malavikagnimitra I) and नेपथ्य. But नैपथ्य in that sense is not to be found in Bharata or some other authoritative works.

Prof. Varma has shown further in his preface (p. 2) that the text on which Abhirama's commentary is based denominates the dramatic prologue स्थापना whereas the one accepted by several other commentators reads प्रस्तावना which is also called आमुख, as is generally known to all in extant Sanskrit dramas. This fact, however, is not to be regarded as a peculiar one to Abhirama's text. For the very word स्थापना and not प्रस्तावना or आमुख is also found in all the dramas by Bhasa and Kulashekhara Varman recently published in the *Trivandrum Sanskrit Series* *Pradyumnabhyudaya*, a drama by Ravivarma-Bhupa of the same series, has, however, प्रस्तावना. Bharata's Natyashastra has the two words only, प्रस्तावना and आमुख (V. 154, XX. 29, 30, 35, 36), and we do not come across स्थापना. Yet, its origin can easily be traced therein. In ancient plays, though not in extant ones, according to Bharata, there was a person (a kind of [illegible]) almost like the सूत्रधार. He was called स्थापक (or काव्यप्रस्तावक, Bharat, VI. 156). Sutradhara's duty was up to पूर्वरङ्ग in a प्रस्तावना, and the subsequent works were all to be done by the स्थापक. Vishvanatha Kaviraja, however, observes that this स्थापक, too, is called सूत्रधार "सूत्रधारसदृशत्वात् स्थापकोऽपि सूत्रधार इत्युच्यते"—*Sahitya*, VI. 247.) And as in a प्रस्तावना he establishes (स्थापयति) the काव्यार्थ to be staged, it may naturally be called स्थापना. Says Bharata:—

स्थापकः प्रविशेत् तत्र सूत्रधारगुणाकृतिः। (VI. 150)
प्रविश्य रङ्गं तेरेव सूत्रधार पदैर्व्रजेत्। (VI. 151)
स्थापकस्य प्रवेशे तु कर्तव्यार्थानुगा ध्रुवा। (VI. 152)
प्रसाध्य रङ्गं विधिवत् कवेर्नाम च कीर्तयेत्।
[illegible]वनां ततः कुर्यात् काव्यप्रख्यापनाश्रयाम्॥ (VI. 1[illegible])
प्रस्ताव्यैवं तु निष्क्रामेत् काव्यप्रस्तावकस्ततः। (VI. 1[illegible])

The same thing is culled in the following couplet by Vishvanatha Kaviraja:—

पूर्वरङ्गं विधायैव सूत्रधारो निवर्तते।
प्रविश्य स्थापकस्तद्वत् काव्यमास्थापयेत् ततः॥
(*Sahitya* VI. 28)

Again, काव्यार्थस्य स्थापनात् स्थापकः (*Ibid.*)

Abhirama's interpretation "स्थापनात् काव्यार्थस्य सूचनात्" seems to have been taken from the above. The word स्थापना in this sense is also to be found in lexicons.

Abhirama's "another noteworthy peculiarity," continues Prof. Varma, "is that the kings chamberlain is called कांचुकीय and not कंचुकिन्" (Pref p. But it cannot also be regarded as its special characteristic. For in all the dramas referred to which are published in the *Trivandrum Sanskrit Series* काञ्चुकीय will *invariably* be found and not कञ्चुकिन् even in a single case. Bharata has both the words (*See Natyashastra* XX. 51, 56, 58; XIX. In *Lalitavistara* (24[illegible]-17) we also come across काञ्चुकीय. As Raghavabhatta, another commentator on Shakuntala, quotes (Act V. P. 154, Nir Matrigupta has used कञ्चुकीय, and it has been derived by Vamana as "कञ्चुकीय इति [illegible] (कञ्चुकमात्मन इच्छति).* Now कञ्चुकीय and काञ्चुकीय are the same, for कञ्चुक=काञ्चुक, as is said by Haradatta in his commentary on *Apastamba Grihyasutra* (I-8-2) commenting on the word काञ्चुकिन्.

In discussing the above readings most of

* For this quotation we owe to the author another commentary on Shakuntnla reviewed [illegible] in this number of the journal

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are common to those in the dramas recently issued in the *Trivandrum Sanskrit Series* referred to, we can safely observe with the editor that Abhirama's text was of the Southern recension; but it does not necessarily lead to the conclusion at which Prof. Varma has arrived, that our commentator must have belonged to Madras Presidency. It demands some further authority to prove it conclusively.

Prof. Varma speaks highly of the reading adopted by Abhirama. But, though in some cases he is quite right in passing such remark yet in most parts, and specially in Prakrita portion Abhirama's readings seem to us to be far inferior to those adopted by other commentators. As the instances are too many to be shown completely in the pages of such a magazine we shall be very brief here.

विस्सं (p. 18) is preferable to विसंभं; and so is अविरल लुदा (p. 49) to विरइदलदा; मलयतडम्मुलिआ (p. 102) to मलयतरुमूलिआ; तदुज्झितापि (p. 115) to प्रियाप्रिया वा; कृशावज्ञा (p. 116) to कृतावज्ञा; दौड़ा(ल)वनम: (p. 137) to द्रौडाविलक्षः; and so on.

But the list of the inferior readings will be far longer: अणिअन्तणाणुओओ is a far better reading than अणिअन्तणणिओगो in Abhirama's text (p. 32); and so is धर्मारण्य प्रविशति than धर्मारण्यं व्रजति च (p. 37). Here च is superfluous and व्रजति can never convey the significance which is absolutely required and supplied by प्रविशति, which cannot be replaced by any other word within the whole range of Sanskrit literature; चुम्बितं तु than चुम्बितं तत् (p. 79). The former is how much better may very easily be understood even by a novice student to Rhetoric. The author of Sahityadarpana has quoted (IV.) the entire verse with the former reading and observed "अत्र तु इति निपातस्य अनुतापव्यञ्जकत्वम्". भावं ओहारिय धीरं than भावत्थं ओहारिअ अधीरं (p. 113). It is naturally expected here that Shakuntala at that her critical moment cannot but say to her heart to be धीरं. And so on.*

We have somewhere observed that the Prakrita portions in the extant Sanskrit dramas have become very obnoxious owing to the deplorable indifference of Sanskrit scholars to Prakrita. Prof. Varma's edition of the text of Shakuntala (and we may add here, some other editions of the same book in Calcutta which are meant for the University students) is quite apt to support our this view. Truly speaking, the Prakrita portion of the edition under review is so spoiled that we can hardly recommend to place it at the hands of those who care for Prakrita to some extent. Almost every page of the text containing Prakrita is marked by us to denote some inaccuracies. Even the very simple rule that स्म and ह्म become म्ह in Prakrita (Hem. VIII. 2. 74) is not followed throughout the book, and so one will find in the very first line of Prakrita in the text (p. 3) इयह्मि instead of इयं म्हि, and on page 127, वह्मणे instead of वम्हणे or वम्भणे Blunders of this kind are too numerous to mention here. Besides, the speeches of the नागरिक स्याल etc., in the beginning of the Act VI of the present edition are in pure Magadhi (मागधी) as corroborated by Hemchandra, the celebrated author of Prakrita Grammar, who has copiously quoted a number of passages from it. On comparing these lines in Hemchandra (see VIII. 4. 299, 301, and 302) with those in Prof Varma's edition one would become utterly disappointed. In some recensions of the text well known to us in Bengal at the end of the Act V—the portion containing the speeches of the fishermen etc., which describes the way by which the ring was regained is marked as अङ्कावतार and it is supported to be so by Vishvanath Kaviraja's statement (see *Sahitya*. VI-311). But the text adopted by Abhirama or Raghava Bhatta designates it प्रवेशक to the Act VI. We desire to leave the question to the readers to decide it conclusively. There is another diversity. The speeches of Priyamvada and Anasuya in the beginning of the Act IV are named प्रवेशक in Abhirama's text; but it should be विष्कम्भ or विष्कम्भक as in other texts. For Shakuntala's two constant companions Priyambada and Anasuya cannot be taken as नीचपात्रs.

In conclusion, as regards the commentary, we have not the least hesitation in saying that it deserves to be strongly recommended to the readers.

VIDHUSHEKHARA BHATTACHARYA.

Abhijnana-Shakuntala with a new and exhaustive commentary by H. H. Rama Varma, Prince of Cochin and K. Rama Pisharoy, Senior Sanskrit Pandita, College, Ernakulam, Mangalodayam Co., Ltd. Trichur. Price 1-8.

There are several important works in Sanskrit which owe their existence to different Indian Kings. But those lucky days are now gone. And

* In a foot-note on p. 77 Prof. Varma prefers the reading "चक्कवाअवहू आमन्तेदि सहअरं" to "चक्कवाअ वहू (or वहए) आमन्तेहि सहं." But in our opinion, the latter is more excellent in all respects as it more skillfully indicates to Shakuntala to bid the king good-bye.

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therefore, it is extremely gratifying to see in the present age that one of the two authors of the new Sanskrit commentary written masterly is an Indian Prince. The edition of the text under review has been prepared following mostly the readings adopted by Abhirama, and we have, therefore, nothing to say about them more than what has been remarked of Prof. Varma's edition. We should, however, add that owing to the carelessness or indifferance to Prakrita the readings in this portion have become more unreliable than those in the edition of Prof. Varma.

The commentary is also based principally on that by Abhirama, and some other commentaries which are not extant only in the *Kerala* country and still unprinted as well as those which are already in print have also been made use of in writing it.

That the commentary is an exhaustive one is true to the letter. It attempted to interpret almost all the words of the text and to give their suggestive senses (वाङ्मार्थ) of various kind. It quotes parallel passages from different works and supports its own view by abundant quotations. Besides, it sets forth the रस, भाव, ध्वनि, and अलङ्कार etc., of almost every line of the text. The commentary reflects great erudition of its authors in the science of Rhetoric. Diversities of opinion in discussing the figures of speech etc., are in some cases unavoidable; but sometimes the authors seem to know no bounds in giving the suggestive sense of a word. For instance, "दृढेत्यनेन लतावलयस्य सुभगतमत्वं द्योत्यते" (p. 226); but how it is so we cannot apprehend. We are also unable to understand whom the commentators refer to by saying "तस्येदमित्यर्थे केर-प्रत्ययमित्याहुः" (p. 305). How, then, will they account for केरक or केलक in the passages like 'तव केरअं' (Act VI. p. 363), "मम केरए" (Act VII. p. 438)? The word will nowhere be found in pure Sanskrit which is used in Prakrita.

In spite of all these defects, we strongly recommend the commentary to the advanced students in our Sanskrita Pathashalas.

BIDHUSHEKHARA BHATTACHARYA.

GUJARATI.

Swami Ramtirtha, Sermons, Part VII, translated by Chandulal Chhotalal Shah, and published by the Society for the encouragement of Cheap Literature, Printed at the Diamond Jubilee Printing Press, Ahmedabad, Cloth bound pp. 233. Price Rs. 0-8-0 (1914).

This part comprises about ten sermons of the Swami and is in keeping with the previous volumes in the excellence of the translation.

Rasik Vartao, by Ram Mohan Rai Jaswantrai, Printed at the Satya Prakash Printing Press, Ahmedabad, cover, pp. 143. Price Rs. 0-8-0 (1914).

These are short stories, translated from En and published at different times in various magaz They are now collected in a book form and pres as a gift to the subscribers of the Sundari Sub The stories claim to be "a complete collection of pictures of social experience." They are certa readable, though a bit flabby and limp.

Lohana Jnatini Utapatti ane teno Itihas, by T Uddhavji Tulsidas Tanna, printed at the Manhar Pr Press, Ahmedabad, cloth bound, pp. 282. Price Re. (1914).

The Lohanas form a very important part of population of the Bombay Presidency. In fact C Kuthiawad and Sind, are the busiest centres of activity of this community. In Northern I they have spread far and wide, and in Central A and Afghanistan, one finds their colonies. T claim to be descended from the old Aryan Kshatr stock, and their descent from that stock is historic traced in this work. We have found it very inte ing, and the writer has studied every available t to support his thesis. We hope every Guja speaking Lohana would take the trouble of perus this work and thus learn what a splendid past possesses.

Vividh Sukhabhas, Prathamabhas, by the late V Shastri, Ratnasinh Govindji Dharaden, Printed at the Sa dhini Press, Bazargate, Fort, Bombay, cloth bound, with p of the author and Mr. Devji Trikamdas Thakkar, B. A. LL. B., pp. 368. Price Rs. 2-8-0 (1914).

In the forefront of this book, one finds a more detailed biography of Mr. Devji Trikamdas Thak B. A., LL. B., a Vakil practising in the local S Cause Court, to whom the deceased author feels ly grateful for assistance given in the printing publication of his work. It makes out Mr. Devj have attained to his present position out of persistence and industry, it also makes him out a very great benefactor of his caste; all this and more in a like strain must prove very flattering as perhaps it would lead his friends to see him sented as a completely transformed entity. The ject of the book—which is an incomplete story— set out the evils of following impulses due to and Tamas and the good of following those gener by Satwa. The narrative has nothing original it, but the earnestness of the writer is sure to to the reader.

Sparshasparsha, by Shambhuprasad Shivprasad B. A., Printed at the Bombay Samachar Printing Bombay. Cloth bound, pp. 143. Price Re. 1 (1914).

Mr. S. S. Mehta contributed a series of articles the local daily, on this subject. They are now collec and published under the above title. His object convince his readers that the policy of keeping depressed and untouchable classes at a distance suicidal, and that Hindu society must rouse itself stop the evil. He draws his arguments from sources, the Hindu Shastras included. The must set one thinking, that is the least one can s

K. M.

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EDITORIAL COMMENTS

Partition of Mymensingh.

The proposal to divide the district of Mymensingh into two or three districts is not of such urgency that its carrying out could not have been put off till after the conclusion of the war. The announcement that that district will be divided into three parts, made now, has made it difficult for the aggrieved population to make themselves heard; for any agitation at this juncture is inexpedient, and even if undertaken, it would not receive any attention from any quarter. So the announcement has been ill-timed for the people, though it may have been well-timed for the bureaucracy. Nevertheless let us try calmly and briefly to say what we have to say.

When the proposal first came before the public Lord Carmichael promised that he would listen patiently to the objections of the people. That clearly meant that Government would make known the reason or reasons for the partition, and the people would have an opportunity to discuss the same. This promise Lord Carmichael faithfully kept. But now when the decision to partition the district is announced, we find that none of the old reasons are assigned, but an entirely new one is brought forward,—*viz.*, that it is necessary to partition the big district of Mymensingh in order to make local self-government successful. Plainly then Government has shifted its ground. So, Lord Carmichael's promise requires that he should declare that the decision is not yet final and that he would take into consideration what people may have to urge against the fresh reason that has been sprung upon them by his advisers.

Let us examine the reason a little. If local self-government cannot prosper in big districts, then it certainly fares better in smaller ones. But there is not an iota of proof to show that it is in a more vigorous or advanced condition in small districts like Birbhum, Bogra or Bankura than in big districts like Mymensingh, Backergunj and Tippera. We do not remember to have read in any past administration reports remarks to that effect. It there be such, we hope they will be quoted.

The magistate of the district is the head of the police and head of many other departments, too. He does not and is not expected to look into the detailed working of any department. Officers, like the District Superintendent of Police, in charge of departments, do that sort of work. The magistrate exercises general supervision. This is practicable both in small and big districts. Since the days of Warren Hastings, the first Governor-General, the British Indian Empire has increased very largely both in extent and population. But for that reason, it has not been decided that it is too large a charge for one Governor-General, and that, therefore, the Empire requires to be cut up into two or three under the charge of as many Governors-General.

To speak in round numbers, the population of Mymensingh district is the same as that of London County. The local government of the latter is carried on by the London County Council. This shows that the carrying on of the local government of Mymensingh district by the district board is not an impossibility. No doubt the area of Mymensingh is much larger than that of London Country. But the remedy lies in increasing the means of communication.

The official explication of the reason is that local government cannot succeed in India unless there is close supervision exercised over it by the district officer, and this close supervision is impossible unless the district be small. In reply we have already said that this work of supervision may be done by one or more executive officers subordinate to the magistrate.

But we think the official idea of local *self*-government is fundamentally wrong. It cannot be *self*-government unless people are given very much greater liberty to manage their own affairs than they now possess. They must be to a great extent free to make mistakes, to go wrong and even to

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do wrong, in order that, standing by themselves, they may learn to do right. Bungling and corruption have marked the early history of even such great and time-honoured self-government institutions as the British parliament; and it cannot be said that bungling and corruption have been altogether eliminated from parliamentary elections and transaction of affairs in this the twentieth century of the Christian era. But the gain has been much greater than the loss. If the British people were not increasingly free to go wrong and do wrong, they would not have been competent, as they now are, to do right according to their own unaided judgment. Autocracy runs in the official veins of the covenanted civilians of India. When they speak of supervision, they mean, unconsciously it may be, control and centralisation. The more there is of this sort of the supervision, less there would be of local *self*-government.

Old units with old names, old traditions, and old associations, are powerful promoters of civic life. Cut up these old units into smaller ones, and they all become insignificant. Neither Jessore nor Khulna nor the two together can show as much civic life as similarly situated undivided districts. Small districts cannot have as good higher educational institutions (born of local effort), as powerful a district press, as powerful bars, as influential civic organisations and movements, as great and influential leaders as large ones. We will not mention names. Those who have some knowledge of Bengal districts will be able to verify our observation.

When money is urgently wanted for sanitation, education, pure water supply, &c., it is not a wise expenditure of public money to build new offices, courts, jails, &c., in new district capitals and to increase the number of magistrates, judges, police superintendents and other officials. For capital expenditure help may be received from the Government of India. But it is perhaps not the best use of imperial revenue. As for increased recurring expenditure, the Bengal Government must find the money. The division of districts means more berths for ... lians and other officials, but it also me... decreased expenditure on works ... measures of public welfare.

Hunger and Political Ferment.

In the article on the "Human Pla... reproduced in this issue from the *Da... News and Leader* it is observed th... "by study of the vegetable organis... the more complex physiological reacti... of the human being may be understoo... Prof. Bose has shown that too much f... makes a plant lethargic, but the remova... the excess removes the lethargy. A... that a stoutish plant will give its respo... in a slow and lordly fashion, but a t... ood attains the acme of its excitement ... incredibly short time. Now, all gove... ments are afraid of popular unrest a... excitement. Seeing that hunger was ... of the causes of the French revolution, it ... clear from Dr. Bose's experiments t... popular unrest and excitement may ... allayed, and revolutions prevented. Fe... the men fat and they will become lethar... and slow to respond to the exciting appe... of the demagogue and the political agitato...

One of the best means of combatin... unrest, then, is to improve the econom... condition of the people and reduce unc... ployment to a minimum.

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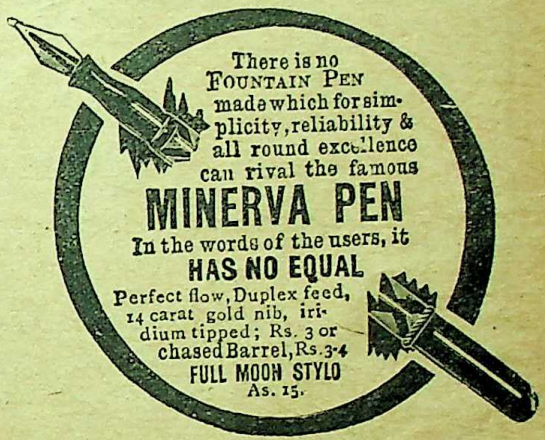
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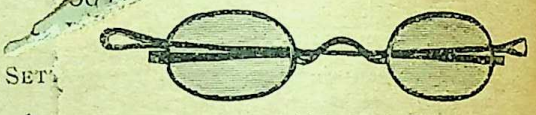
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THE MODERN REVIEW

A Monthly Review and Miscellany

Edited by Ramananda Chatterjee

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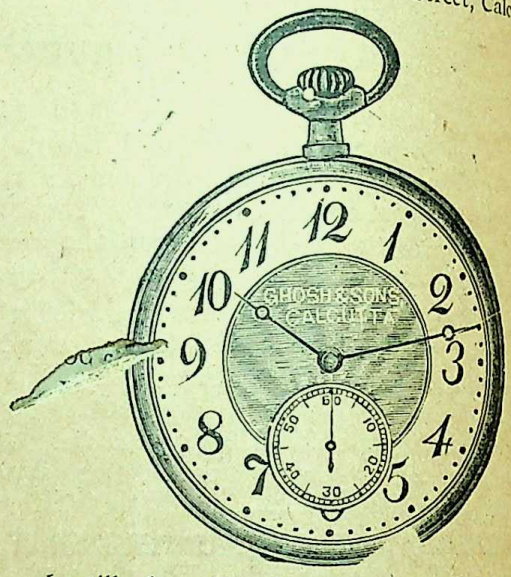
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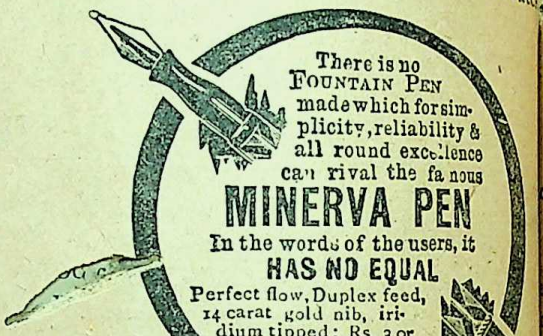
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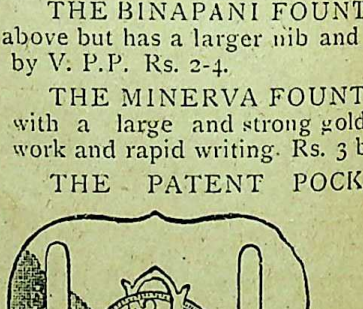


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THE MODERN REVIEW

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NOTES

Change in National Character.

There is a popular notion that nations have each a fixed character which does not change. This is not supported by the evidence of history, which teaches that national character may change for the better or the worse, or may show a distinct aptitude in an entirely new direction.

Madame de Stael (1766-1817) wrote in Germany in 1810 a work called *De l'Allemagne*, in which she praised German literature, arts, &c. But though she praised the intellectual and metaphysical aptitude of the Germans, she pointed out serious defects in their character. In her opinion they were wanting in the energy requisite for action. In the sphere of practical life she thought they were utterly lacking in that universality which characterised their literary productions. "Here they appear unskilful, petty, slow, inert; everywhere they encounter difficulties; and nowhere else do we so frequently hear the expression, 'it is impossible.'" "Owing to their faculty of assimilating what is foreign, and to their unremitting association with abstract ideas, they are in danger of remaining strangers to the spirit of the century and of losing sight of the present and the actual."

In an essay entitled, "Are the Germans still thinkers?" that distinguished German philosopher, Prof. Rudolf Eucken, compares Madame de Stael's description of the Germans with what they are today. He is able to show that their character has undergone a radical change in the course of a hundred years. He writes:—

"How great the change effected since then! For now at the close of the nineteenth century, the Germans appear particularly great, by reason of their military organisation, the energy and skill displayed in their work, and their restless advance in the technical, industrial and mercantile domains. The Germans to-day appear to be entirely absorbed in the actual life of the present; the cultivation of belle-lettres now plays a very modest role; and the majority of persons among the educated classes are quite unwilling to indulge in philosophical speculations."

While writing this Eucken is at the same time convinced that the present-day activities of the Germans are closely connected with their past. "Never would our people have succeeded in attaining such excellent and rapid results in a field neglected by them for centuries," he says, "had they not possessed an accumulated fund of spiritual energy and a rich store of intellectual capital."

Those who are dazzled by the material achievement of many modern nations ought to pause and consider what their "accumulated fund of spiritual energy" and "rich store of intellectual capital" had to do with such achievements.

The Germans are not the only people who furnish us with an example of change in national character. For another illustration let us turn to the Balkan states.

Sultan Abd-ul-Mejid of the Ottoman empire signalized his accession by promulgating on the 15th November 1839, "the Tanzimat, or Hatt-i-Sherif of Gulhane, a decree abolishing the arbitrary and unlimited powers hitherto exercised by the state and its officials, laying down the doctrine of the perfect equality of all Ottoman subjects of whatever race or creed, and providing for the regular, orderly and legal Government of the country and the security of life, property and honour for all its inhabitants. Yet the feelings of dismay and even ridicule with which this proclamation was received by the Mussulmans in many parts of the country show how great a change it instituted, and how strong was the opposition which it encountered among the rul-

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ing race. The non-Mussulman subjects of the sultan had indeed early been reduced to such a condition of servitude that the idea of their being placed on a footing of equality with their Mussulman rulers seemed unthinkable. Preserved merely as tax-payers necessary to supply the funds for the maintenance of the dominant and military class, according to a foreign observer in 1571, they had been so degraded and oppressed that they dared not look a Turk in the face." *

Yet the attainment of independence by several Balkan states, their recent wars with Turkey and among themselves, and Servia's valour in the present European war show that the former non-Mussalman subjects of the Turks have so changed their character that they can now do more than "look a Turk in the face."

Examples are to be found in Asia, too.

In Vol. VI of *Chambers's Encyclopaedia* (1890), page 285, we find the following paragraph :—

"The Japanese have many excellent qualities : they are kindly, courteous, law-abiding, cleanly in their habits, frugal, and possessed with a keen sense of personal honour which makes sordidness unknown. This is associated, moreover, with an ardent patriotic spirit, quite removed from factiousness. Nowhere are good manners and artistic culture so widespread, reaching even to the lowest. On the other hand, the people are deficient in moral earnestness and courage, ... Civic courage has also to be developed."

The next page of the same work contains the following paragraphs.

"Although the Japanese are a singularly united people, yet the nation divides itself into two portions, the governing and the governed. The former, representatives of the military class and numbering some 4000 families, are high-spirited and masterful ; the rest of the nation are submissive and timid. Many of the seemingly contradictory opinions given forth regarding the Japanese can be reconciled by a recognition of this fact."

Yet now who can say that only 4000 Japanese families furnished the hundreds of thousands of brave soldiers who humbled the pride of Russia, and that "the rest of the nation are submissive and timid ?"

Another example comes from Asia. Regarding the Armenians Sir W. W. Hunter writes in his *Orissa*, pp. 314-315 :

"The unwarlike Armenians whom Lucullus and Pompey blushed to conquer, supplied seven cen later the heroic troops who annihilated the Pa monarchy in the height of its power."

Yet another example is furnished another Asiatic people. Sir W. W. Hu writes :—

"The ruin of Tamluk as a seat of mar commerce affords an explanation of how the Beng ceased to be a sea-going people. In the Bud era they sent warlike fleets to the east and the and colonised the islands of the archipelago. Manu in his inland centre of Brahmanism a far north-west, while forbidding such enterp betrays the fact of their existence. He mak difference in the hire of river-boats and sea- ships, and admits that the advice of merc experienced in making voyages on the sea, a observing different countries, may be of use priests and kings. But such voyages were c associated with the Buddhist era, and became u ful to the Brahmans and impracticable deltaic people whose harbours were left high dry by the land-making rivers and the receding Religious prejudices combined with the change nature to make the Bengalis unenterprising the ocean." *Orissa*, pp. 314-315.

Sir William Hunter, however, does despair of the future of the Bengalis. T paragraph from which we have m the above extract concludes as follows:—

"But what they have been, they may a higher civilization again become..... any one acquainted with the revolutions of it must seem mere impertinence ever to desp a people; and in maritime courage, as in national virtues, I firmly believe that the inhabi of Bengal have a new career before them British rule."

The study of history is a most effec cure for national despondency. By ev means in our power we should pro it among our people.

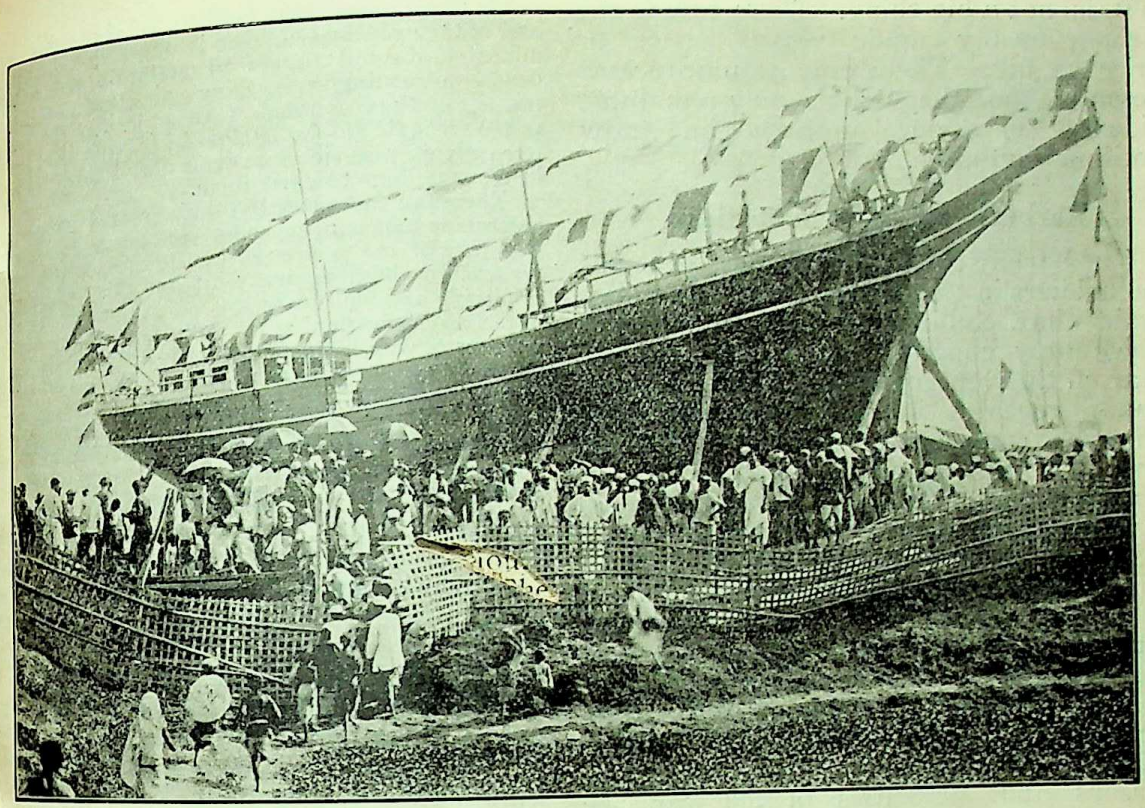
Shipbuilding at Chittagong.

In former days Chittagong on the Ba Bengal was a centre of the ship-buil industry. According to Sir W. W. Hu this industry was in a somewhat vigor condition up to the year 1875. A f years before that date a vessel called "Buckland" built by Bengali mechanics Chittagong and owned by a Hi merchant and manned by Bengali sa had visited the mouth of the Tweed Scotland. It was the usual thing boats of this description to make voyages to distant countries. The ves constructed at Chittagong by lo mechanics compared favourably in ev respect with sailing vessels made in Gr Britain.

* Encyclopaedia Britannica, 11th edition, Vol. XXVII, p. 458.

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The "Amina Khatun" before being launched.



The "Amina Khatun" after being launched.

A famous ship-builder was Ishan Mistri. Another was Iman Ali Mistri.

Recently a merchant of Chittagong named Abdur Rahaman Dobhashi has got a brig made by local mechanics. He has named it the *Amina Khatun* after his daughter. Forty men under the direction of a local head mechanic named Ramkumar De have constructed it in one year. They used only their indigenous tools. The vessel was built not in a dock but on a piece of high land on the banks of the Karnaphuli. A mat 80 feet long and 40 broad, made of split bamboo, was used to draw the plan upon. The "Amina Khatun" can take cargo weighing up to only 6,000 maunds.

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So it is not a big thing. There are in the harbour locally made vessels twice or thrice as big. Their only significance at present is that they are the only remaining evidences of a once glorious but now moribund industry.

Barbarity of German Soldiers.

The barbarity of the German generals and soldiers in the present war shows once again that civilization is a thin veneer which only conceals the savage within. Tear off this veneer and the brute in man stands revealed in all its nakedness. Though it cannot be said that it is the first time in the history of wars, even of modern wars, that generals and soldiers have been guilty of such barbarities, nor that among the "great" powers of Europe it is the peculiar fault of Germany alone to be so barbarous, it is plain that no atrocities, recent or of olden days, can excuse the savagery of the German army.

Another thing we must do well to remember. It was Burke who said that it is impossible to indict a nation. For the horrors and atrocities of the war, the entire German people are not responsible. The four million German socialists are not responsible, nor are the other pacifists responsible, they are opposed to the war. It is the Kaiser aud the military caste who have stimulated the war-fever and brought on the bloody conflict. In a sermon preached at Westminster Abbey on August 9, Bishop Wilberforce said :

"We are at war, not with the German people, but with the insane presumption and the intolerable bureaucratic arrogance of the German Imperial system. As the Prime Minister said, this war has been forced upon us. We believe we are unsheathing our swords in a just cause. We are fighting to fulfil a solemn international obligation and to vindicate the principle that small nationalities are not to be crushed. We shall suffer, whatever the outcome of the war. We shall endure that suffering with quiet resignation and with unswerving patience."

The Christian Life of London also writes in the same vein :

This dread Armageddon of the nations, which daily threatens to involve all Europe, is not in its origin an affray of the populations. It springs from the machinations of Powers by whom populations are misled. Ambition indistinguishable from vanity, and honour, another name for self-esteem, have actuated rulers and their cliques ; and at their bidding hordes are driven to take the field. To fight for freedom is an enterprise animated by nobility of motive ; but what words can adequately characterise the spirit that breathes in Germany's war of aggression ? One of the most remarkable features of the present and of the existing situation is the tremendous mination of small States to maintain their indedence, hazarding everything on that issue. peoples at the command of whose leaders the death-struggle among nations has broken out are free peoples, and we must remember this, as we late our feelings toward them.

Therefore we earnestly plead for the utmost sideration and temperance of judgment towards members of the nationalities against whose Pow we are, for the time, arrayed ; and this, whether are living amongst us or are suffering at home, as ourselves are beginning to suffer, the stress and miseries of war. When the war-fever pulses in blood, it stirs up, not merely in the actual tants, vile elements of human nature of whose minance all men are in the long run ashamed. Le endeavour to spare ourselves the humiliation of guilt, and calm down betimes the rising passions savage bitterness and unreasoning hate.

While condemning unsparingly the aggressive spirit and savagery displayed by the Germans actually engaged in directing the war, pariotic Indians cannot but keenly regret that these savages are the countrymen of Goethe, Schopenhauer, Frederick von Schlegel, William von Humboldt, Bopp, Baron Bunsen, Max Muller, Weber, Bœtling, Goldstucker, Kielhorn, Haug, Buhler, Eggeling, Jacobi. Hoernle, Thibaut, Paul Deussen, Reinhold Rost and others who have directly or indirectly promoted the study of Sanskrit and stimulated interest in the ancient civilization of India in Western countries. It was a German, Max Muller, who did more than any other occidental to restore their lost self-respect to Indians. He it was who wrote :

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

It was a German, Goethe, who pronounced the highest eulogium and the most full of insight on Kalidasa's *Sakuntala* when he said :—

"Wouldst thou the young year's blossom and the fruits of its decline,
And all by which the soul is charmed, enraptured, feasted, fed,
Wouldst thou the earth and heaven itself in one name combine ?
I name thee, O Sakuntala ! and all at once is said."

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It was a German philosopher, Schopenhauer, who has confessed :

"In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

It was a German again, Frederic von Schlegel, who declared :

"Even the loftiest philosophy of the Europeans appears in comparison with the abundant light and vigor of oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noon-day sun."

So while we unreservedly condemn the aggressiveness and savagery of the Kaiser and the German jingoes, while we earnestly wish for their ultimate defeat, we do not and cannot entertain any feeling of animosity against the whole German nation. We are convinced that the better minds of Great Britain are with us in this attitude.

"The Color-line" in the Educational Service.

When the editor of this review published years ago a small pamphlet entitled "The Color-line in the Indian Educational and Scientific Departments," he did not imagine that the expression "color-line" would have to be used hundreds of times until it had become hackneyed without the thing for which it stood becoming a thing of the past. But the evil stands in our midst in a more pronounced and aggressive form than ever and bids fair to become permanent, if anything that is iniquitous can be expected to last for ever.

The Bengalee writes :—

The Hon'ble Mr. Surendranath Banerjea's question in the Imperial Legislative Council on the 8th instant brought some astonishing facts to light. In the two years following the appointment of the Indian Public Services Commission as many as 46 additions have been made to the Indian Education Service. They are all Europeans with the solitary exception of Mr. Syed R. Masood, a grandson of Sir Syed Ahmed and a second class Oxford man. Not a single member of the Provincial Educational Service has been considered worthy of appointment to the I. E. S. This feverish haste in filling the cadre of the I. E. S. with Europeans may not have really proceeded from a design to frustrate any possible recommendation of the Services Commission to promote P. E. S. officers to the superior service, but it will certainly have that effect. Distinguished Indian officers who had so long been working in a subordinate and officially ill-recognised service, and are legitimately looking forward to some recognition of their merit by the Commission, now find their promotion blocked by a host of new imports from England. They must continue as junior teachers" with a lower pay and status to the end of their days, or, if they are promoted to the I. E. S. at all, it must be slowly as vacancies occur and even then they must act as subordinates to these 46 hurried additions to the I. E. S.

This phenomenal increase in the appointments made in England has not been without deplorable influence on the quality of the new acquisitions. Out of these 46 members of the I. E. S. only 31 are Oxford and Cambridge graduates and of these only

8 are First class Honours men
12 ,, Second class
6 ,, Third class
1 ,, Fourth class
4 ,, mere pass B. A.'s.

That is to say, only one-fourth are first class men and the average intellectual level of the 31 I. E. S. men is midway between a second class and a third class ! The remaining 15 officers are mostly graduates of Scottish, Welsh or Irish Universities. How cheap the degrees of these minor Universities are can be judged from the fact that one of these new I. E. S. men who took a first class at Edinburgh, could secure only a Pass degree at Oxford ; and another, an M. A. of Glasgow, got only 3rd class Honours at Oxford.

Several of them secured Honours in "Moderations" but not in the Final Honours School, and the uninitiated Indian reader can judge of their exact academic quality from the analogy of students who pass our Intermediate Examination in the first or 2nd division but secure a mere pass degree at the B. A.

And yet these 2nd and 3rd rate Europeans have been placed over the heads of the best scholars of Indian Universities, Indian Honours men and Doctors of European Universities, experienced professors of long standing in the Public Service, men selected by the University to lecture to post-graduate students. An Indian Smith's prizeman was rejected and the chair of Mathematics at Patna College was given to a Dublin B. A. of English race. This is the stuff which is preferred to the best available local talent.

If Lord Hardinge wants to attack the Asiatic exclusion rule in the Colonies, he had better begin the work nearer home,—in the department presided over by Sir Harcourt Butler, who, we believe, wants to do his duty by our educated countrymen.

Never having learnt or practised thought-reading, we are not in a position to say whether Sir H. Butler "wants to do his duty by our educated countrymen" or not. But if he does want to do so, it must be in a rather Pickwickian sense. Perhaps he thinks it is best for each and every Indian to be subordinate to some European.

Invitation to Dr. J. C. Bose to deliver lectures.

On the reopening of the Autumn Session, Prof. Bose has been invited to address the Psychological Society of London on his theory of "Revival of Memory Image." Dr. Bose's recent discoveries have met with appreciation in America where he has been nominated to give a discourse before the Academy of Science of Washington. Invitations have also been sent to him to deliver courses of lectures before the Columbia University, the Academy of Science of New York, and the Universities of Chicago, Wisconsin, Illinois and Michigan. If all these places his new

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methods of investigations have found enthusiastic followers.

Lord Hardinge, who takes much interest in these researches, has sent a congratulatory letter to Dr. Bose on his success, of which he has read with the greatest pleasure and sincere pride. It has been a source of immense gratification to the Viceroy to know that the foremost place in this special branch of research has been taken by one of India's most distinguished sons, and he feels confident that the success which Prof. Bose has achieved will only serve to stimulate his efforts and those of his pupils, to other scientific investigations which will redound still further to the honour of those who conduct them and of India, the country of their birth.

India and the War.

The New Statesman has published a very sensible and timely article under the above heading. It points out that the present war will not be confined to Europe.

It is now clear, beyond a shadow of doubt, that the war is not going to be limited to Europe; its consequences will be world-wide. This no longer depends on Turkey and Greece joning the combatants, with consequences in Egypt and Arabia; the step taken by Japan in giving an ultimatum to Germany threatens to carry the war also to the other end of Asia. Whatever may be the result to the parties, it is apparent that when at last the war comes to an end, not only the map of Europe, but practically that of the whole world is going to be recast. With three continents—Europe, Asia and Africa—engaged in the carnage, and the conflagration threatening to be worldwide, one shudders to think of its after-effects. England, some say, is determined that this war shall be the last of its kind, and that it must end the military despotism represented by both Germany and Russia. This war, such writers continue, is in support of the smaller nationalities, and in vindication of the liberties of the people, as against militarists and against capitalists interested in the manufacture of armaments.

The writer then shows that it is wrong to exclude Asia and Africa from consideration.

So far good, but one is rather sorry to observe that these eminent thinkers and publicists who are discussing the future always exclude Asia, with its teeming millions, and Africa, with its huge coloured population, from their calculations. It is obvious that all Asia cannot remain for ever contented with the position of subordination which it at present occupies. The Russo-Japanese war stirred Asia to its depths, and this war is going to stir it still further.

This is followed by a reasonable explanation of what India's expressions of loyalty at this juncture mean.

Japan and China are apparently going to play a part in the coming events; and although the voice of discontent, and what is called sedition, has for the time been hushed in India, that country is very far from being satisfied with the condition of things that prevails within its boundaries, or with the treatment that it receives from the British Government. Every one who has watched events in India knows that there is a great deal of real discontent there, unless the British handle the situation in a spirit of liberal statesmanship, and make large political concessions, the situation might easily and rapidly grow very grave. The news from India indicates that she is prepared to stand by the Empire wholeheartedly in this crisis.

There is no fear of any complications arising, but this does not justify our concluding that India has got her grievances against the English Government. What the present attitude of the Indians established is that they will stand by the Empire in any quarrel that England may have with other European Powers. The only other European Powers with ambitions towards India are Russia and Germany. Russia the Indians hate, and for Germany they have no love.

Then comes a brief exposition of

Indian aspirations.

What the Indians aspire to is political independence—not an exchange of masters. They wish to keep their connection with the British Empire and would prefer to remain in it, if only they could be allowed to share in the privileges of its membership instead of continuing in their present dependent position. Their readiness to help England in the present crisis with men and resources shows that they are prepared to share the responsibilities of the Empire.

The writer estimates the shares of the burden of Empire borne by India and the colonies respectively, as also "the value of India to the Mother-country."

In fact, the burden of Empire has always fallen on them in a greater proportion than on the other over-sea Dominions of His Majesty. It is only of recent years that the self-governing Colonies have given evidence of their sense of responsiblity for the safety of the Empire as against European enemies. But even now if properly analysed, their offers and services cannot be compared with those made by India. I do not desire in any way to underestimate and undervalue the colonial offers of help to the Mother-country in this crisis, nor do I say this in any carping spirit. My object is to emphasise the value of India to the Mother-country as the most important part of the Empire. It need not be repeated that without India the British Empire would be a much feebler affair.

The object of the writer is "to invite attention to the necessity of considering the needs of Asia and more particularly the claims of India, if it is desired to establish permanent peace."

Way to durable peace in the world.

My object, then, is to invite attention to the necessity of considering the needs of Asia and more particularly the claims of India if it is desired to establish permanent peace. There can be no real peace in the world unless the civilised West genuinely practice its profession of liberty, humanity and fraternity, not only in Europe, but throughout the whole world. It may be that the different peoples of the world require different treatment but the object should be to put an end everywhere not only to military but also to political despotism and to bring relief to all who suffer therefrom.

The political subjection and exploita-

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of Asia must be put an end to ; that is the only way to deal with discontent in Asia.

If it is realised (and not to realise this will be tantamount to a deliberate shutting of the eyes), that Asia cannot remain contented with a position of political subjection, then no settlement can be final which keeps her political aspirations out of calculation. If it is desirable to put an end to wars among the European nations, it is equally desirable that efforts should be made to remove the chances of any conflict between Europe and Asia. Asia ought to be made to feel that her legitimate aspirations will not be ignored and that the relations between Europe and Asia shall in future be those of sisters engaged in the common service of humanity, and not those of exploiters and exploited.

The writer then passes on to explain the real meaning of the expressions of Indian loyalty.

Coming back of India I believe that the expressions of loyalty to the Empire made in England and in India are sincere as far as present feeling goes, but I hope that British statesmen and the British people will not construe them as representing an absolute condition of the Indian mind. In the near past we have had ample evidence of the strong feelings of the Mahomedans of India, and it is doubtful what their sentiments would be if the Sultan of Turkey were to enter the arena as an ally of Germany. Similarly the offers by the native chiefs do not mean very much. Most of them, as we know, are entirely in the hands of their British Residents, and are actuated by motives not necessarily identical with whole-hearted loyalty to the British. As regards the Hindus, we must not forget that there is still a party of violence among the Indian Nationalists, and that even the Indian National Congress had to express itself pretty strongly about the Indian grievances against the British Government. The "Komagata Maru" incident must be still fresh in their memories. Expressions of loyalty from India must therefore be taken with a pinch of salt—not that one underrates their importance, nor doubts their sincerity as against the other European Powers with whom we are engaged in war, but just to remind the British public that there is an Indian problem which must imperatively be considered when, after the war is over, we sit down to recast the political map of the world, and to readjust the political relations of the different races and nationalities of the world. Nay, I go a step further, and say that it would be a fine stroke of policy if the authorities were at this moment to do something to strike the imagination of the people of India, and to convince them beyond a shadow of doubt that the British do value their loyalty and really respect their desire to be citizens of the Empire.

The writer proposes that the Government should "win the genuine and permanent loyalty of India" by a bold stroke of statesmanship. What that is, is told in the paragraph quoted below :

Now the best and the most effective way to win the genuine and permanent loyalty of India would be to remove the galling bonds that remind her sons every moment of their lives that they are the subjects of an alien Government, and that they have no status in the Empire to which they are expected to be loyal. What we have to do is, by one bold stroke, to convert the loyalty of impotence or of fear into the loyalty of the heart. This is no time to raise controversial issues.

Humiliations of the Arms Act.

But no one can doubt that an enforced disarming of a population is a vivid and unforgotten sign of its being a subject people. It is a never-healing sore. There can be no justification for such a measure except on the ground of self-defence. If so, it should not go beyond that. In Asia in particular the fact of legal ineligibility to bear arms carries with it such a sense of humiliation, helplessless and self-contempt, that before it all other blessings dwindle into insignificance. In moments of danger or attack, in a crisis like the present to feel that one is not legally permitted to defend oneself, one's hearth and home and one's people ; that one is not allowed to fight for the King or for the flag ; that one has been by policemen forcibly deprived of the means of defending the honour of one's family and one's country, makes one extremely miserable and completely drowns the sense of other benefits received at the hands of those who have created this state of legally inflicted helplessness. Let Englishmen put themselves in the position of Indians, and then judge how they would feel under similar circumstances. Moreover the disarming of a population is the most conclusive evidence that the disarming power realises that it cannot trust the people and has no faith in their loyalty.

The writer proposes three remedies.

First Remedy.

The first thing then is to remove this stigma. It may not be practical politics to repeal the Arms Act at once but there ought now to be no difficulty in beginning by exempting men of position and education from the operation of the Act or by making the issue to them of licenses to bear arms as a matter of course. Such a declaration would have a thrilling effect and would raise a wave of loyalty which no amount of seditious propaganda would counteract. Dacoits, robbers, thieves and those who want to commit murder can get arms even now. They are, it is true, obtained with difficulty, but for such people price is no consideration nor have they any moral scruples against stealing arms whenever they need them. Let the British Government allow arms to good and honest citizens and it will find a great load taken off its shoulders. Bombs will disappear, and with them, we may hope, sedition and trials for sedition. Any kind of a European or American in India, even Germans and Austrians, and Mexicans and Russians, can carry arms without a licence, but the wealthiest Indian, and the most scholarly, may not do so. If the latter be disposed to evil, he can buy a weapon at an enormous price from some needy European, or he can steal it; but if he wants it for the purpose of defending himself and his family, he cannot get it honestly. Under the circumstances, what does the flag mean to him? How can he possibly be enthusiastic in his loyalty to a Government which has reduced him to the level of a helpless beast ? The devotion of Indians to the Empire is the devotion of helpless people, of dummies, of men who themselves require to be looked after and protected by British bayonets in times of danger.

Second Remedy.

The next thing which would evoke a genuine feeling of loyalty in India would be a declaration to establish, as rapidly as practicable, universal free

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and compulsory primary education at the cost of the State. Let it be no longer delayed by false reasons and false fears.

THIRD REMEDY.

A third point, necessarily connected with the first would be to allow Indians to enlist as volunteers both in England and in India. In England there is no restriction upon the carrying of arms, and the only difficulty is the possible prejudice of the English people against having coloured men as comrades. This should not be insurmountable. But there is another way out of any such difficulty, and that is to let the Indians form themselves into entirely separate Volunteer Corps, under the control and command of British officers.

Lip-loyalty or genuine loyalty.

A controversy raged for a few days last month between some Indian papers on the one hand and some Anglo-Indian papers on the other on the subject of the character of the loyalty professed by many Indians at the present juncture. Papers like the "Pioneer" threw doubts on the genuineness of this loyalty, whereupon many Indian editors and public men foamed with fury. We very humbly venture to think that both parties might have acted more reasonably and with greater sobriety and more self-respect. Our countrymen know that in India expression of opinion either in writing or by speech is not free, and that the laws which define and penalise sedition, disaffection and disloyalty are very elastic and stringent. They are also aware that in the secret reports of the police men are classified according to varying shades of absence of fervid loyalty culminating in deep-dyed active disloyalty. The police possess such ample powers that any man who incurs the least suspicion may not enjoy peace even if the particular police officers under whose care he lives may not bear him the least grudge. Considering all these circumstances, how is an Anglo-Indian editor to know whether Indians profess loyalty and contribute to the war relief fund simply to escape trouble and win titles, or because they are actuated by a genuine feeling? Unless there is as much freedom of the press and of speech in India as there is in England, Government, too, cannot be sure what the real feelings of Indians are, nor can the latter convince any doubter that what they write or say is sincere. What avails all this fury then?

British journalists in India will excuse us for supposing for a moment that their country has been conquered and is held in subjection by a foreign nation. Under such circumstances, they know, the degree and extent of their loyalty to the foreign rule would depend on certain conditions: e.g. how far and at what rate of progress the rule of the latter tended to approximate a national representative government, how far it was beneficent politically morally and materially, how far it was efficient, &c. We ask British journalists in India to believe that human nature (including the nature of educated Indians) is on the whole the same here as in England, and that Indians are not more prone to disloyalty than Britishers. We ask them, in the next place, to consider whether, if they were a subject people, a foreign government in their country exactly like the British government in India, would be likely in their opinion to evoke their enthusiastic loyalty, bearing in mind the conditions we have spoken of above. If they could be ardently loyal under the circumstances, why doubt the loyalty of the Indians? Indian loyalty would not differ in character, degree or extent from their loyalty in the case supposed. If they could not be ideally loyal under the circumstances, they might indeed in that case be justified in entertaining doubts regarding Indian loyalty; but even then the right course and policy to pursue would be, not to openly accuse Indians of disloyalty or to throw doubts on their loyalty, but to do all in their own power to promote loyalty among the Indian subjects of His Majesty by helping to strengthen and multiply the causal conditions of loyalty.

British journalists in India are intelligent men. Can they not see that if they doubt the loyalty of Indians, they thereby indict their own government by implication?

The best course for British officials, exploiters and journalists in India to adopt is (1) to take a man to be loyal in the strictly legal sense so long as he does not prove himself the opposite by speech, writing and action, and (2) to cease to irritate people by unprovable remarks. Irritation by pin-pricks does not smooth the work either of administration or exploitation.

"Oi'm agin the Governm't."

The Empire writes :—

Remarking on the suggestion that so long as war lasts, all political agitation, in the press

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the platform, should cease the "Modern Review" remarks naively: "That is a large order. Why not say that all newspapers should stop publication?" Evidently our monthly contemporary has the same view of the function of a newspaper as had the Irishman of the duties of a politician. Asked for the colour of his views the Irishman said without hesitation: "Oi'm agin the Governmen't!"

We do not grudge our contemporary the pleasure which he derives from his joke. But, seriously, we do not think the Irishman was quite as senseless in his politics as is generally supposed. It is well-known that what the majority of Irishmen have for decades wanted is, above all, Home Rule; and it is also equally well-known that until recently they have failed to get it from any Government, be it Whig or Tory, Liberal or conservative, Radical or Unionist. No wonder the Irishman should say: "Oi'm agin the Governm't." The urgency of the Irish demand is proved by Mr. Asquith's promise to place the Home Rule bill on the statute book even now when all agitation is at a standstill and all parties have called a truce. That clearly shows that Mr. Asquith's government fears a recrudescence of Irish agitation if Home Rule be not granted without any avoidable delay.

As for ourselves, the reproduction of one of our sentences apart from its context does not do justice to the position we have taken up. All who want to understand it may read our note on "Political agitation" in the September number, p. 250. As the most loyal of Indians cannot hope to form a cabinet, Indians constitute His Majesty's permanent opposition and must act as such through good report and evil report.

Cost of the Indian Expedition Force.

The Imperial Legislative Council of India having "recommended the payment by India of the cost of the Indian Expeditionary Force amounting to a crore and fifty lakhs of rupees, the constitutional question was raised as to whether the Government of India were competent to incur this expenditure without the previous sanction of parliament; as Indian money cannot be spent on any wars outside the borders of India except for repelling invasions, etc. The approval of parliament has been subsequently obtained. The raising of the constitutional question has been characterised by the Statesman as "churlish. The choice of the epithet has not been happy for various reasons. Rules made for preventing the use of money for purposes other than those for which it is raised, cannot be characterised either as generous or churlish; they are simply rules, and they cease to be of any use unless in moments of excess of zeal of any and every character they do not secure even a calm cosideration of the strict constitutionality of any proposed expenditure. In fact, the rules are really meant for such occasions.

The accusation of churlishness levelled at any Indian stickler for constitutionality does not come with good grace from a Britisher. India has conquered herself for Great Britain with her own men and money. She has paid fully for her government by foreigners. It is principally she that has made Great Britain what she is in point of wealth and political power. The imperial British government in London has never helped India with half a pice. Of course, she was not expected or bound to do so; for her role in India has not been that of the philanthropist. India and Indians have never been churlish in giving; indeed, they have never yet been in a position to refuse. It cannot be said that India has been generous either. For churlishness and generosity are qualities that can belong only to free agents. But India is not a free agent.

If India's constitution can be called a constitution at all, it is a somewhat strange constitution. For it has no safeguards. There is only one party who can employ the Indian army outside India, and that is the Imperial British government. But it is that government that made the constitution, and that government is also the final authority which can both violate and observe the rules of the constitution. The party which is interested in seeing that the constitution is not violated is India. But India has not the least power to safeguard her constitution.

So the raising of the constitutional question has not been churlish but undoubtedly it has been futile and betrays want of recongnition of the actualities of India's political position; an Imperialist might go even so far as to call it impertinent and presumptuous. For why should anybody who does not possess, directly or indirectly, an iota of power to secure the observance of the

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constitution, raise such a question at all?

We have a few remarks to make, but not on any so-called "constitutional" grounds. Great Britain will spend many hundreds of millions sterling in this war. India's one million is not much of a contribution, and Great Britain might have easily done without it. We shall be told that the paltry one million has a political significance far in excess of the monetary value of the amount, as it shows that India is one with the Empire against Germany. We believe Indians *are* against German rule and prefer British to German rule. India's one million would have proved this fact to demonstration if India had been a free agent like the self-governing colonies, if it had been in her power to give or to refuse as it is in that of the colonies. That the Indian members of the Imperial Council started and supported the proposal of giving, does not improve matters. They do not all represent the Indian people, and the few who, indirectly, do, were not in a position to refuse.

So, while on political grounds we think it right and advantageous that India should help the Empire at the present juncture with both men and money, we do not think the contribution of one million from the Indian treasury proves either her enthusiasm or its absence.

The raid of the "Emden."

Though the German light cruiser the "Emden" might have damaged many unprotected coast towns on the Bay of Bengal more seriously than she has done Madras, and though her daring raid and sinking of six ships shows a certain want of fore-sight and watchfulness on the part of the naval authorities and means humiliation to them,—the raid need not now cause great panic among the inhabitants of any town in India. But it must be said that the "Emden" has succeeded in striking a heavy blow at the trade of Calcutta and possibly of other ports in India. *Commerce* rightly says :—

> The raid by a German cruiser in the Bay of Bengal has struck a heavy blow at the trade of Calcutta; and the set-back is all the more regrettable coming as it does, at a time when business had some chance of revivification with the advent of unexpected tonnage. The cost of the "Emden's" exploit is estimated at an approximate dead loss of £756,600, the hulls of the five sunken vessels being collectively valued at £400,000. The cargoes of the "Diplomat" and the "Killin" are reckoned at £350,000 and a lakh of rupees respectively. Another vessel, the "Clan McMatheson," has now been sunk; and shall probably hear of other losses before marauder is brought to book; but the direct l entailed by this attack upon the commerce of city will be out of all proportion to the indi results, caused by the entire cessation of our ex trade; and although we are patiently prepared endure long suffering and many deprivations in country's cause we have a right to ask why Calc has remained without some protection for her me trade since the war commenced. We are inclin however, to deprecate the agitation which is b made in some quarters in this respect, feeling a do that nothing should be done which is calcul in any way to embarrass the authorities at critical juncture. And, if we wanted a war-ship the mouth of the Hooghly, we should have a for it earlier; not simply because mischief has done which no one anticipated.

It may be mentioned incidentally t the officers and men of the "Emden," like Germany's land forces, have behav like gentlemen, as far as that is possible times of war against an enemy.

Lord Hardinge on India and Canada

In his speech at the last meeting of t Imperial Legislative Council Lord Hardin gave some idea of a contemplat policy of reciprocity with Canada regards questions of emigration. If means, and there is some doubt as what exactly he means, that India wa do exactly what Canada does, that Canada admits a certain number of In ans every year under certain conditi India will also admit the same numbe Canadians under exactly the same co tions, we think it should be considered fair proposal. But if it be meant th Canadians may enter India in any num and in any way they like, as at press but that if Indians want to emigrate Canada, only a limited number of th will be admitted every year on their sh ing in their possession fifty dollars each cash, as is the case with the Japanese, t the proposal cannot be properly consid part of a policy of reciprocity. Never less it would be undoubtedly an impro ment on the present situation.

The policy which would be best cal ated to promote and maintain the soli ity of the British empire would be one o ferring the right of free movement wi the empire to all British subjects who physically free from infectious and cont ous diseases, of sober habits and g criminal propensities. The next best po would be that of reciprocity. The third point of real merit would be one of part exclusion and limited admittance to r

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to whom the empire is not yet prepared to mete out equal justice with others. The worst is that of total exclusion of the so-called coloured races from the colonies which are falsely styled white men's countries.

Regarding the "Komagata Maru" affair His Excellency observed :—

"We must all regret the discomfort suffered by the 400 Indians on board the Komagata Maru for which the organisers of the expedition were in my opinion culpably responsible. They must have known perfectly well that entry would be refused and the sending of the ship could only be regarded as most unwise."

When Mr. Gandhi marched with his thousands, their sufferings were undoubtedly greater than those of the passengers on board the "Komagata Maru". Death took his toll from Mr. Gandhi's followers, but no one among the "Komagata" passengers died. Mr. Gandhi and his followers "must have known perfectly well that entry would be refused" and that they would be arrested on the border and imprisoned. But in their case the Viceroy with true statesmanship defended what Mr. Gandhi had done as part of a constitutional passive resistance movement. We have not been able to understand in what essential respects Gurdit Singh's voyage differed from Mr. Gandhi's march. Mr. Gandhi and his followers had no military intentions ; they were an unarmed peaceful body of men. The vessel which Mr. Gurdit Singh had chartered was also an ordinary passenger ship, not a warship. He wanted to land by peaceful means, not by bombarding any Canadian port. There is no doubt the affair was mismanaged and showed want of foresight. But "culpably responsible" seems to us too strong an expression to apply to the organisers. Patriots and heroes are called patriots and heroes in free countries even if it be evident that "Some one had blundered." *

There is nothing new in His Excellency's defence of the immigration laws of the colonies in the following passage :—

"The dominions have been given their own legislatures by the Imperial Government in order that they may regulate the management of their internal affairs as may seem best to them. It is beyond question that the control of immigration is primarily an internal question, for each self-governing unit must know best what materials it desires to povide its future citizens."

This may be a right view. But in that case, why is not India to be allowed to exclude whomsoever she likes ? "If you do not allow me to enter your house, I will not allow you to enter mine ;"—that is a common-sense view. The colonists cannot even plead the right of conquest to enter India ; *they* did not conquer India. Even if colonial men of British descent make that claim, that would be an absolutely untenable claim in the case of citizens of British colonies who are, for example, of German, French, Dutch, Russian, Polish, Italian, Jewish, Swedish or other extraction. Every so-called white man is not the conqueror of every non-white man either *in esse* or *in posse*.

* Tennyson's "The charge of the Light Brigade."

Christian and Moslem in the Balkans.

At the last annual meeting of the Balkan Committee held at the Central Hall, Westminster, Lord Bryce made a somewhat outspoken speech.

After remarking that the Treaty of Bucharest was unsatisfactory and carried within it the seeds of future trouble, he went on to declare that this was no time to conceal the truth. The Christian States had been expelling their alien populations, and we should speak as plainly what we felt about the Christian States as we did about the Turks. (Hear, hear.)

It was true that the Christian States had been misgoverned for so long by the Turks that they could not be expected to rise at once. to the highest standard of civilised Government, but that excuse was not sufficient to cover a great deal of what had been done. They should have been able to apply the same principles of freedom and religious equality to their alien populations they had asked for themselves. They deeply regretted the expulsion of Moslems from the Christian States (Hear, hear). Moslem mosques had been shut up and Moslem Schools suppressed.

"But," said Lord Bryce, "the Moslem is as justly entitled as any other to the enjoyment of his beliefs. We must condemn intolerance in the Christian States as we would condemn them in any others." (Hear, hear.)

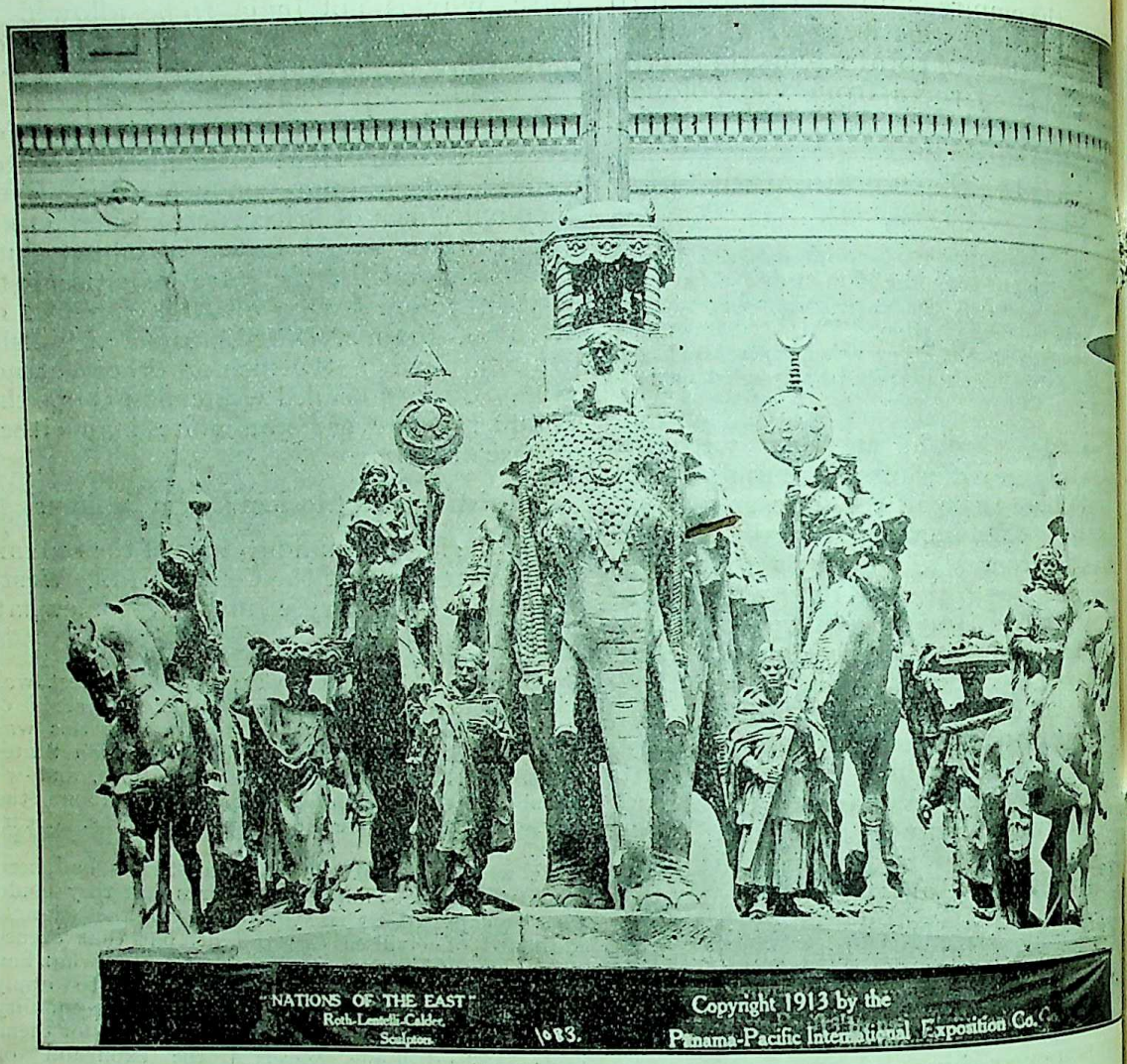
Panama-Pacific Exposition.

Commission of India.

The International Panama-Pacific Exposition opens on February 20, 1915. This forthcoming world's fair has attracted all nations and our countrymen have fully realized the commercial importance of this exposition. All the nations are enthusiastically coming forward to play their parts. Germany and England, too, have at last signified their willingness. Mr. Goode, secretary of the British Commerce on Panama-Pacific Exposition has arrived here. His committee hopes to

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"Nations of the East" represented in the Panama Exposition.

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interest Englishmen on both sides of the water and to obtain from 250,000 to 300,000 dollars for a building and exhibit. The present exposition is the third of its kind. The previous two World's fairs were held in Chicago and St. Louis respectively. What a poor and meagre part did India play and what a sad impression she created amongst the living nations can be realised from the reports of those expositions. The Columbian Exposition Report makes a brief reference to India in these words.

"The pavilion was erected on a ground 60 x 80 feet and was designed by Henry Cobb of Chicago. It was not used as the headquarters of the Government officials, but was rather an exhibit of Teas and a sort of Tea Exchange. The exhibits consisted of (1) Tea room (2) Marble Temple (3) Art Manufactures by Messrs. Tellery and Co. Delhi (4) Silver vases (5) Brass and Copper articles (6) Silk Shawls and carpets (7) Carving in black sandalwood plements and tools (9) Musical instruments a living curio. Govind Pershad, a Brahmin caste, was a living curio. Govind is a man of appearance with jet black hair, slightly ring grey and with features thoughtful and intent a scholarly man withal, speaking English, and Persian fluently in addition to Hindo What pleases him best is to discuss theosop to show his knowledge of the ancient trad his native land especially as to its gods, o there are many in this temple—gods of bras bronze, of ivory and wood, of silver, gold precious stones." (The book of the Fair, p. 1

It (pavilion) was really erected the public spirit of a few tea merchan Calcutta who were unwilling to see dusthan unrepresented this way, at a of 15,000 dollars.

Ten years later another World's

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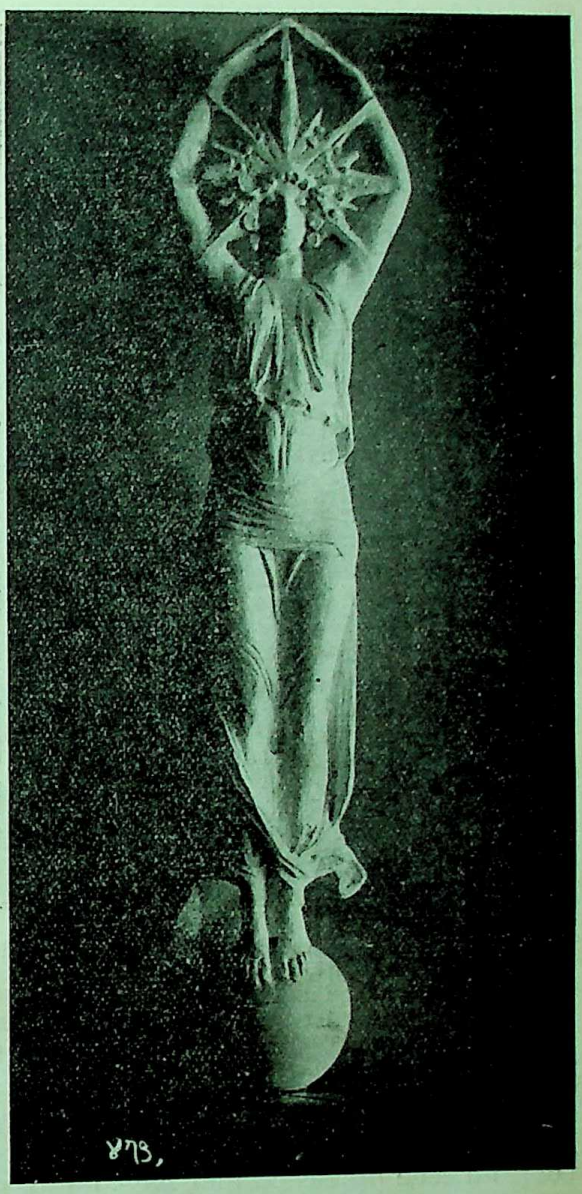
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called the Louisiana Exposition, was held in St. Louis in U. S. A. The exposition authorities again deputed a strong Commission to the government of India. The report says :

"Although India had formally declined to take part as a government, Commissioner Barret began his task there. He finally persuaded Viceroy Lord Curzon to give assurances that the Indian Government would assist individual exhibitors throughout India and possibly employ a commissioner. Mr. P. L. Brown, formerly commissioner of the World's Fair in France and Switzerland has been sent to India by the Exposition, where he will carry on the work commenced by Commissioner-General Barrett." (World's Fair Bulletin July, 1913). Again,—"India's display at the exposition will be made by the Tea Association and will not only include tea but the staples of the country."

Lord Curzon at last consented to depute a Commissioner and an assistant Commissioner (though unofficially) to take part in the Exposition. It was reported that the Vice regal government of India was not officially represented at the Exposition. All the East India Exhibits were installed in the East India Pavilion under the care of the Commissioner R. Blechynden and his assistant, F. C. Williams. In the balcony, Tea was served by turbaned, bearded natives of India. But the bulk of the exhibits was the display of the tea, coffee and pepper plantations. The report devoted 16 pages to China, 2 pages to Ceylon, a page and a half to Siam and hardly half a page to the description of India and her exhibits.

Thus India not only lost two splendid opportunities of pushing her trade but she afforded ample scope to the civilized world to judge of her non-importance, rather the positive degeneration of her people. What wonder, then, if we find that a deplorable misunderstanding exists in Western countries regarding the civilization and social condition of our people. While small republics, whose population does not even equal that of a district of India, are enthusiastically busy in assuming aggressive attitudes to justify their existence and to bring into the world's market their products of commercial value, we, the inhabitants of a vast empire, are content with our indifference. It is a matter of deep regret and unspeakable humiliation that Hindustan with almost one-fifth of the total population of the world and her noble heritage of civilization is unable to adopt an aggressive policy to educate and be

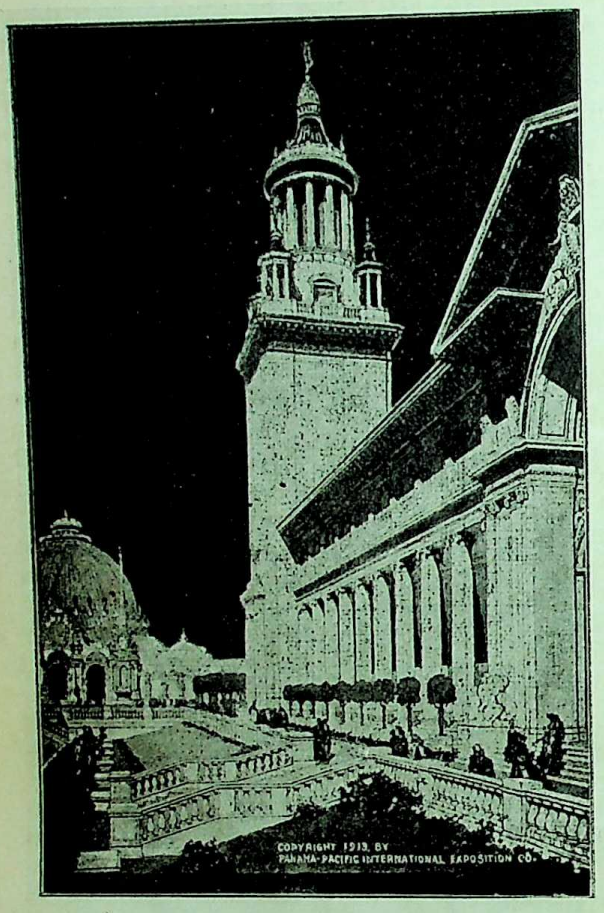


Statue of the American Independence, exhibited in the Panama Exposition, Reproduced by the kind permission of the Panama Pacific International Exposition Co., the owner of the copyright.

educated by taking part in this International exposition. The present exposition is by far the largest and the most significant exposition of the world. The authorities have been busy for the last four years in organizing this world-wide fair. They have persuaded all nations of any importance to join in commemorating a new era of major importance. A special deputation waited on the various governments of the Orient in their capitals. Japan, China, Philippines, Siam, Persia, Ceylon and Turkey have accepted

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The Palm Court and the Building of Education in the Panama Exposition, Reproduced by the kind permission of the Panama Pacific Exposition Co., the owner of the copyright.

the invitation and deputed their respective commissioners for the construction of their pavilions. But what about India? The Exposition Authorities have brought to bear all their influence and have failed in securing an official representation of the Government of India. They have received, however, a large number of applications from Indian merchants who have expressed their readiness to take part individually; but as no organized efforts were made the Exposition authorities appointed Messrs. Thomas Cook & Son, Bombay, to secure exhibits, to collect subscriptions and to undertake the construction of the India Pavilion. Messrs. Thomas Cook & Son decided not to undertake the pavilion work on speculative basis but to collect the exhibits of India under their own department in the Transportation building. Another American merchant announced to exhibit an Indian village and depict vividly the stolid poverty and the primitive conditions of her people. It was at this crit moment that some of the patriotic men India, now in the United States, took this matter seriously. On being encourag by their own countrymen and on secur assurances of co-operation and free gra of land in the Exposition they organized Commission in April last. A large numb of our enthusiastic merchants have co forward to lend their support and operation. We fully realize that our peo are unwilling to lose this opportunity. is high time that we should learn to t aggressive steps and assert ourselves. Government, however small, has budge less than one hundred thousand dollars its pavilion, the British committee hav decided to spend three hundred thousa or nine lacs of Rupees; but we are look forward for a petty sum of fifteen thous dollars, the sum that was put forth in Chicago exposition by the Tea mercha of Calcutta, who were, twenty-one ye ago, unwilling to see India thus disgra and unpresented. A few thousand doll would bring India and her arts and ind tries into prominence.

The project thus far has been hailed wi uncommon delight. We have approach the leaders and the merchants of India a have sought instruction and co-operat of the National and Provincial Indust conferences. We want to repudiate the charitable insinuation that Indians are capable of successfully organizing movement, and have consequently mad an indigenous and purely Indian natio movement. We believe that some sin patriots can consecrate their time energy for the preservation of their nati honour and if they co-operate, the com sion would extend its hearty welcome appreciate their services. The Br Government of the United Kingdom consented to represent England and we no reason to apprehand that the offic in India would oppose our country taking part in this Exposition. are doing all we can to orga efficiently this commission, but depend entirely on those who are willing to see India of all countries disgraced and humiliated. India exp from you and your friends to rise now your responsibilities and play your par bringing her arts and industries, her in tutions and her noble and glorious herit of civilization into prominence, seeking

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course, for her the right position she so worthily deserves.

KESHAVA DEVA SHASTRI,
President.
V. Y. SHEWADE,
Secretary,

P. S. All contributions to be sent in Bank Cheques or postal orders to *Wendell State Bank*, Madison Street, Chicago, in the accounts of the Panama-Pacific Exposition Commission of India.

An unrighteous protest.

The Civil and Military Gazette Publishes the following special telegram, dated London, September 16 :—

The "Times" publishes a letter from a correspondent protesting against the placing of Indian officers going to the front on English rates of pay."

When in India an Indian and an Englishman do the same work and the Englishman is paid a much higher salary than the Indian, this is justified on the ground that the Englishman is serving in a country far distant from his motherland amidst a strange people and in an uncongenial clime. These reasons are fully applicable in the case of the Indian officers who are to take part in the war against the Germans. In is expected, therefore, that the unrighteous protest of the *Times* correspondent will be disregarded.

Literary Publicationes in Bengal in 1912-13.

The Bengal Administration Report for 1912-13 says:—

"The chief literary event of the year was the appearance of the autobiography of the famous poet Rabindranath Tagore. . . . . Among the few new works of history some were of great interest, notably two volumes of the history of *Aurangzib* by Professor Jadunath Sarkar and a study in Bengali of the *Gaud Inscriptions* by Babu Akshay Kumar Maitreya, one of the most active of Bengali historians. . . . . Art in its historical aspect was represented by an able work on *Orissa and Her Remains, Ancient and Mediaeval*, by Babu Mano Mohan Ganguli, Vidyaratna ; among the few books on art this alone could be called good. ..... Works of fiction were numerous and included several novels of real excellence. Among these the *Posyaputra* of Srimati Anurupa Devi was interesting as being written by a Bengali lady. Both this novel and *Novin Sanyasi* by Mr. Prabhat Kumar Mukharji, which was held to be the best of the year, illustrate the tendency of cultivated writers to use fiction as a medium for advocating social reform."

Rabindranath Tagore's autobiographical reminiscences originally appeared in the Bengali magazine *Prabasi*. A considerable portion of Jadunath Sarkar's *Aurangzib* appeared in the MODERN REVIEW. Anurupa Devi's *Posyaputra* originally appeared in the Bengali magazine *Bharati*. Prabhat Kumar Mukharji's *Novin Sanyasi* originally appeared in the Bengali magazine *Prabasi*.

Gainers by the War.

It is too early yet to count the gains on one side or the other, when peace will be finally concluded. It is possible that France will permanently recover lost territory in Alsace and Lorraine, that Servia will be able to federate Bosnia and Herzegovina with herself, that Russia will include in her empire Austrian and German Poland, that China will get back Kiauchau from Germany through the instrumentality of Japan, that Great Britain will annex some German possessions in Africa and Oceania, &c. But these results are still uncertain. It is best now to dwell upon gains of a somewhat more certain character.

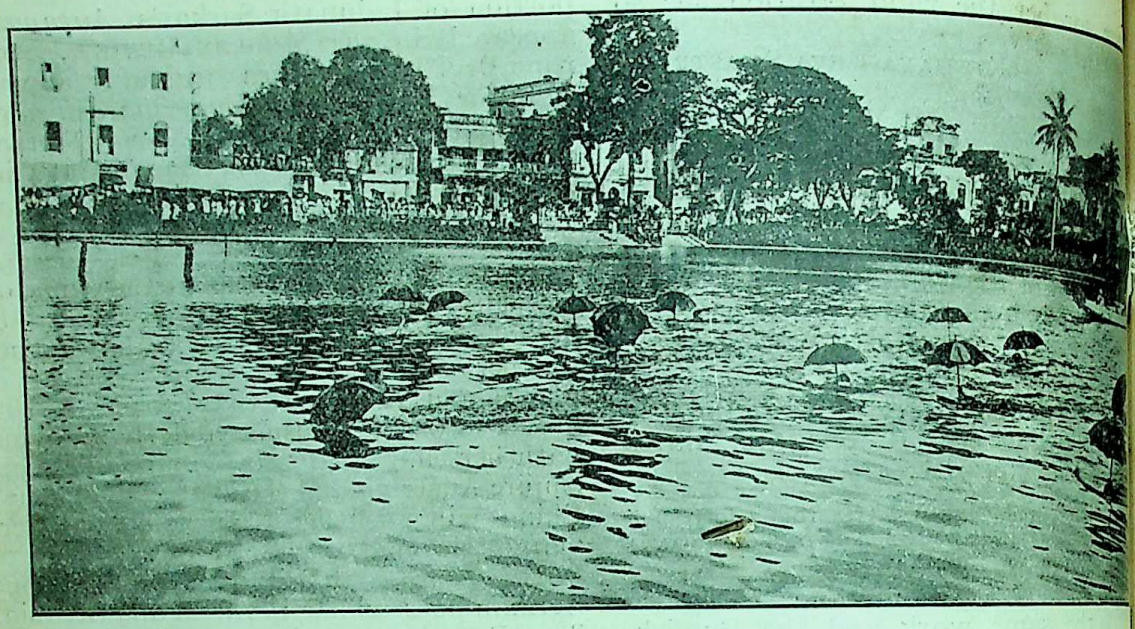
Whether Russia is able to unify the three portions of Poland under one rule or not, she is bound by her promise to grant autonomy to Poland. If the tsar keeps his promise, Poland may be counted as one of the gainers by the war.

From ancient times the non-white races of the earth have fought the white races and *vice versa*. And Victory has never consistently or persistently shown any partiality for a particular shade of the human complexion. But latterly the white races would seem to have enacted an unwritten law that in wars of white against white non-white soldiers were not to be employed, as if the latter were so contemptible as not fit to be considered the comrades in arms of the former. But on account of her unsatisfactory birth-rate and stagnant population, France has been obliged to employ in the present war her African soldiers, and that with excellent results. This is an important gain to the African races, as giving them an opportunity to show the stuff they are made of as against some of the best white soldiers in Europe; for though Germany is expected to be ultimately defeated, her soldiers are not foemen unworthy of the steel of any other fighters on earth.

The Indian Sepoy has derived similar advantage from the war. The British Imperial Government has practically admitted that the Sepoy can fight as well as

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The umbrella race.

The competitors are swimming holding an umbrella in one hand.

Tommy Atkins, by employing him against the German enemy. We have referred more than once to the fighting qualities of our soldiers and to the high opinion which Sir Ian Hamilton expressed regarding them after the Russo-Japanese war. The particular passage which contains this opinion has been recently quoted by the *Bombay Chronicle* and is printed below.

In referance to the question of Indians as Volunteers for active service abroad it is of much interest to recall what was said some years ago by a distinguished Punjab civilian, now retired, Mr. S. S. Thorburn in the pages of the well-known Bombay periodical "East and West." Mr. Thorburn was of opinion that England would not be able in a crisis to spare more than forty to fifty thousand foreign soldiers as special reinforcements to India, and, even if conscription were to be adopted in England, the small Home army would hardly be able to contribute largely for the defence of India He quoted expert opinion to prove that the Sikhs, Gurkhas, Punjabis, Rajputs and Pathans, would make excellent fighting material for an Indian militia, although he made some cynical remarks about "urban intellectuals" and Bengalis, which, doubtless, he must regret to-day in view of the test, which Bengalis have just cheerfully offered to undergo.

Splendid Material

Mr. Thoburn proceeded to say :—

Only a few months ago Sir Ian Hamilton in his scrap book on the first part of the Russo-Japanese War, recorded : 'Every thinking soldier who has served on our recent Indian campaigns is aware that for the requirements of such operations a, good Sikh, Pathan or Gurkha battalion is more generally serviceable than a British battalion.' In the next page he wrote : 'Why, there is material in the North of India, and in Nepal sufficient and fit, under [illegible] leadership, to shake the artificial society of Eu[illegible] to its foundation.'

The splendid material, which is at the Servi[illegible] the Empire, should undoubtedly be utilised, it be[illegible] certain to prove a valuable addition of at least [illegible] million soldiers to the magnificent "reserves" [illegible] which Lord Kitchener spoke on Wednesdy in [illegible] Lords.

The tsar of Russia has enlisted m[illegible] than two hundred Jews in his army officers. This is an undoubted impro[illegible] ment in their military status.

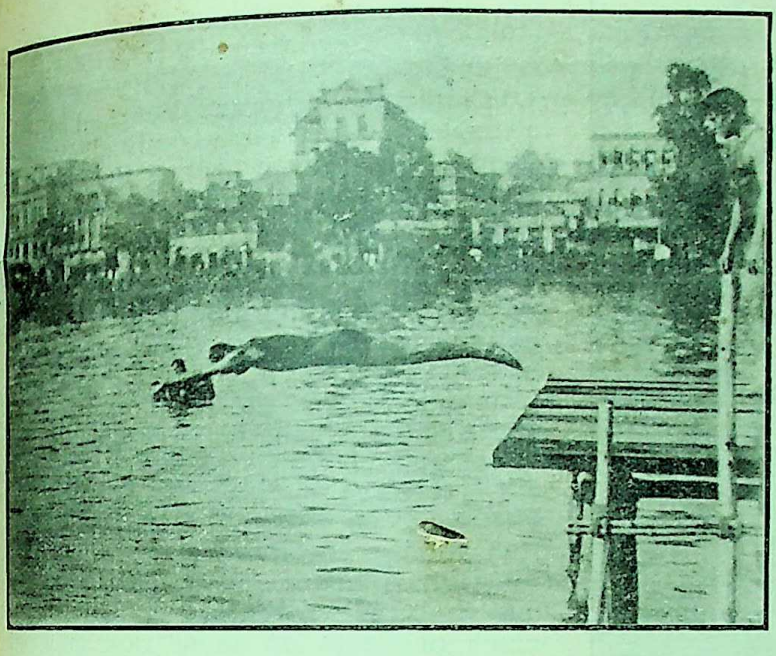
Speaking in the House of Commons August 6th the Prime Minister, Mr. [illegible] quith, said :—

"If I am asked what we are fighting for, [illegible] reply in two sentences : (1) To fulfil a s[illegible] international obligation which no self-respe[illegible] nation could possibly have repudiated. (2) [illegible] vindicate the principle that small nationalities are [illegible] to be crushed in defiance of international good [illegible] by the arbitrary will of a strong and overmas[illegible] Power. The war is really a struggle for supr[illegible] between the Teutons (Germans and German-Aus[illegible] and the Slavs (Russians and Servians), with F[illegible] and Great Britain as participants through [illegible] obligations."

In the second reason that he assigned, he has emphasised and reite[illegible]ed a righteous maxim of internat[illegible] ethics. If this maxim be followed ou[illegible] Europe and in Europe in dealings with non-Christian peoples, its reiteration Mr. Asquith will be a great gain to [illegible] cause of peace. The world, particu[illegible] the non-Christian, non-European

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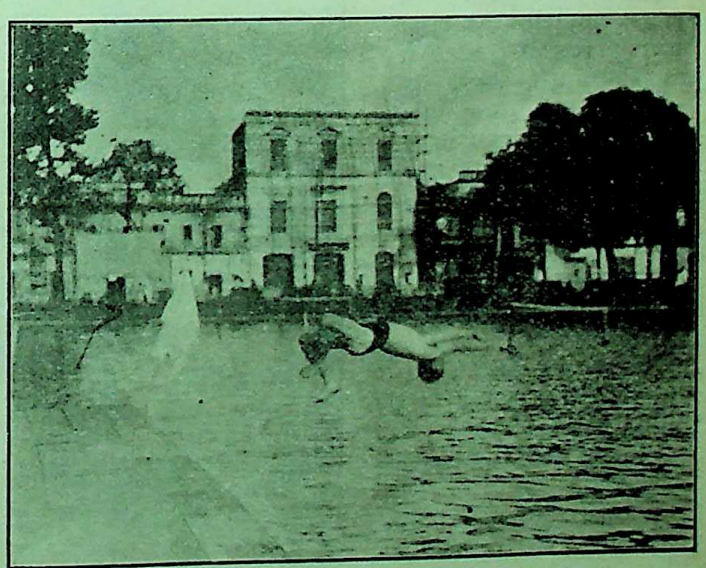


The Plunge for distance.

white world, waits to see whether the maxim would be applicable to the ease of Persia.

The Swimming Competition.

On account of the pleasorable exercise that it affords and the means of saving life, both of oneself and of others, from drowning that it provides, swimming is an excellent sport. It is quite inexpensive and any one so disposed can very easily indulge in it in provinces like Lower Bengal intersected by streams and streamlets in plenty. The institution of a swimming competition in Calcutta with the award of prizes to the winners is sure to have very beneficial results. The second annual competition came off in August last and was as successful as the first. Large crowds of the inhabitants of Calcutta of all races witnessed the different events with great interest. There were many ladies, including Indian ladies, present. The roofs and verandahs of the houses on two sides of College Square, in which the sports were held, were full of Indian ladies and children. Lord Carmichael gave away the prizes. In some of the events open to competitors of all races Bengali swimmers acquitted themselves as well as Europeans. If the former can develop more and more staying power they will not compare unfavorably with any other class of water-sportsmen.



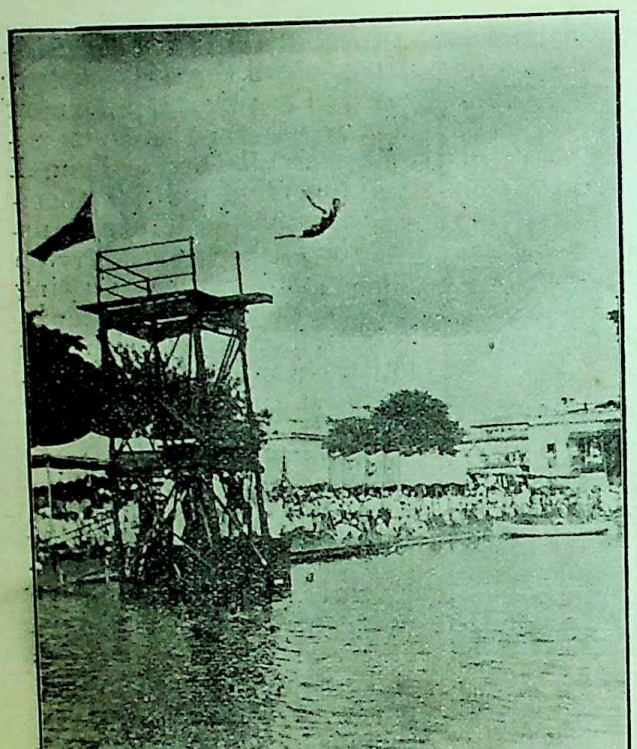
Diving at the back.

Who are likely to win.

Apart from the courage, staying power and other fighting qualities of the privates, the leadership of the generals, and the quality and quantity of arms and ammunition which each party to a war possesses, there is one main consideration which should not be lost sight of. That an army marches on its stomach is a wellknown saying. This means that the army must be well-provisioned, which requires huge sums of money. Using up as they do vast quantities of ammunition and rendering unfit for further effective use the modern quickfiring machines after not many rounds, modern battles involve very large expenditure of money in this

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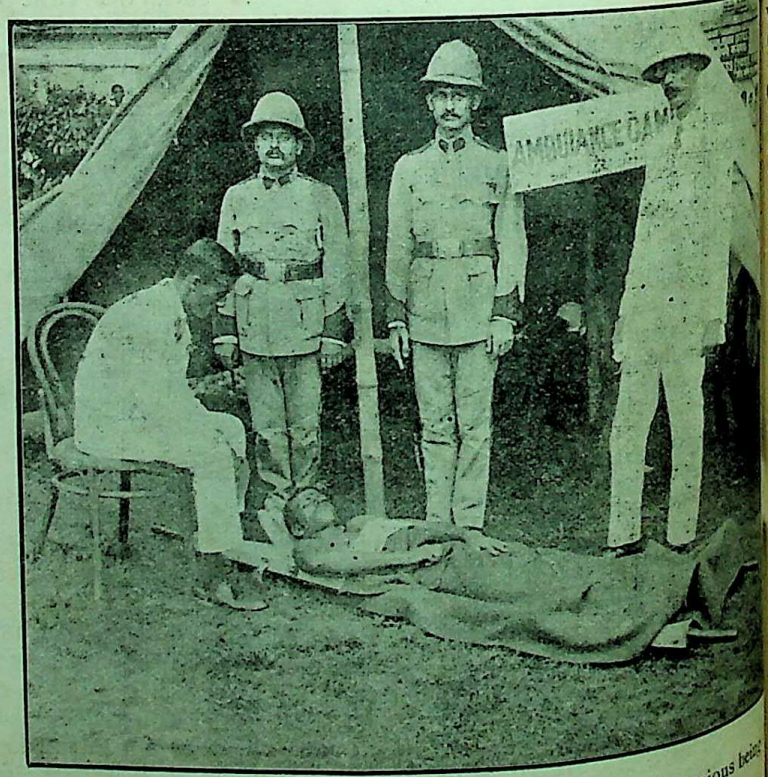
High aad Fancy Diving.

direction too. Let us see which party in the present war possesses and is likely to continue to possess the larger pecuniary resources. For taking the best view of the opponents of the British, French, Russians, &c., the Germans and Austrians cannot be said to be better fighters and generals than their enemies. Let us suppose that both parties are equal in this respect.

It cannot be said that. Germany and Austria combined are richer than Great Britain, France and Russia combined. Let us suppose that the parties are at present equally wealthy. This wealth is not inexhaustible. When the war has lasted sometime, the exhausted resources of all will require replenishing.

The question is which of the two parti will be able to continually refill its depl coffers ?

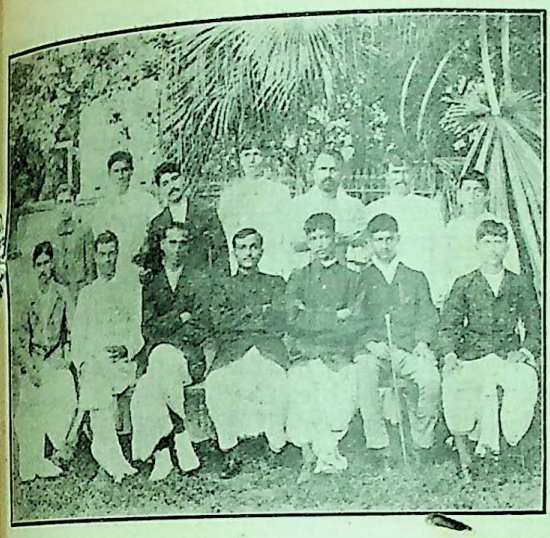
Whatever temporary loss and set-ba in trade the raids of the "Emden" or "Koenigsberg" may cause, British na superiority is undoubted. Great Brita is at least equal on the ocean to any tw other powers combined. But no she has on her side France, a gre naval power, and Japan, no negligi sea-power. There is, therefore, a mo certainty that after a short wh German and Austrian commerce with f eign countries will entirely cease. Th will mean two things : these two countr will not have sufficient money to fig with; and they will not be able to imp from foreign countries the raw materi from which arms and amunition, &c., manufactured ; for there is no countr which produces *all* these raw materi Already, Germany is feeling a shortage her stock of petrol to feed the engines her motors and air-craft. Besides t ways mentioned above in which th armies will be hampered in their wor there is another direction in which these countries will be placed at a greate



The Ambulance Camp, attending one who became unconscious being out of breath after finishing a quarter mile swimming race.

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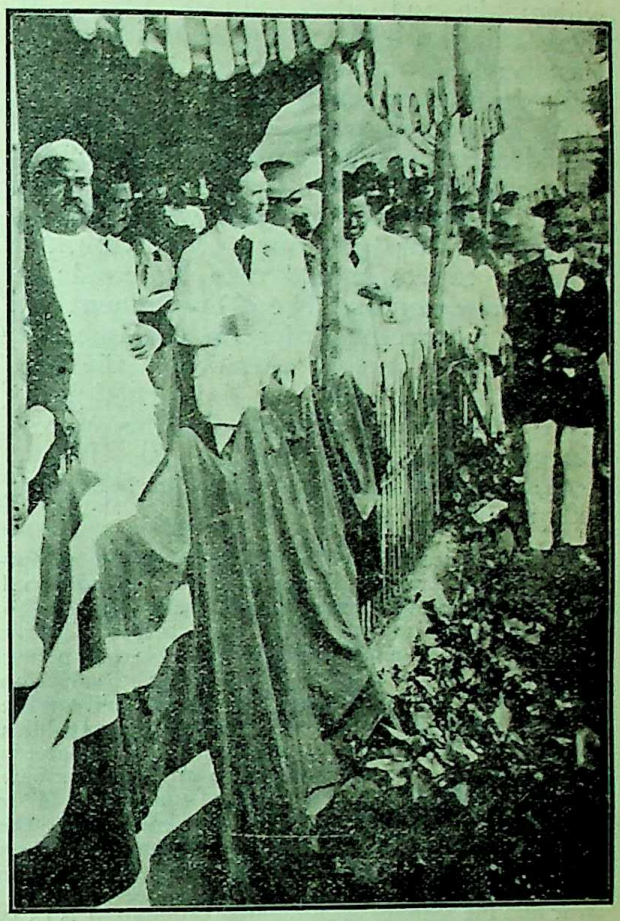


Some of the winners of prizes in the swimming competition.

and greater disadvantage as their foreign commerce dwindles away to nothing. The people of these countries will have their enthusiasm for war, whatever its degree may at present be, cooled by unemployment, high prices, poverty and hunger, and there will be great discontent, and possibly riots, in consequence. The greatest despot cannot long persist in a war with an empty treasury and a hungry and discontented population.

On the other hand, once the few raiding German vessels are disposed of, British and French commerce will attain its normal level. Nay, it is very probable that owing to the absence of German competition British overseas trade will increase in volume. This will ensure continuous access of wealth and raw materials.

As for the number of soldiers, just as they stand at present, the armies of Russia, France, Belgium, Japan, Great Britain, Servia and Montenegro outnumber those of Germany and Austro-Hungary. Austro-Hungary has no foreign possessions. In her foreign possessions Germany does not and cannot expect to recruit any soldiers. Her present army has been raised by conscription, not leaving great room for further increase in numbers. Turning to the allies and taking the case of Great Britain alone, we find that stay-at-home Englishmen alone are furnishing as many recruits as Lord kitchener asks for. Then come the Colonies. And India with her splendid fighting material of historic



H. E. Lord Carmichael hearing the Report of the last year's swimming competition read by the Secretary Dr. Haridhan Datta.

fame" can furnish many millions of soldiers.

When all these circumstances are considered, it seems a moral certainty that in the long run the allies will win and Germany and Austria-Hungary will be defeated. Meanwhile Germany's courage and preparedness in fighting Great Britain, France, Russia and Belgium single-handed deserve to be noted.

The Industrial Opportunity.

Owing to the stoppage of the importation of cheap German and Austrian goods, an opportunity has come for the revival of existing industries and the starting of new ones. It is best, however, not to take too sanguine a view of the situation in this respect. For already into the markets from which cheap European goods have disappeared, cheaper Japanese goods are pouring. The Japanese seem to be more

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wideawake and alert than Indians. But these things are only to be kept in view; they ought not to serve as dampers on Indian industrial enterprise.

An important point that needs careful consideration is whether our efforts ought to be concentrated on the revival of existing industries and factories which are in a decaying or moribund condition, or whether efforts should also be made to start new ones. The Government of Madras in a recent order on the question of promoting in that presidency the production of articles the importation of which has been interrupted by the war in Europe, lays emphasis on the former course, as will appear from the following extract from the order :

> The Government have long recognised the importance of promoting as far as possible the industrial development of the country and there is reason to hope that the stoppage of the importation of goods made in Germany and Austria will enable competing industries already established in India to develop their operations and to secure a firmer hold on the market. Whether it will be possible to establish entirely new industries not at present in existence in this country is more doubtful. The creation of a new industry such as the manufacture of coal-tar dyes or glassware involves the employment of experts, the building of factories, the erection of machinery and the provision of capital and in the general dislocation of the financial and industrial world caused by the war and the scarcity of mercantile shipping it is to be feared that there will be considerable difficulty in procuring either capital, machinery or men.

Though no general principle can be laid down, as conditions differ in different provinces and localities, developing the operations of the industries already established would seem to be the first duty. But this need not stand in the way of starting new ones, if the requisite capital and expert knowledge be available.

New Industries.

If capital can be got together, experts may not be available. Expert knowledge can be obtained either by employing foreign experts or by gettting our men trained in countries where the particular industry desired to be started is in a flourishing condition. If we want to displace or fill the place of German articles, German experts or Indian experts trained in Germany would best serve the purpose. But German experts are now out of the question, and the sending of anybody to Germany now for training is equally out of the question. Japan is another manufacturer of cheap articles. But Ja... makes money by exploiting India, and t... Japanese are a patriotic race. It is idle ... hope that Japanese experts, or for th... matter, the experts of any country wh... flourishes at the expense of India, will h... to make India an industrially independe... and flourishing country. We do not s... that no help has been or can be obtain... from foreign experts; but our main relia... must be placed on our own trained m... They must be men who, if foreign meth... be not quite applicable to India in all r... pects, will be able to devise new meth... suited to local conditions. No country h... flourished industrially with the help of m... who have only receptive minds. *Orig...* minds are a *sine qua non*. That is why ... find German industrial concerns support... hundreds of research workers.

What Government can do.

Where there are experts who need c... capital to start a new industry or deve... one already established, Government c... help in financing such enterprises by indi... ing rich men to provide capital, or ... starting state industrial banks, or in any ... other suitable way. If those who furnis... capital to start or develop industries ... honored by Government, a great obst... can be removed. The securing of fore... experts, on the conditions that they ... both run a concern and give opportuni... to local men to learn the business, is ... other direction in which Government c... help. The State can also facilitate the ... lection, and conveyance at low freigh... the raw materials for various industr... Orders to State departments to purc... serviceable indigenous articles, even a... slightly higher price than what is char... for foreign things of the same k... should be enforced. An enquiry sh... be made as to whether the acceptance ... secret commissions from the for... supplying parties stands in the way ... local manufacturers' obtaining or... from particular departments of the S... In some classes of goods some rail... charge higher rates for transport... countrymade thing and lower rates ... conveying the same kinds of foreign g... The rates should be equalised. If t... be any inequality, it should be in fav... of local manufactures. The war may ... last long, but it will no... everlasting. When peace has been ...

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cluded, Germany and Austria will redoble their manufacturing efforts to make good the loss sustained during the war. It would then be hard for our revived or new industries to compete with foreign manufactures if some sort of Protection be not given by the State to our concerns. No country has flourished industrially without some sort of protection at the initial stage. It is well-known that for years the police have treated Swadeshists as a species of seditionists. A recent circular of the Inspector-General of Police, Bengal, shows that Swadeshists figure in police reports. Can nothing be done to show practically and unmistakably that swadeshism does not emit even the faintest of bad odours to official nostrils ?

What we ought to demand.

If anybody wants money for a new enterprise or for reviving and developing an old one, we should firmly and unceremoniously demand his credentials in two respects, character and proved capacity. "Show that you know by practical experience all about the business for which you want the money of the public", and "Show that you are not a swindler, or the cause, through your negligence and incapacity, of people being cheated", are very fair demands.

The Harm done by the War.

For the next few months, or it may be years, some fifteen millions of men in Europe, the physically best, those who should be the fathers of the next generations, will be engaged in killing one another, in starving the rest of the population, in stopping the production of useful and necessary things, in destroying the instruments of production, in pulling down all that was laboriously built up during a quarter of a century of European peace.

That war causes pecuniary loss to the countries engaged in it, most of all to the countries where battles are fought and armies march and countermarch, and that it indirectly causes such loss to other countries as well, is the least of the evils of war. To large numbers of the actual combatants it means wounds, physical privations and sufferings, disablement for life, or death. To the women and children of the countries which are fighting, it means widowhood or orphanhood, the loss of sons or brothers, and worst of all, to many women, it means unspeakable outrage.

Another great evil is that when the war-fever pulses in the blood, it stirs up, not merely in the actual combatants," but in millions of others, "vile elements of human nature of whose predominance all men are in the long run ashamed." What a callousness it produces ! When the "Titanic" went down with most of its crew and passengers on board it sent a thrill of horror and pity through all the continents. Yet now daily we read without the least emotion of the deaths of many times as many men with far greater suffering and of the sinking of a great many more vessels.

The hands of progress are set back. All that elevates and refines has been pushed to the background. The only silver lining in the cloud is the life and death struggle of those who are fighting for the preservation of independence.

What Austro-German success would mean.

According to the *Outlook* Germany and Austria would seem to be engaged in a war against popular rights. Their success would mean death to the democratic movement throughout the western world. "The inevitable consequences of the Austro-Germanic alliance, if it is successful," says that American journal, "it requires no prophet to foresee.

It would put an end to all hope of a Bulkan Confederacy. It would reduce the Balkan States to provinces of Germany and Austria. It would make Belgium and Holland Germanic provinces, as Finland has been made a Russian province. It would result either in a close alliance or, more probably, in an organic union between Austria and Germany. It would create a Germanic Empire which would extend from the North Sea to the Mediterranean. It would bring all Europe under the domination of this Germanic Empire, as all southern Europe was under the domination of Rome in the first century, and as Napoleon endeavoured to bring all eastern Europe under his personal domination in the last century. It would reduce Italy, Spain, Portugal, France, England to subordinate positions, if not to dependencies. It would banish from all eastern Europe for the time the democratic movement of which France and England are the leaders. It would discourage the hopes of democracy in Spain, Italy, and Russia. It would enthrone autocracy from the Atlantic coast to Siberia and from the North Sea to the Mediterranean. For the statesmanship of Gladstone, Gambetta, and Cavour it would substitute the statesmanship of Metternich and Bismarck. This aim we cannot better define than by quoting a single sentence from "On War of To-Day," published last year by a German retired military officer. Speaking of the Japanese, he says: 'It was, above all, their boldness which paralyzed the arm of their far their boldness which paralyzed the arm of their far and made them by one stroke the

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dominating race of eastern Asia, the same as I hope the German people will assert and maintain itself as the dominating race of Europe.' Because the German Emperor combines with remarkable ability for organization this mediæval ambition to dominate all Europe, he is the greatest personal peril of the century to popular liberty and human development."

Elements of success in war.

Great compaigns are quite as often determined by the quality of leadership as by the number of men engaged. "Not less important than the quality of the leadership," says the *Outlook*, "is the quality of the men in the ranks." "According to that great leader Napoleon," said General Kuropatkin, "three-fourths of an army's success is due to the moral character of its soldiers." Napoleon's army illustrated the truth of this saying. So did Cromwell's army; so did the army of William of Orange in the Netherlands. Another element of success is popular enthusiasm such as that indicated by the Servian women volunteering to fight with their husbands and brothers in the field.

One other element which the skill of man cannot foresee and against which it cannot guard is perhaps more important than either skill in leadership or quality in the soldiers. Military history is full of illustrations of the fact quaintly expressed by the ancient Hebrew historian in the saying, "The stars in their courses fought against Sisera." It was the incoming of the sea which co-operated with William of Orange to save the Netherlands from Alva's army. The Spanish Armada was bravely and wisely fought by Drake and Hawkins; but, says the historian Green, "the work of destruction was reserved for a mightier foe than Drake." The storm completed what he had begun but could not have completed without its aid. After the battle of Trafalgar the English fleet was close to the rocks and, their cables shot away, had not an anchor ready. Lord Collingwood, who had succeeded to the command on the death of Nelson, wrote to his friend, "Providence did for us what no human effort could have done; the wind shifted a few points, and we drifted off the land." After the battle of Long Island the capture of General Washington and his entire army was imminent. An "unexampled fog" came out of the sea to hide the American army and prevent the advance of the British fleet, and lay between the two until the last detachment of the retreating army had made its escape.

History does not sustain Napoleon's saying that God is on the side of the strong battalions. The strong battalions were not with the Church when pagan Rome endeavoured to destroy it; nor with the "tapsters and serving men" who under Cromwell's leadership defeated the organized armies of the Stuarts; nor with the ill-clothed, ill-shod, ill-equipped soldiers of Washington who defeated the best troops England could draft or hire to subdue the American colonists. We do not undertake to interpret the will or purpose of the Almighty. But we believe with Hegel that God has a plan and that history is nothing but the working out of His plan in human affairs. And we believe that the Austrian Prime Minister and the German Emperor have made a fatal mistake in leaving this truth out of their reckoning in their endeavour to destroy the great democratic movement in Europe.

The time for peace.

There seems to be a disposition in many quarters to make the present war a fight to the finish. That would not be good for mankind. It should not be expected that at this stage any party would abjectly sue for peace. Should there be discerned anywhere the slightest indication of a desire for peace, it should be worked up by a neutral for whatever it is Powers worth. "A Message from the Religious Society of Friends" rightly says that

the war should not be carried on in any vindictive spirit, and that it should be brought to a close at the earliest possible moment. We should have it clearly before our minds from the beginning that we are not going into it in order to crush and humiliate a nation. The conduct of negotiations has taught us the necessity of prompt action in international affairs. Should the opportunity offer, we, in this matter, should be ready to act with promptitude in the hope-ing that the terms suggested are of a kind which will be possible for all parties to accept, and that negotiations be entered upon in the right spirit.

When Peace comes.

The same Message thus outlines the work of reconstruction that will require to be done whne the war is over:

We are being compelled to face the fact that the human race has been guilty of a gigantic folly. We have built up a culture, a civilisation, and a religious life, surpassing in many respects that of any previous age, and we have been content to build it all upon a foundation of sand. Such a state of soeiety cannot endure so long as the last word in human affairs is brute force Sooner or later it is bound to crumble. At the close of this war we shall be faced with a stupendous task of reconstruction. In some ways it will be rendered supremely difficult by the legacy of ill-will, by the destruction of human life, by the tax upon all in meeting the barest needs of the millions who will have suffered through the war. But in other ways it will be easier. We shall be able to make a new start and to make it with easier. We shall be able to make a new start to make it all together. From this point of view we may even see a ground of comfort in the fact that our own nation is involved. No country will be in a position which will compel others to struggle as to achieve the inflated standard of military power existing before the war. We shall have an opportunity of reconstructing European culture upon the possible permanent foundation—mutual trust and goodwill. Such a reconstruction would not only secure the future of European civilisation, but would save the world from the threatened catastrophe of seeing the great nations of the East building a new social order also upon the sand, and thus losing the time and wealth needed for their own true and development into that which could only

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better to themselves and a menace to the west. Is it too much to hope for that we shall, when this time comes, be able as brethren together to lay down far-reaching principles for the future of mankind such as will insure us for ever against a repetition of this gigantic folly? If this is to be accomplished it will need the united and persistent pressure of all who believe in such a future for mankind. There will still be multitudes who can see no good in the culture of other nations, and who are unable to believe in any genuine brotherhood among those of different races. In time of peace all the nations have been preparing for war. In the time of war let all men of goodwill prepare for peace. The great friendly democracies in each country must be ready to make their influence felt. Now is the time to speak of this thing, to work for it, to pray for it.

"Asking God to bless slaughter."

The Tribune of Chicago points out that three "pietistic Emperors' of Europe expect that God will work for them, and they have exhorted their subjects to call upon Him for aid. It observes: "Before establising hell upon earth the pietistic kings commend their subjects to God;" but what they really do is to "seek the Lord's sanction for the devil's work." Their real words translated into the inevitable facts that they imply are here vividly imagined:

"And now I commend you to God," said the Kaiser from his balcony to the people in the street. "Go to church and kneel before God and pray for His help for our gallant army."

"Pray that a farmer dragged from a Saxon field shall be speedier with a bayonet thrust than a wine-maker taken from his vines in the Aube; that a Berlin lawyer shall be steadier with the rifle than a Moscow merchant; that a machine gun manned by Heidelberg students shall not jam and that one worked by Paris carpenters shall.

"Pray that a Bavarian hop-grower, armed in a quarrel in which he has no heart, shall outmarch a wheat-grower from Poltava; that Cossacks from the Don shall be lured into barbed-wire entanglements and caught by masked guns; that an innkeeper of Salzburg shall blow the head off a baker from the Loire.

"'Go to church and pray for help'—that the hell shall be hotter in innocent Ardennes than it is in equally innocent Hessen; that it shall be hotter in innocent Kovno than in equally innocent Posen."

And the pietistic Czar commends his subjects to God that they may have strength of arm in a quarrel they do not understand; that they may inflict more sufferings than they are required to endure and the name of Romanoff be greater than the name of Hohenzollern, that it may be greater than the name of Hapsburg, that its territories shall be greater and the territories of Hohenzollern and the territories of Hapsburg less.

The pietistic Emperor of Austria commends his subjects to God, to seek divine assitance to crush the peasants of Servia, dragged from the wheat-field when it was ready for the scythe and given to the scythe themselves.

A probable consequence of the war.

"The human mind cannot yet begin to grasp the consequences" of the present war, says the New York *Evening Post.*

"The human mind cannot yet begin to grasp the consequences. One of them, however, seems plainly written in the book of the future. It is that, after this most awful and most wicked of all wars is over, the power of life and death over millions of men, the right to decree the ruin of industry and commerce and finance, with untold human misery stalking through the land like a plague, will be taken away from three men. No safe prediction of actual results of battle can be made. Dynasties may crumble before all is done; empires change their form of government. But whatever happens, Europe—humanity—will not settle back again into a position enabling three Emperors—one of them senile, another subject to melancholia, and the third often showing signs of disturbed mental balance...to give, on their individual choice or whim, the signal for destruction and massacre."

The Expenses of the War.

The Indian Daily News has pieced together the following facts and figures about the expenses of the war:—

The war is costing Germany 12s. 6d. per head (a German calculation) that is 2 million a day (3 crores) and a million for the navy and that makes 3 millions; in fact Germany is living at the rate of 11,000 million a year. We are spending about 1½ millions a day, France 2 millions or more. Austria two, Russia say three, so says the "Nation." These are moderate estimates. The Balkan wars worked out 7 millions a day for 34 weeks. These wars were done on borrowed money. The Boer war was waged mainly on money borrowed from France. To-day there is no one with any money to lend. The net result is that money being unavailable (after a bit) taxes will go up to 12 times the normal. Who can stand the strain longest? The war has lasted about 50 days at present and Germany has spent 150 millions; she confiscated all her peoples' savings, 1,500 millions, to do this but they were not fortunately for us in cash. The idea of belligerents paying for a war out of their own pocket has never occurred to strategists, who have an axiom that no European power can conduct a war without foreign loans. However, in fact if there is lots of paper and printing ink "money" is plentiful. After a bit, however, it requires a man with a bayonet to get anyone to take it, if people have not confidence in their rulers. In Germany the man with the bayonet will begin soon.

Russian Despotism in Finland.

Sometime ago Reuter sent a cablegram from Helsingfors, the capital of Finland, that as a sequel to the triumphal return of the famous runner Kolehmainen from America, the Russian Government has decreed that Finland shall not be allowed to participate in the Olympic Games in her own name. The Finnish Olympic Committee will probably be dissolved.

This is only the latest of Russia's efforts to put an end to the existence of Finland as a distinct national entity. The Grand Duchy of Finland was ceded to Russia in

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1809. The Czar has been the Grand Duke since the treaty of Fredrikshavn, in 1809. By various decrees from 1899 to 1903 the powers of local self-government which Finland possessed under its old constitution were taken away. In 1905 the Czar restored the independence of the Finnish army, re-established the irremovability of the judges, and granted the demand of the people of the restoration of its legislative independence. A Diet or National Assembly was established, and the responsibility of the secretary of state to the Diet was admitted. In 1908, however, the Czar gave his sanction to a protocol of the Russian Council of Ministers which gave that body wide powers of control over Finnish legislation, and which was drawn up without the co-operation of the Finnish authorities. Embittered controversies followed, the Imperial Government demanding that Bills affecting Imperial interests should be submitted to the joint preliminary examination of the secretary of state for Finland and the Council of Ministers. An Imperial Rescript, issued in October 1909, decreed that legislation concerning military service in Finland should be withdrawn from the competence of the Finnish Diet and transferred to that of the Imperial Legislature. In the meantime Finland was to pay to the Imperial Exchequer an annual contribution of £400,000, which by a Bill passed in 1911 was increased to double that amount.

In 1910 an Act was passed by the Russian Duma still further reducing the constitutional rights of Finland. By this measure the Russian Parliament is authorised to assess Finland's share in Imperial expenditure and to impose taxes for raising the money; to determine the rights of Russian subjects in Finland; to "constitute, in the interests of the Empire, exceptions to the Finnish criminal law and law of procedure," to legislate on popular education, on the right of holding public meetings and of forming associations, on the Press, on the importation of foreign literature, on the Customs relations between the two countries, on trade marks and copyrights, on the monetary system, on means of communication, on navigation and on the rights of aliens. The Act was an enabling Act. An amendment introduced during its passage through the Duma provided that no Bill affecting Finland can be introduced except on the Czar's initia
A Bill for transferring the Finnish
service to the Russian Admiralty
drawn up in 1911 for presentation t
Duma.

It will thus be seen how gradually R
has deprived the Finns of civic free
That is why we have expressed doub
to whether Russia can be really in ear
in her promises to grant autono
to Poland. Besides, it appears from
mail papers now to hand that R
only followed the examples of Ger
and Austria in promising to grant
rights to the Poles; she was not the fi
make such promises.

The significance of Reuter's tele
is that the Finns, deprived of poli
freedom, are not to be allowed to
tinguish themselves even in int
tional athletic contests *in their
national name*. If they want to com
they must do so styling thems
Russians or Russian subjects; so tha
world may forget that there is a p
called the Finns who can give a
account of themselves in some sp
of human activity even though t
have lost political independence.
Russia were the ruler of India and
order were passed that Rabindra
Tagore must be styled, not the In
Nobel Prize Laureate, but a Russian
Prize Laureate, there would be a some
parallel case illustrating Russian des
methods.

The last Olympic Games were he
Stockholm in 1912, and the next a
ranged to be held in Berlin in 191
Stockholm H. Kolehmainen of Fi
won the 5,000 metres race, doing th
tance in about 14 minutes 36 sec
won the 10,000 metres race, doing
distance in about 31 minutes 20 sec
and the cross country race of about
metres in about 45 minutes 11 sec
A metre is equal to 39·37 inches. B
Kolehmainen, other Finns distingu
themselves by standing first in
events. J. J. Saaristo threw the j
to a distance of about 358 feet a
inches. A. R. Taipale threw the
with his best hand to a distance of
148 feet and 3 inches and with the
and left hand to a distance of abou
feet and 10 inches.

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CO-OPERATION IN MADRAS

PERHAPS there is no movement of modern times which is so full of promise for the future of mankind as that of co-operation. Its principle is as old as the world itself, but it was only since the latter part of the 19th century that any systematic attempts has been made to apply it for the promotion of human welfare and the success that has undoubtedly attended it in this comparatively short space of time naturally raises up in the minds of thoughtful men vistas of possible social progress hitherto undreamt of. In India the movement was inaugurated only a few years ago, but the status to which it has now attained and the many admitted beneficent results that have emanated from its operations are the marvel and the admiration of those who have been watching it, and justify the expectations entertained of it by competent observers of its efficiency, if properly guided, to realise to the full its every industrial and social aspiration. Owing to the different agencies employed in its organization and the divergent conditions under which it has had to operate the movement has not proceeded upon the same uniform lines in all the Provinces, each of which has types of societies and features of interest peculiar to its own, and it cannot but be of great interest and profit to trace its development and study the problems it presents in one of the leading among them.

With the principle of the credit side of the movement which has hitherto been the most prominent feature of Indian Co-operative progress, Madras has long been familiar. In one form or other (lotteries, chit associations or *nidhies*) it has always existed for the mutual accommodation of persons in need of financial assitance, and comparatively poor people could get the use of considerable sums by small monthly subscriptions, the monthly collections being handed to each person in return as decided by the fall of the lot or in some less desirable way. This predisposition of the native mind, sharpened by that need which has been the best incentive to co-operation in all countries, has produced in Madras a most remarkable development which, though inferior to that in some other Provinces when measured by the number of existing societies, is second to none in the soundness and efficieney of the lines on which it has proceeded and in the great moral and material benefits which it has bestowed upon its votaries. To this success of a novel and rather difficult experiment among an ignorant and caste-ridden population, the keen interest and the great tact and judgment displayed by the successive Registrars of Co-operative Societies, and the truly philanthropic labours of bands of volunteer workers have also contributed in no small a measure, and posterity will re-call the names of these pioneers with extreme respect and veneration.

General Progress.

The following statement exhibits in one view the progress that has been made year after year during the last eight year:—

Year.	Number of Societies.	Number of Members.	Working Capital.	Reserve.
			Rs.	Rs.
1905-06	27	2733	1,07,651	689
1906-07	63	6439	4,44,265	3,369
1907-08	101	9537	7,73,635	12,781
1908-09	181	15597	18,19,096	29,270
1909-10	378	30085	33,18,893	55,218
1910-11	597	44102	49,15,023	1,84,498
1911-12	972	66156	74,63,739	2,97,500
1912-13	1078	82713	95,48,750	4,43,000

The table shows continued and satisfactory progress in all directions. The number of societies increased rapidly, the rate of increase being not less than 58 per cent. in any year except 1912-1913, and sometimes as high as 109 (1909-10) and 133 (1906-07) per cent. The comparatively low percentage (eleven) of last year is explained as due to more attention having been paid to the solidification of existing societies than to the organization of new ones. Indeed, but for this wise policy of paying more regard to efficiency than to a rapid increase in volume, the number of societies registered every year would have been vastly greater than has

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actually been the case. The tendency has always been to ask for more especially in places where there are many existing societies, but registration has been purposely kept low, the object kept in view all along having been "to have a small number of societies able to take care of themselves rather than a large number requiring constant outside help to keep them going." It is therefore gratifying to suppose that the progress so far achieved has been on sound and rational lines and that the co-operative foundation in Madras has been laid on deep and solid ground.

As might be expected the progress of the movement has not been uniform in all parts of the Presidency. Generally speaking, the Tamil-speaking districts might be said to have shown themselves peculiarly susceptible to the reception of co-operative ideas, showing as they do an average of as many as about 60 societies to each district, while the opposite extreme is seen on the West Coast where as yet only the fringe has been touched, the Circars and the Ceded Districts coming between the two, with an average of about 30 societies. This rather remarkable variation is due to various causes. The conditions of successful co-operation, such as education and social progress, the prevalence of high rates of interest and the need for cheap credit, the presence of men able and willing to manage the societies and carry on the missionary work of spreading the gospel of co-operation, etc., do not exist in an equal measure in all the districts, and to this might be added the fact that the movement was begun earlier in some places than in others, and that the attention of the organisers has hitherto been more or less concentrated on selected areas with a view to facilitate the formation of co-operative unions. The case of the West Coast is peculiar. The habits of the people living in scattered houses and the absence of organised village communities such as exist on the other coast, coupled with the unique character of its land tenures, offer a certain amount of difficulty in the way of a rapid development of co-operation even under the most favourable circumstances.

The average membership of each society in the several years was respectively 101, 102, 94, 86, 80, 74, 68 and 82. There has been a regular decline from the 3rd year until the last but one of 8 in the third and 4th years, and of 6 in the 5th, 6th and 7th years. The evenness in the decline pres... a curious contrast to the leaps and bo... with which the number of societies ... increased. For the first time since 190... last year showed an increase, which, ... to be hoped, will be maintained in ... years to come. A satisfactory feature ... the increasing proportion of agricult... members, which indicates the grow... popularity of the movement among th... class of people for whose benefit it had ... primarily introduced. The follow... figures respectively show their percent... to the total membership of all the socie... in each of the years from 1905-06 ... 1910-11:—32, 31, 36, 44, 56, 44, 56, ... 59.

The supply of capital has been as ... every year as the societies could profit... utilise. The average amount to ... member in the several years compa... was respectively 40, 69, 81, 117, 110, ... 113, and 115. It may be said that it ... rarely happened that a society has had ... refuse accommodation to any of its m... bers for want of funds.

The sources from which the capital ... derived are chiefly four, viz., (i) Sha... capital (ii) Deposits by members (... Loans, and deposits from non-member... and (iv) Loans from Central and ot... societies. The societies in Madras, w... ther agricultural or non-agricultu... limited or unlimited, have shown from ... very beginning of the movement a dec... tendency towards having a paid-up sh... capital, the amount per share varying f... Re. 1 to Rs. 20, with a distinct partia... towards smaller amounts. It is st... that the insistence on the payment ... share capital does not generally prev... members from joining the societies, a... membership of a co-operative society ... now valued and to continue his interest ... its management one prefers to contri... towards its share capital. The amo... derived from this source has always form... a substantial portion of the total work... capital of all the societies. The percent... in the past eight years was respectiv... 29, 17, 16, 12, 11, 10, 10, and 10. T... decline noticeable from the 2nd to t... 6th year is apparently due to the f... that while in the early days the amo... of the share capital was rather hea... it has become gradually reduced as ... movement has advanced.

An even larger portion of the cap...

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than is derived from share capital is obtained by way of deposits from members though here too a gradual and persistent decline is observed. Its percentages in the several years compared were respectively 45, 37, 32, 28, 24, 23, and 20. In explanation of the large amounts of the members' deposits, it has been stated that the movement has been very early supported by the well-to-do people, who have freely joined the societies with their poorer brethren and put in a portion of their savings to help them. This is really a hopeful sign, as the admission of the well-to-do classes, besides bringing in cash, brings business capacity with them and giving prestige to the societies inspires public confidence.

The deposits from non-members formed a percentage of 7, 18, 20, 17, 17, 25, 27, and 26 respectively to the total working capital in the several years. The figures show a pronounced tendency on the part of the outside public to use the co-operative societies as Savings Banks and are an eloquent tribute to the confidence and security which the movement has been able to inspire among the people at large.

Next to share capital and deposits from members and non-members, the chief source of the supply of capital is the loans from other societies, especially the Central Societies. The important role played by the latter in financing the movement will be described later on. In the early days, the Government helped the agricultural societies by advancing loans on rather philanthropic terms. By the orders of the Government of India, such loans were free of interest for a period of three years counting from the date of registration of the society concerned, and were re-payable in 10 equal annual instalments beginning with the 4th year with interest at 4 per cent., per annum on the balance against the society. The loan advanced on these terms amounted altogether to Rs. 96,310 and were disbursed in the first 4 years, after which there has been no further need for them. Another philanthropic loan to the amount of Rs. 4,987 was advanced during the same period on almost identical terms from the fund allotted to the Presidency by the Hon'ble Sir D. M. Hamilton. The time is however now long past when Madras stood in need of such philanthropic aid, and she is now one of the few provinces of India in which state-aid has been completely dispensed with and the movement has been able to finance itself independently from other sources.

As will be seen from the figures in the statement given above, the reserve fund has kept on increasing at as high a rate as it is possible to do so. This increase has an important bearing, as the Registrar remarks, on the future working of the societies, inasmuch as the larger the reserve fund, the sooner will the financial independence of the societies be accomplished. Madras differs from the other parts of India in her treatment of the reserve. Whereas elsewhere it is regarded as part of the working capital of the societies that have earned it, in this Presidency it is kept distinct from the general fund and cannot be lent to members nor drawn upon by any society except with the previous sanction of the Registrar. To avoid the possible temptation to any society to dissolve itself for the purpose of distributing the reserve fund among it members, rules have been framed by many societies prohibiting its division under any circumstances, and ordering it to be transferred in the event of the dissolution of the society to any new one that might be formed in its locality, or failing it, to be devoted to any other useful purpose in the village concerned.

The Various forms of Societies and their working.

From the general progress sketched above it will be seen that the people of Madras have shown themselves capable of realizing and to a certain extent taking advantage of the great possibilities of the new movement. As yet it is only the credit societies that have received any adequate attention, and of them there are three main kinds, viz., Central Societies, Agricultural and Non-Agricultural Societies. Societies for other than credit purposes are also gradually making their appearance, such as those for purchase and sale, for production, administration, etc. These various forms and their working will now be described.

Credit Societies. (a) Central Banks.

Of the Central Credit Banks, there are two main types. One, represented by the Madras Central Urban Bank, is constituted on joint-stock principles, doing busi-

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ness however only with registered societies. These have no voice in its management, nor are they liable for any of its liabilities. The other is represented by the Madura-Ramnad Co-operative District Bank Ltd., and is a union of co-operative societies, its membership and shares being open to the societies in the area served by it. Unions of this type discharge a double function, that of obtaining for their members credit in the money-market and that of exercising a sort of administative control over them.

There were five institutions of the first type with a total working capital of Rs. 36,49,598, on the 30th June 1913. Of this amount the Madras Central Urban Bank alone contributed Rs. 24,16,011. It is the oldest and the most popular among the Central Banks. Being the best managed society in the whole Presidency, its transactions are the heaviest and the most punctually discharged. As an instance of its great popularity and reputation may be mentioned the rapidity with which in 1909 the additional 1500 shares of Rs. 100 each floated by it were taken up. Its area of operations is co-extensive with the whole Presidency, while that of the other four banks is limited to their respective districts. They serve a useful purpose in attracting local capital that could under no circumstance have gone to Madras. In addition to financing the societies in the areas served by them they sometimes undertake administrative functions by inspecting them and instructing their Panchayats on sound lines of co-operation.

The Madura-Ramnad Central Co-operative Bank Ltd., and the Tanjore Co-operative Central Bank Ltd., started in 1912 and 1913 respectively, are the two societies of the second type and had on the 30th June 1913 a working capital of Rs. 3,90,028. They are the realization of a new principle in Madras in co-operative finance and administration, and the Registrar expects that before long it may be possible to hand over to such societies "the administration of the societies holding shares in them, as well as the task of organising new societies in their areas, the statutory audit alone being conducted by the Government Staff."

The following table shows the aggregate amount of the loans disbursed by the Central to the other societies in each of the past 8 years.

Year	Aggregate amount of loans to other Societies. Rs.
1905-06	2,000
1906-07	80,900
1907-08	1,22,650
1908-09	6,30,225
1909-10	7,98,450
1910-11	11,25,143
1911-12	15,59,657
1912-13	13,64,062

(The figures do not include the loans from one Central to another Central Society).

There can be but one opinion as to the magnitude and importance of the financial assistance indicated by these figures. As has been already stated, next to share capital and deposits, the loans from Central Societies form the chief sources of the supply of capital to the other societies. The rate of interest charged has been permanently fixed at 7½ per cent., which makes it independent of the fluctuations of the moneymarket, and prevents the joint stock Central Banks from hunting after dividends.

Agricultural and Non-Agricultural Societies.

The difference that exists in England between an agricultural and a non-agricultural credit society in respect of the liability principle does not generally exist in Madras, whereas on the Continent countries, both classes of societies are constituted almost indiscriminately on limited liability basis, with or without shares in either case. In the early days of the movement all societies, no matter to what type they belonged, showed a pronounced partiality towards a limited liability basis with a paid-up share capital and the apprehension was entertained that the people would be unwilling to incur the increased responsibility involved in the opposite principle. But with the spread and a better understanding of co-operative principles, this tendency has been abandoned, and at the present day all the agricultural societies with very few exceptions and many non-agricultural societies are constituted on unlimited liability principles. This has not however brought any change in regard to the old preference to a paid-up share catital, which still continues as before, and to-day it is only a small percentage of the societies that has no share of any kind.

Owing to the great latitude very ex-

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allowed to each society in framing its constitution, the societies that have sprung up are by no means of a uniform type. Of the agricultural societies there are no less than six varieties. Two of them, numbering between them about 6 societies, follow the limited liability principle, one of which has a heavy share capital, Re. 1 or Rs. 5 being paid at once and the rest held as reserve liability against future risks, while the other requires Rs. 5 per share to be paid on allotment with no reserve except in one particular instance. The remaining four varieties are all constituted on unlimited liability basis, but differ from one another in respect of the amount and method of payment of the share capital. They are (i) societies with a heavy share capital payable either in one lump sum or by easy annual instalments; (ii) those in which the unit share value ranges from Rs. 5 to Rs. 10; (iii) those—and these are the most favoured form—in which the unit value of the share is quite small, a rupee or two rupees or at the most three; and (iv) pure Raffeissen banks without any share capital.

The non-agricultural societies also show an equally large number of varieties. Some of them are modelled on the *Nidhies* of South India in which (i) the share capital of each member is paid in definite monthly instalmens; or (ii) the whole of the share capital is regarded as reserve liability; or (iii) a sum of Rs. 5 is paid up as share capital, the rest being held up as reserve. (iv) some societies provide for the share capital being paid up by easy annual instalments; (v) in some others only a rupee is paid on allotment, the rest being reserve liability; and (vi) societies in which a share value of Rs. 5 is paid down on allotment with nothing in reserve.

Compared with the agricultural the non-agricultural societies have not yet made any large progress in Madras, as is shown by the following figures:—

Number of	1905-06	1906-07	1907-08	1908-09	1909-10	1910-11	1911-12	1912-13
Agricultural Societies	17	41	77	153	346	560	916	1006
Non-agricultural ,,	6	11	13	15	20	23	38	46

This is chiefly due to the facts that the activities of the Department have been hitherto almost mainly confined to the agricultural poor and that the villages afford special facilities to co-operative progress by reason of the corporate life of their members and the possession by the latter of tangible security in the shape of their land for advances made to their societies. It has however to be remarked that the artisans of the towns stand in as much need of cheap credit as the agricultural community and that efforts should not be much further delayed in the direction of extending among them the benefits of co-operation.

The average membership of each agricultural society during the last 8 years was respectively 78, 70, 61, 61, 64, 61, 57 and 64, while that of the non-agricultural was 127, 206, 223, 212, 248, 2.1, 266, and 298 respectively. As might be expected from the comparatively larger area of operations of a non-agricultural society, its membership is correspondingly larger than that of the agricultural society.

The average working capital of a member during the several years compared was respectively Rs. 29, 35, 70, 84, 70, 70, 69, and 69, in the case of the agricultural societies, and 45, 71, 73, 92, 69, 63, 57 and 64 respectively in the case of the non-agricultural. The figures show a larger amount of capital to a member of a non-agricultural society than to one of an agricultural society until the co-operative year 1908-09, from which time the position has been reversed. The bulk of the capital of the non-agricultural societies is usually derived from shares and deposits from members and non-members comparatively little being obtained from the Central Banks. On the contrary, the agricultural societies almost entirely rely upon the loans from the Central and District Co-operative Banks, very little being obtained by way of deposits. It is however satisfactory to notice that local capital in the shape of loans and deposits is being attracted more and more, as is indicated by the fact that the number of agricultural societies that had a working capital of Rs. 1,000 or more raised in this way was during the last 3 years 44, 51, and 55 respectively, showing an increase of 7 and 4 respectively in the last two years.

The material benefit done by the two classes of societies to their members can be seen from the statement below showing

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the number and amount of loans issued by each :—

	1908-09	1909-10	1910-11	1911-12	1912-13
Agricultural Societies No. of loans.	6951	14169	19888	27120	27835
Amount of loans. Rs.	694462	1245793	1596665	2291093	2306447
Non-agricultural Societies No. of loans.	2362	2698	3727	5071	6981
Amount of loans. Rs.	269759	311013	391421	558487	842764

In the absence of co-operation, these vast amounts would have had to be raised at usurious rates of interest from the sowcars with all the worry and trouble which that involves.

Of the loans issued, the following members were for amounts not exceeding Rs. 50 :—

	1908-09	1909-10	1910-11	1911-12	1912-13
Agricultural Societies	3417	7611	11737	15605	16302
Non-agricultural Societies	1160	1272	1938	2443	3288

The large number of these small loans testify to the real necessity of the existence of these societies. It is impossible to obtain any sum below Rs. 100 from the outside public at the rates offered by them, which range generally between 7 and 9 per cent. As to the periods for which the loans are issued, the tendency of late has been not to issue beyond a year. In agricultural societies, the percentage of such loans was above 99 in each of the last 3 years, while in non-agricultural it was 90·6, 91·4, and 89·37 respectively.

In other respects too, the loans conform to co-operative principles. The percentage issued on personal securities was larger than that on other kinds of securities and is increasing in both classes of societies. It amounted to 63, 68, and 68 respectively in each of the last 3 years in agricultural societies, and to 76, 76, and 77 respectively in non-agricultural. Curiously enough the percentages are higher in the latter.

The question of the use of loans is a more important one for consideration. It was at first apprehended that the placing of cheap credit at the disposal of an ignorant and improvident peasantry would only result in increasing their wasteful extravagance, instead of reclaiming them from their chronic indebtedness would only sink them deeper into it. And the Government therefore naturally insisted on the proper regulation of the purposes for which the loans might be used. This was resented by the people, who felt they knew best how to use the money they borrowed and that it was no part of a credit society's duty to earmark the loans issued by it for certain specific purposes. But through the influence and tact wisely exercised by the Registrar the societies were generally brought to frame rules specifying the use to which the loans might be put, and giving power to the Managing Committees to call and recall loans that might be misapplied. The result has on the whole been satisfactory and has dispelled the fear of wasteful expenditure originally entertained.

The following statement shows the percentage of loans classified according to the purposes for which they were issued during the last five years :—

Purposes of loans	1908-09	1909-10	1910-11	1911-12
Agricultural Societies				
For productive purposes	62	57	53	51
For payment of prior debts	37	42	46	48
For non-productive purposes	1	1	1	1
Non-agricultural Societies				
For productive purposes	67	60	52	48
For payment of prior debts	28	32	39	41
For non-productive purposes	5	7	9	11

It will be seen that all through there has been a larger percentage for distinctly productive purposes than for the other two together, and that except in 1908-09 and 1909-10 the percentage has been greater in agricultural than in non-agricultural societies. There had been however a regular decline from 1909-10 to 1911-12 and it behoves the authorities to see that the increase shown last year is kept up in future years.

The figures also show a large percentage of loans used for the payment of prior debts. This need not perhaps be condemned, as it means the substitution of cheaper for a dearer credit, and in this holds the promise of a possible solution of the problem of agricultural indebtedness.

The amount borrowed for non-productive purposes has been very small in agricultural societies, having never exceeded 1 per cent, except in 1912-13, while in the non-agricultural societies it annually rose by 2 from 5 to 13 per cent. The bulk of non-productive expenditure was on marriage and other like social purposes. This has to be permitted, as otherwise, owing to social pressure, people would be compelled to borrow from outside at considerably higher rates of interest. As Wolff says : "It effects a saving, which is

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good as being productive, for a penny saved is a penny got, and it trains people to more economic expenditure."

The societies have on the whole been generally well managed, the members taking an increasingly keen and active interest in their affairs. In his report for 1911-12 the Registrar remarks about the agricultural societies. "My impression now is that the movement about which, before it was actually introduced, many competent critics conceived nothing but dismal forebodings, has more than justified its existence, and has shown that in many of our villages there is material for intelligent co-operative management of credit and thrift, but it would be a mistake to suppose that there are not here and there traces of defective organization, evidences of mismanagement and even (though the remark applies to a very few cases) room to suspect fraud." And he sums up the principal abuses and dishonest practices which have been found to exist in societies under the following 9 heads :—(i) Heavy cash balances (ii) Loans to Panchayatdars (iii) Benami loans (iv) Refusal to grant receipts (v) Abuse of personal security (vi) Laxity in collecting arrears (vii) Reloans to members (viii) Reloans to societies and (xix) The one-man society. It is gratifying to be told that all interested in the movement, the departmental staff and the Panchayatdars and others, are striving their best to rectify the evils.

Productive Societies.

Productive co-operation in Madras is still in its experimental stage, and on 30th June 1913 there were only three societies, of which one registered only a few months previously has not yet been reported on, other two are (i) the Big Conjeeveram Weavers' Union Ltd., and (ii) the Mambalam Co-operative Society respectively. The latter, started in the co-operative year 1912-13 for acquiring land for building purposes and for the production of gingely oil, appear to have a promising future before it. In the two years during which it has been in existence, its working capital increased from Rs. 1,49,273, to Rs. 2,63,000, while the value of its sales rose from Rs. 8,766 to Rs. 4,25,695, and its net profit Rs. 187 to Rs. 1,362.

The Weavers' Union, registered as early as December 1905, is an association of weavers for productive as well as credit purposes. It supplies them with raw materials and appliances, gives them ready money advance, purchases from them the finished products at rates fixed from time to time, and sells them to the best advantage. The object is to eliminate the middle men who ordinarily supply the raw materials, and purchase the finished products for sale in the open market. By the rules of the society one-half of the total net profits goes to the reserve fund, one eighth to the weaver Panchayatdars as honoraria, and three-eighths is divided among the members rateably to the quantity of finished products turned out by them during the year. With a special view to improve the character of the weavers, who are as a rule untrustworthy and improvident, a reward is paid for regular attendance and each one is compelled to deposit a small portion of his savings as a provident fund to which the Union adds by way of bonus. Latterly the society has been doing tolerably good work. In 1912-13 it had a membership of 198 with a working capital of Rs. 7,420 and effected sales amounting to Rs. 9,494, earning a net profit of Rs. 114.

Societies for Purchase and Sale.

The history of distributive co-operation has not been very encouraging in Madras. Altogether since the beginning of the movement, 12 societies had been registered, 1 in 1904-05, 1 in 1905-06, 6 in 1906-07, 1 in 1909-10, 1 in 1911-12 and 2 in 1912-13, and of these there were only 8 working at the close of the last co-operative year, one working at a loss. The common causes of failure have been defective management, heavy establishment charges and the fact that some of the societies catered only for the wants of the wealthy few who were more or less apathetic, without having attracted the much larger artisan and labouring classes. Below are given the statistics of the eight societies that worked in 1912-13.

No. of Societies	No. of Members	Working Capital	Value of Sales	Net profit + or loss −
		Rs.	Rs.	
8	3648	157126	749021	+241063 -496

All the societies follow closely the model of the co-operative trading societies in England. Three of them combine credit with purchase and sale. The Triplicane Urban Co-operative Society Ltd., is the

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leading store in the Presidency and has nine branches in Madras and Saidapet.

ADMINISTRATIVE UNIONS AND GROUPS.

An Administrative Union is a central society composed of delegates from other societies for the purpose of controlling and supervising the latter without directly financing them. By its constitution, however, all the members of the member-societies are jointly and severally liable for debts contracted by any one society with the concurrence and recommendations of the Union. It scrutinises all the loan applications from its members and recommends them to the Central Bank. The first Union started in 1910-11, and in 1912-13 there were 5 with a total membership of 92 societies.

A Group of Societies consists of from 3 to 10 agricultural societies, whose affairs are inspected by an examiner, paid and maintained by them. There were in 1912-13, 45 groups of this kind comprising 2 societies.

MISCELLANEOUS.

Besides the various types already cribed, others are gradually forming th selves. Two such were formed in 1912- One of them is that represented by Kumbaconam and Tinnevelly Co-operati Agricultural Societies Ltd., formed general agricultural purposes, such as h ing the members in the purchase of agri tural requisites. The other type is tha the Madras Salt Loaders' Society, cons ting of about 120 labourers, chi Panchamas, who have entered into a c tract with the Salt and Abkari Depa ment in the name of the Society to remo measure and load the salt at Salt Cota Madras, on to Railway trucks or for c sumption in the city of Madras.

O. T. GOVINDAN NAMBIAR, M.

THE SUFFICIENCY OF LOVE AS A LIFE PRINCIPLE

BY WILFRED WELLOCK.

IN the present article we wish to show the practicability of love as a complete life principle, how it operates so as to unify all necessary activities in an ideal life.

To assert that love ought to be the regulating principle of life is at once to take up a position that is diametrically opposed to that occupied by the Naturalists, of whom the nineteenth century has produced a large number. Naturalists insist that man is a unit of force in a world of similar forces, and that his relationship with those forces is determined solely by his desire to perpetuate his existence. But the spiritual idealist affirms that man is a spiritual being, a soul that craves fuller and grander realisations of life, and that seeks closer social relationships as a means to that end. By the former we are told that civilisation, not only has been but ever will be the product of strife, of vital and inevitable struggling for the means of existence, and that to give up such warfare is to give up life. To th love is foolishness, an illusion, an i which, if it be taken too seriously, lead to disappointment and death.

Now life that is healthy must alwa be something of a struggle; but it n not and ought not to be a struggle bread. In an advanced society fighti ought to be about ideas and princip against devitalising conventions, enslavi customs, crude notions; for every ideal must necessarily win its way victory through fierce opposition. An is usually the case in such warfare that fittest survive—the fittest ideas; the with truth on their side. When spiritu ends are in the field of contest it is rarely case that the physically fittest survive, Naturalists contend; who will actual survive depends chiefly upon a peop ideals, their conception of the Good. T Spartans, whose glory was their streng concentrated on making physically str

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men: hence they framed all their laws and customs so as to protect and encourage the creation of good soldiers. Brigands believe that the men of greatest cunning ought to survive: hence they do all they can to preserve and rear such. Europe during the Middle Ages believed in saintliness, and everything was done to make the production of saints possible. Nineteenth century England believed in aristocracy, consequently all its laws, customs and morals were fashioned so as to protect the well-born. The ideal of the twentieth century is democracy, a free, cultured, independent and happy people: hence the great modern outcry against inhuman laws, against autocracy, bureaucracy and the existing commercial system, etc. The human heart ever craves life; and from the beginning of civilisation man has had an ideal, has identified life with certain forms of well-being, whereby he has been led to believe in and do certain things and to disbelieve in and eschew others. Thus the laws, customs and "morals" of every nation have been established in accordance with its ideals. As we have so often said, man is an aspiring soul, a life-loving spirit who no sooner extends the boundary of his spiritual experience than he pushes forward the bark of his life into the virgin waters of newer and richer experience still.

Democracy, or the life of love, of spiritual relationship, is the ideal of the twentieth century; and the practicability of love as the root principle of life is assured by reason of the discovery of the human spirit, that fellowship is the highest form of well-being. Hence the object of the future will be to cultivate spirit, to multiply spiritual relationships.

But how can we show that this simple principle of love is capable of unifying all life's duties and activities, of causing or enabling every essential element to be brought into experience, and thus of leading to the highest life? For unless it can be shown that love will cause a man to develop all his powers to the utmost, to realise his entire nature and the maximum of life, we cannot expect it to be accepted as the guiding principle of life.

After all, this task is not so very difficult, as the conditions which make love possible also make work a delight, a joyous and spirit-producing activity—and with the work life that moral philosophers and religious teachers always had most trouble. In a spiritual world man derives satisfaction primarily from things; consequently work, which is the condition of spiritual relationship, will become a means of life, a source of pleasure and satisfaction. Where life is spiritual in its social relationships service is a delight, in that it produces the means whereby soul is linked to soul; it is also a means of the very highest culture. Work that is service, therefore, is productive of spirit both subjectively and objectively. Love sets the whole being aglow with a desire to express what is deepest and best in one's heart; and because its object is to beautify the earth and to elevate and gladden others, it quickens the spirit, fires the imagination, and puts an unfathomable suppleness and cunning into the fingers. The work which love prompts is a spiritual force which unites him that gives with him that receives.

But if love makes work a self-satisfying and good-producing activity, can it also find a place for those other activities—play and religion—in which mankind have ever found happiness and satisfaction? We believe it can.

Speaking broadly, we may say that life consists of three kinds of activities: Work, Play and Religion, or if we prefer to regard religion as a form of play, we may say that life consists of work and play, expression and appreciation. In order to attain the Good, work, play and religion ought to be completely unified, for all are absolutely essential, and in an ideal life a man realises true well-being both in and through them. Thus we ask: can love unify them? Did we but see life truly we should realise that work, play and religion presuppose and call for one another; that in regard to each mode of activity there is limit of indulgence beyond which it were foolish if not fatal to go; that to shut out any one of these modes is to impoverish the life as a whole.

But if life consists of three equally necessary activities, work play and religion, why should we say that love ought to be its governing principle? The reason is clear. Love prompts service, and service is the chief agency for creating spirit and spiritual relationship, which are the fundamental conditions of well-being in a democracy. Love must govern life because love through service creates the conditions of spiritual existence. Without love

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(providing there were no physical necessity) there would be no service, no work; indeed there would be no need for it, as service without the reward of insight, spiritual relationship, fellowship, etc., would be useless and foolish. Love creates a demand for work, and work creates a demand for play and for religion. Play, for instance, is to a very large extent the appreciation and enjoyment of things, art products, relationships which service or work produces; it is also life's training ground, the opportunity afforded for learning the deeper truths of life; while religion supplies the inspiration, the groundwork of faith which makes the work-life possible. Precisely what function these three modes of activity have in an ideal life we hope to discuss in later articles; for the present we will merely indicate them.

Work represents the more serious part of life and includes those activities which have for their object the satisfaction of human needs. It is because it is necessary, and must be done, whether we like it or not, that work is to be distinguished from play. But if we only knew, work, although its object is to produce things for the enjoyment of ourselves and others, is as spiritually necessary to a man as play, although, and in a quite different way, it ought to be as enjoyable. If a man never does anything seriously, never serves others with all his power and might, he will never understand anything clearly nor enjoy anything well; for the power to appreciate is created by the effort that is made to produce and create. Thus the man who works badly will play badly. In an ideal life to work is to serve; and to serve spirit is to understand and appreciate spirit, to have a large sympathy for men and beautiful relationship with him.

Play, on the other hand, is free, joyous activity, that which we do for our own pleasure. As the word implies, play is for pleasure and is an essential part of life. Were life all work it would become drudgery; would lose all its tone, colour and meaning. In play a man steps into the realm of joy and beauty, realises what a beautiful world he lives in. Play rejuvenates the spirit and gladdens the heart, and besides freshening the mind with change, equips it with new ideas. Thus pleasure puts buoyancy into life and makes finer expressions possible. For play includes the appreciation of art, and art the quintessence of life. In art, as in altogether, a man feels the glory boundlessness of life, and is prepared new efforts of self-expression by means the inspiring thoughts and ideas of art, Art is the white light of the idea, wh guides and reveals to him the loveline of life, and the way of truth; it is the cry tal stream which quickens the heavy sp as with new life. But for the idea best art has neither message nor me ing. Thus the best play presuppo and calls for work, in the same way t work presupposes and calls for play. as work without play is drudgery, so p without work is ennervating. A man c not play unceasingly to advantage; to able to enter into play with enthusiasm must produce something. As in regard most things so in regard to play, unl there be a real need there can be no t enjoyment. Pleasure is illusive, and w it is sought as the sole object of life nauseates, slays the spirit. The idle life the rich and well-born is attractive to t thoughtless, but to the thoughtless only for the wise look deeper than the surfac and know full well how barren and uns tisfying the unproductive life is. "Society life produces an abundance of glam and fever and is able to persist by fann up all sorts of puny little flames; but it a dreary existence at best, yielding lux but not contentment, pleasure but peace, excitement but not satisfactio And as work that is service calls for p and makes it a joy and an inspirati wholesome, thrilling, sweet, so true p calls for work and makes it a deli vigorous, personal, telling.

And as work and play presuppose another, so do they both presuppose re gion. It may be possible to dispense w religion in the same way that it is possi to dispense with work or with play, t the fact remains that religion is indisp sable in an ideal life. For after all, world we live in cannot be fathomed reason, being just a world of phenomen fleeting, transient, full of change: and have to face this simple fact that a seri minded man cannot rest satisfied with sc scraps of knowledge concerning the w and wherefore of his being as his p mind can supply. The heart of m demands more certainty than science give: hence the need of faith. Religi

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gives certainty with respect to many vital matters upon which science has nothing to say, yet concerning which man must believe something. Thus religion gives rest and stability to the mind and heart by the assurance it offers on ultimate questions, and so enables life to be conducted with confidence. By means of religion the deficiencies of reason and knowledge are overcome, for religion is the groundwork of faith in which knowledge and the life of sense find their true compliment and support. Religion is the vindication of truths which man cannot prove but must believe.

To realise the highest life, therefore, it is obvious that work, play and religion must needs be unified, regulated by means of a principle, so that each mode of activity may find its true and rightful place in the scheme of life. If excess occurs in any direction the tone of the whole life will fail. Too much play will make the spirit heavy; too much work will lead to depression; too much religious contemplation will put out the fire of love and sympathy. It is also obvious that the regulation necessary cannot be made from the outside, by any person or instruction; as no set of rules can possibly do what insight can. Some sort of principle is therefore required; and such principle we affirm is love.

We say that love ought to be the guiding principle of life because love implies and demands service; and service is the means whereby spiritual relationship between men is cultivated. It is quite impossible to live spiritually unless we serve; for spirit is such that it can only live and grow in an atmosphere of love. Thus the first care of the spiritual idealist will be to serve and thus to make love the controlling principle of his life. To serve spirit, that is to work. But the service of spirit is really the creation of spirit, for service provides the means of spiritual development. So that the more and better we serve spirit the richer and more beautiful shall we make the world of our habitation. Thus while work, play and religion are equally necessary in an ideal life, without love they are all comparatively valueless. Love is the magic force which starts the process from which true life issues.

The teaching and life of Christ support this view. The central fact in Christ's life was his mission, what he tried to do for the benefit of mankind as the outcome of love. Christ did not despise pleasure, indeed his life was full of the sweet pleasure of fellowship. But such pleasure was the direct outcome of love and service. Christ served, and having done that he was able to enjoy fellowship with those who had accepted his message, or for other reasons had come to love him. It has been the custom of the Church to emphasise the sorrows of Christ and to forget that Christ was all along deeply loved of a large number of friends, converts and admirers, and that he practically lived on the charity of his friends. And Christ was able to do this because it was in accordance with his ideal. He practised what he preached. He eschewed earthly possessions and took no thought for the morrow, what he should eat or drink, or wherewithal he should be clothed. Christ simply served, and trusted the people whom he served for the rest: for food, clothing and shelter. Once Christ had served the community as a carpenter; but the world was wanting a teacher, so he left the carpenter's shop and went among the people to teach them, to reveal to them the deep things of life. To the people he gave heavenly manna; in return the people gave him earthly manna. Wherever Christ went mutual love and service became the order and rule of life.

Service without play cannot be ideal, but it may yield satisfaction nevertheless; but play without service is neither ideal nor satisfying. The man who has served well has a right to expect satisfaction; and he will get it; but the man who does not serve, though he get some quick-fleeting pleasure will never get satisfaction. Service is the condition of true play. So that while work and play are both necessary and really call for one another, they are not equally fitted to guide and control life. It would be fatal to work, and thus to well-being, to try and regulate life by the desire for pleasure, for pleasure is of such an alluring nature that it is difficult to know when one has had enough, when it is time to give up the search for it and to turn for satisfaction elsewhere. It is because work demands effort, courage, persistency and purpose that it is to be regarded as the foundation of true well-being, and that love ought to constitute the regulating principle of life. It is just because work is hard, demands thought and persistent effort, that it tends to be

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shirked, especially by those who do not realise its spiritual value; consequently our life-principle ought to be such that it will make us pay due attention to the most important things.

If love be made the guiding principle of life, it will create a demand for both play and religion, and will make a place for them to the extent that is needful. So long as a man's spirit is full of life, and work is a delight, it is well that he should work, but when his enthusiasm begins to wane, and his strength to fail, it is a sign that rest, recreation and inspiration are needed. And with a little reflection a man may always know the kind of play that will be most enjoyable or profitable to him at a given time. And when one has been refreshed and strengthened by play and religion one will then be ready and willing to obey the call of love, and serve.

What is wanted then in order to attain the ideal is love. When true spiritual love manifests itself in the human heart there arises a passionate longing to serve others; and in the service of others the true life of the spirit begins. To serve and be served by others is the substance of all good. And, as love begets love, so the spirit of man, in and through service, beautifies and develops, nay, becomes wholly transformed, both subjectively and objectively. Without love there could be no spiritual world, for love is the attribute and sign of spirit, the principle of its growth. Thus to love is to create the spiritual world; to help chisel mankind into finer and nobler forms; to love in the fairest of all possible worlds. The first great duty in life therefore is to let love deeper, and then to ascertain how we can best serve our fellow men.

Once embarked in the service of spirit, progress and the attainment of the Good are sure to follow. Thus happiness depends upon good service; but service will always be good where love is. A man never does shoddy work for anyone he loves. It is only in countries like England, Germany and the United States, etc., where, owing to the love of wealth, work is so divided up that each man has simply to work at a single mechanical process, and for a wage, paid to him by a materialistic, self-seeking employer, that work is impersonal, uninspiring, drudgery, and a disgrace to civilisation. All work ought to be stamped with the personality and character of the person accomplishing it; but it can only be such when it is prompted by love. To serve as love demands, a man must equip himself with the necessary education, must possess that assurance and buoyancy of mind which religion gives, the inspiration and purposiveness which come from a study of good art; the health and vigour both of mind and body, which arise from conformity with the simple laws of nature.

We are compelled to admit, however, that the conditions necessary to a perfectly balanced life only exist at present with respect to a small minority of mankind. So many people are idle, and wealth is so unevenly distributed, that the great majority of mankind find it quite impossible to live ideally; that is to spend as much time and money on art and recreation, etc., as they really feel necessary. But the point I wish to emphasise is that however badly balanced in this respect our life may be, it is still better to live by love. If it be hard to work with a spiritual motive when one's body and mind are over-taxed, it is still less hard, but withal debasing to work with a selfish and materialistic motive. No matter what the conditions are under which a man labours, if a spiritual ideal be abandoned for a selfish one, he will, in consequence, be a worse man in every respect; for while he may get a little more money by being selfish, he will have infinitely less satisfaction. To such a man the best art will be meaningless; for how can a man enjoy what is spiritual in his play life when he is dominated by selfish motives in his work life? The abandonment of an exalted spiritual principle may lead to material success; but it will be at the expense of character and personality, even of the power to perceive and appreciate spiritual reality. To live selfishly is necessarily to become depraved, to lose the power of responding to spiritual influences, of experiencing rapture and delight in the presence of the thousand beautiful things which inspire the enlightened. Under all conditions it is possible to live spiritually. Every man has got his life to live somehow; and under whatever disadvantages he labours nothing can compensate for the neglect of living it well. This is a truth that cannot be too often repeated. A spiritual life is the best under all circumstances, the most satisfying and the most complete. The conditions of true well-being are universal and inexorable.

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for no man can escape from the demands of love with impunity.

Spiritual life is the best life: but how few realise it? This is because we have not been taught to think about life. The need of the hour is moral enlightenment, knowledge of the meaning of life. It is because of ignorance that men and women pursue a life of idleness and luxury, allow themselves to be converted into machines for the production of wealth. What we are needing is a great spiritual awakening. There are many indications that our age is on the borderland of a new life, a new spiritual kingdom: just a vision of the spiritual efficacy of love is all that is needed in order to transform our modern society into a vast brotherhood. In the Middle Ages a vision of a beautiful spiritual life came upon Europe, and the result was that thousands of rich people forfeited all their possessions that they might attain it. And what was done centuries ago can be done again to-day, and will be, we believe, before many decades are past. The love of wealth and luxury are narrowing our horizon and obscuring our vision, and nothing but a new and vital idealism can awaken us out of the hypnotic sleep into which we have so unmistakably fallen. When the time of awakening comes, the rich will do what they did of yore—give away their superfluous wealth to those who need it, and so help to rejuvenate and spiritualise the whole earth. This may seem amusing and impossible to many, the day-dream of an irresponsible imagination; but it is not. Love is life, and life is irresistible; so that the demands of love must ultimately be satisfied. In a spiritual world the rich would have absolutely no use for the enormous wealth they now hoard up or ruthlessly squander; so what is to hinder them from distributing such wealth when they know how to make it the means of producing rich, pure life? when they have accepted a spiritual ideal? Wealth is for life; but it is only in a spiritual world that it is made to produce life. To discover and love man as a spiritual being is to reconstruct one's theory of values; it is to reform one's entire conduct and thus to create a new heaven and a new earth.

Life ought to be spiritual all the way through: not simply in the evening, or at Divine Service, but at noon-day, in the market-place, and in Human Service. If spiritual life be unknown of any class as a class, it is surely to the rich; for love and great riches cannot exist together. Christ was only uttering a truism when he said that the rich man could not enter the Kindom of Heaven. To possess great riches while millions starve, spiritually if not physically, is an acknowledgement of spiritual impotence and spiritual blindness. If we live at all it were far better to live deeply, heroically, originally and spiritually. Ten years of true life, of heroic, spiritual endeavour were worth seventy years of hum-drum existence. And the man who serves well his fellows will surely eat the bread of life, know the joys of love, find true peace and a full satisfaction at last.

For the most part life to-day is divided up into compartments, each of which is governed by its own set of laws, or customs. Thus in many cases we find that a man's business life is wholly cut off from his political, moral and religious life, and would be contradicted by what he professes in those other capacities. To-day, for instance, morals are held to relate to the things one does in leisure moments, and not to what one does in the serious hours of business. How ripe is the present time, therefore, for a drastic reform of life, for the establishment of a grand and exalted spiritual idealism whereby life might be unified, deepened, intensified!

Granted the acceptance of an adequate ideal, the working out of details can safely be left to the individual. Every man ought to have the right of governing his own life, of expressing himself in his own way, for what we want is vital and original conduct. Given an adequate ideal and principle of guidance, reason and aspiration will do all that is necessary. By revealing the world of spirit, and demonstrating the superiority of spiritual over physical life, the way had been opened for the laying of life on a firm foundation. But how precisely a man shall build upon that foundation, what sort of superstructure he shall erect, must be decided by himself, as it were better in the interests of his own well-being, and indeed that of the world at large, that he should do so.

Thus we maintain that love is the principle whereby life ought to be governed. Through it the ideal life is to be attained, the highest well-being realised. Love brings order and coherency into life, unifies all the elements necessary in and to

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an ideal existence. Thus the spiritual idealist, working through love, finds an adequate place for every necessary and life-producing activity, and realises happiness and satisfaction in and thr everything he does.

SHRI VIJAYA DHARMA SURI:

A JAIN MASTER OF THE PRESENT DAY.

[*Translation of an extract from a French Miscellany penned by Dr. A. Guerinot, Pa*

IN the note which I contribute to the esteemed series of Jain works published at Benares under the title of "Shri-Yashovijaya-Jaina-Grantha-Mala," I have only been able to give a rough outline of the promoter and director of that collection, Vijaya-Dharma Suri. By his ideas and his works this master appears to be of a personality the most peculiar and the most interesting among the Jain community of the present day. His Holiness Shastra-Visharad Jainacharya Sri Vijaya-Dharma Suri, Pontiff of the Vijaya-sakha of Tapa Gachha, was born in 1868, in the village of Mahuva in Gujrat of a family of Vaishyas belonging to the clan of Shrimalis. His father was Ramchandra and his mother Kamaladevi. He himself received the name of Mulchandra.

In his infancy he learnt only Gujarati and occupied himself with the commercial affairs of his father. But from the beginning his mind and his inclinations led him towards religion. His parents did not put any obstacle to his propensities, and in 1887 with their permission, the young man, then 19 years old, was initiated as a Jain monk of Tapa Gachha at Bhavnagar by a Sadhu of that town, Vriddhichandraji, who had acquired a reputation high and well-deserved on account of his knowledge and moral virtues.

Vijaya Dharma (this was the name which was conferred on him on his entering the monastic life) began the study of the Sanskrit and Prakrit languages. He made a good rapid progress. In three years he acquired a profound knowledge of Jain doctrines and went deeply into the other systems of Indian and Western philosophy.

Now his public religious life comme At the close of 1893 his life took a de turn. He left Bhavnagar and made first Chaturmas, that is, his first so during the four months of the rainy se (July to October) at Limdi in Kathia From this moment he established his r tation as one of the best recognised Masters of the present day. A large ass bly of hearers, whether adepts in Jainism not, rushed to his lectures and his sermo and he made several converts, especi among the learned and distingui classes.

During the years which followed sojourned at the most important tow Gujarat and at other places in the C Provinces and in Bengal. He traverse largest part of Northern India. visited all the places of Jain pilgrimag much from the point of view of an anti rian as of a religious man. Archaeo specially Jain antiquities, interest hi much as the Jain doctrines themselves, perhaps there will be occasion some da publish the researches and the observa he has made in this branch of science.

In 1896, in spite of all sorts of diffic Vijaya Dharma Suri restored the Sanc of Kanakpur and in 1897 of Upan which became one of the most freq places of pilgrimage. He moved in creation of various institutions or ass in their establishment, specially i different towns of Gujarat. It was that in 1901, he established the Lib which bears his name at Biramgaon.

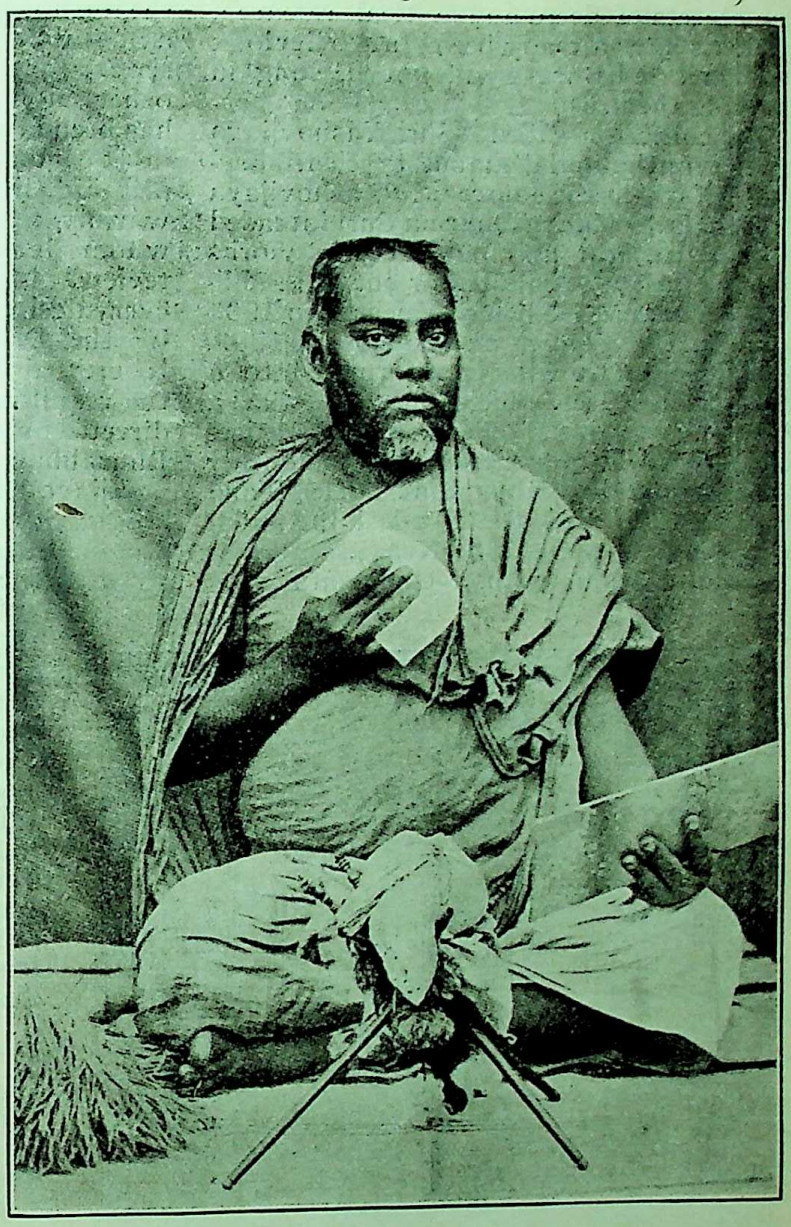
Up to this time, however, he had no ceeded in the important project whi had formed long ago, namely, to esta

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some sort of scientific College, where the young Jains could study, free from all wordly anxieties, the history of their community, and also devote themselves to the study of Hinduism and Buddhism of which the doctrines have been discussed with so much penetration and knowledge by the Jain authors of the middle age.

It is by this means that Vijayadharma Suri has always thought of restoring to Jainism the lustre it had before both in literature and in art. His wish is that this religion should count, within its fold in the future, broad minded and distinguished representatives like Hemchandra, Yashovijaya and other masters. Intelligent men are not wanting for this task; but it is necessary to mould them, to inculcate the critical methods of modern and Western science, of which latter Vijaya Dharma is a zealous partisan and in which he admires the constant efforts made for pure truth. For him the work which is pressing is a work which consists of education, of discipline and especially of encouragement.



Vijayadharma-Suri.

This work is in course of accomplishment. After having overcome difficulties of all kinds, as much moral as natural, Vijaya-Dharma Suri had the joy, in 1903, of establishing in the sacred and learned city of Benares, the institution which he had in view. It is Shri Yashovijaya Jaina-Pathshala, designated after the name and in honored memory of the celebrated logician of Tapagachha, Yashovijaya, who died in 1745 V. S. or 1689 A. D. Vijaya Dharma was, in this work, assisted by the rich and generous Jains of Bombay, whose names it is fit here to recall: Virchand Dipchand, C. I. E. and Seth Manilal Gokulbhai.

Yashovijaya Pathshala is of course a College for the Jains. But it is very liberal in spirit. It accepts and receives not only the members of all sects of Jainism but also adepts of other religions without any distinction of caste and creed. A large library bearing the name of the celebrated polyglot Hemchandra: "Suri Hemchandra Jnan-Bhandar," has been annexed to the institution.

Vijaya Dharma himself assisted by the oldest of his disciples, Indravijaya, directs the scientific work. It embraces the study of Sanskrit, Prakrit, Pali, Modern Hindi dialects, and the principal European languages. Side by side with the Jain doctrines, the other systems of Indian Philosophy, the Brahamanical and Buddhistic works, are

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also objects of deep and critical research. Students have already been sent to Ceylon; and Tibet and Burma will not be long in receiving them.

The collection called "Shri Yashovijaya Jaina grantha-mala" manifests scientific activity of which the source is "Yashovijaya Pathshala." Vijaya-Dharma Suri intended to bring to light and publish Jain works which have been neglected or buried in oblivion. The series which commenced in 1904 counted 16 volumes at the close of 1909. At this time it was transformed into a monthly periodical which appears regularly. From time to time, however, other treatises were edited in addition to the monthly publication. It is thus that in 1910 and in 1911 appeared the Upadesh-tarangini of Ratnamandra Gani and Nyayasamgraha Hemhansa Gani, with a commentary by the author himself. In reality the Yashovijaya Jaina-Granthamala comprises two series; the one is periodical and the other non-periodical. This publication has been favourably received, as it deserves.

It has now found its way into the principal libraries of Europe. It has been warmly appreciated by the Indians, for whom it offers established texts with review. It has besides been printed with every desirable care and even with elegance by the Dharmabhyudaya Press, especially erected by Vijaya-Dharma Suri to meet the requirements of his institutions and directed by a clever Manager, Harakhchand Bhurabhai.

Vijaya-Dharma Suri does not confine himself to Yashovijaya Pathshala. He is an assiduous propagator and when he so wishes a formidable polemic. In the course of his tour in Bengal in 1907 he had enthusiastic admirators. His lectures in Calcutta specially stirred the wealthy among whom he acquired many disciples. In 1908 his merit, let us say his renown, received the official recognition in the enviable title of Shastra-Visharad Jaina Acharya, which was unanimously conferred upon him by the Pandits of India, under the presidency of His Highness Maharaja Jagat Prabhu Narayan Singh Bahadur G. C. S. I.



Dr. A. Guerinot.

Vijaya Dharma naturally enjoys a high authority among the Jains. In 1909, he was selected to represent his community in the first Congress of Religions in India which was held at Calcutta. He read on this occasion his Jaina-tattwa-dig-darshana in Hindi which was shortly after published and which extended his reputation still further. The year also he was again deputed to the second Congress at Allahabad, where he read another essay, the Jain-siksa-dig-darshana. He loves these rapid exhibitions which he brings precise matter and great clearness. It is true that in these latter months he has again published all in Hindi, Ahimsa-dig-darshana, Purarth-dig-darshana in addition to those aforementioned. All of

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small works will shortly be translated into English. These however do not prevent their author from undertaking larger and more difficult works, as for example, the edition of Hemchandra's Yoga-shastra, which is published in Bibliotheca Indica.

Let us say in conclusion that with the substantial help of the Maharaja of Benares, Vijaya Dharma has just founded in that town a Pasushala or a hospital for animals (Panjarapal). It is the first of its kind in the United Provinces.

From the point of view of morality Vijaya Dharma Suri represents the 'sadhu' in the full acceptation of the term, that is to say, a monk adhering religiously to the rules of conduct prescribed in the sacred scriptures, and keeping constantly in view his own spiritual progress and that of others. Thus is he the object of the highest veneration in the eyes of his co-religionists and specially of his disciples, who call him briefly 'Muni Maharaj,' somewhat equivalent to 'the great ascetic.'

But with him asceticism does not dispense with actions. A man of clear and thoughtful decision and of firm will he always brings with him a stock of energy, indefatigable and dauntless, to the realisation of his projects. Thus he knows no failure.

With regard to science, Vijaya Dharma Suri possesses such a vast and profound knowledge of Jain religion and Philosophy that he has become the master who is most frequently consulted in matters of controversy—the master who is almost infallible. European savants themselves appeal to his light. He shows them the greatest good will and accords to them a cordial welcome when replying to their queries for elucidation on abstruse matters or when sending them manuscripts or aiding them with his erudition.

S. ANRAJ.

THE KURMIS OF MANBHUM

THE Kurmis are the most numerous of all castes in Manbhum. Out of a total population of 1547576 in this district as returned by the census of 1911 the Kurmis number 291671 thus representing 18·8 p. c. of the total. The census returns for 1901 show the number for Kurmis to be 241006 out of a total population of 1301364. Thus it is evident that while in the ten years from 1901 to 1911 the general population of this district has increased by less than 19 p. c., the Kurmis have increased by 21 p. c. This is a sufficient indication of the prosperous condition of this caste.

The males among the Kurmis nearly equal the females, the former numbering 147578 against 144093 of the opposite sex. The province of Behar and Orissa contains 1313832 persons of this caste, while Bengal, as at present constituted, contains only 176779. It may however be noted here that authorities like Grierson and Risley agree that the Kurmis of Behar are a distinct caste from the caste bearing their name in Manbhum.

It is out of place to discuss here at any length the various authorities shewing the ethnological differences between the Kurmis of Behar and of Manbhum. For our present purpose it is enough to note that the Kurmis of Manbhum are short, black and sturdy and present striking physical resemblances to the Santals and the Bhumij who live around them.

There is close social affinity between the Kurmis and the Santals. The Santals, who are very particular about taking meals cooked by any one outside their caste, take rice cooked by the Kurmis. The Kurmis on the other hand, though they are far in advance of the Santals in social position and adoption of Hinduism, consider it to be a social duty to employ Santals to carry their loads of sweetmeat at a marriage-feast. In fact the Santals say that they and the Kurmis are descend-

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ed from a common father but different mothers.

The Kurmis of Manbhum call themselves *Mahato*, which epithet in the Kolarian system of village organisation denotes a headman corresponding to the *majhi* of the Santals and the Sardar of the Bhumij. It is believed that in days gone by the Kurmis were entrusted by the Santals with the collection of revenue or *Mathut* and thus they came to acquire their present title.

The traditional cradle of the caste is Sikharbhum, an easterly *parghana* (fiscal division) of Manbhum. But the intelligent and educated men among the Kurmis appear to have succeeded in discovering their connection with the Kurmis of Behar. They say that the ancestors of the Manbhum-Kurmis lived in the districts of Patna and Gaya in Behar, and were one race with the Behar-Kurmis. Once upon a time, according to the last tradition a Mahomedan general attempted to dishonour their women. The Kurmis in a body took to flight hotly pursued by the Mahomedan army. They then reached Sikharbhum at a time when the Santals were preparing to sacrifice pigs to their favourite god *Dharmadeva*. The Kurmis in their extremity joined these Santals, and in their turn prepared for sacrificing pigs to the Santal deity. The Mahomedan general, who hated the very sight of a pig, became annoyed ; and gave up his pursuit. Thus it is that the Kurmis lived among the Santals, and imitated their manners and customs in all things. The Kurmis of Manbhum, according to this tradition, became in this way detached from the main body of their caste and have ever since lived in this exile treating their benefactors, the Santals as younger brothers. Gradually from Sikharbhum the various branches of this caste scattered themselves over different parts of the districts of Manbhum, Singhbhum, Bankura and Midnapur.

That the Kurmis are a late recruit to Hinduism will be amply apparent from the fact that they do not need the service of a priest at marriage. The essential part of a Kurmi marriage consists of *Sindurdan* or painting the forehead of the bride with vermilion paste, placing an iron bangle on the forearm of the bride, and the music of the females. A paste is prepared of vermilion with oil or clarified butter (ghee) on a leaf of *Sal* tree. The bridegroom is ma to touch the paste with his foot. A wid ed woman of the caste then takes the pa and with it annoints the forehead of bride. The men of the caste present on occasion cry 'Hari bol'. This comple the *Sindurdan*. With this formality solem ly gone through the pair become man a wife.

Like the women of other Kolarian tri the Kurmi women are exceedingly fond music. On a nuptial occasion they s their simple songs with such solemnity a earnestness that they seem to forget th selves in the glee of their heart. The so which they sing from sunrise to sunset a from sunset to the next sunrise are ofte a few simple words joined together wi no great grammatical skill, conveyi little sense and far less poetry. A fe specimens of these songs may be gi here.

(1) Hārdī hārdī púrā Pátnā
Agúrú chāndāná

Meaning : The town of Patna is full turmeric and sandalwood.

(2) Hánsli náhí mëlë
Pôddár ghar më rë
Chhôtô rání balê
Rájá dūr më rë
Bálá náhí mëlë
Sekhrá ghar më rë
Chhôtô rāní balë

Meaning : Necklace cannot be had the house (shop) of the jeweller. T little queen (bride) says, "Oh King (bri groom), leave this place.

Bangle cannot be had in the house (shop) of the goldsmith. The little qu (bride) says, "Oh King (bridegroo leave this place."

(3) Sheshāl rāt
Shônár Kūkrí dákëgô.
Chalō Kōnyá
Apanër dës gō.
Thama na he ohë Kōngār
Bápūke tō dāndābāt Kōri gō.

Meaning : The night draws on to close. The golden cock is crowing.
(Bridegroom says Start, O bride, for your own h

Bride says, Wait, O King's son (husband) Let me (first) bow down to my father.

On return to her husband's house t bride is greeted with the following songs

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(4) Aōyítë jáōítë
das kōs path.
tōr máyâ bápë dhání
Kháitë náhí del.

Meaning: In coming to and going from your father's house) (one has to walk) twenty (long) miles, your parents (however), O dear woman, did not give a dinner (to our men).

(5) Aōítë jáōítë
dás jōrá jūtáyë
Kheyāí gël
Tōrë lāgín, dhāní.

Meaning: In coming to and going from (your father's house) ten pairs of shoes became torn. And all this (trouble) (only) for you, dear woman!

In each *perghana* there are two headmen among these Mahatos known respectively as the *desmandal* देशमण्डल and the Maharai (महाराय). Any man in the family of a deceased desmandal may be appointed by the Zemindar of the perghana to discharge the functions of this office. The Zemindar has however no hand in the appointment of the Maharai. The oldest man in the family of the previous Maharai is generally recognised by the Kurmis as his successor. These two officers preside over all social deliberations of the Kurmis. The fines realised from social delinquents and persons driven out of society for misdeeds are divided between these superintendents of social discipline. Besides a share in these fines the desmandal levies a toll of half an anna per family every year within his perghana. He moreover gets 1¼ Rupee at every divorce or dissolution of marriage.

The marriage tie is as easily broken as it is contracted among the Kurmis. Any of the parties, the man or the wife, may on such grounds as ill-treatment or neglect procure a dissolution of marriage. The simple formality to be gone through at a dissolution consists of the delivery of the iron bangle given at marriage to the husband and the rubbing off of the vermilion paint from the forehead of the wife. All this has to be done overtly and at a public place in the presence of the village elders. This done the divorced woman may take a new husband at her pleasure. Sometimes however a divorce is followed by a criminal case, though it seldom leads to a civil dispute.

The more enlightened among the Kurmis have just commenced in Bankura and neighbouring places to invite a Brahmin priest to officiate at a marriage. A marriage thus contracted can in no case be dissolved; and even a widow, whose marriage was so contracted, can not take a second husband. The practice is however an innovation and is confined to only a few leading families. The bulk of the people are averse to it.

According to the traditional law of the caste a daughter never inherits properties left by her parents. The nearest agnates of the deceased take in preference to daughters. In our courts of law, however, the rights of daughters are being steadily recognised. By an indiscriminate application of the Hindu law of the Dayabhag school our law courts find for the daughters, though like other Kolarian tribes the Kurmis as a class cherish a strong feeling against such succession.

The Vaishnavs of the Nadia school are the religious preceptors of the Kurmis. It is believed that these disciples of Chaitanya carried to the Kurmis the gospel of Hinduism. The thanks of the Hindu society are due to these religious teachers, for they it is who have stopped the wholesale conversion of these and the neighbouring people to Christianity. The Vaishnavs, it seems, have a greater religious hold on these Kurmis than the priests of the Brahmin caste, whose service is absolutely needed only at a *Sraddh* ceremony. The excommunicated Brahmins from the neighbouring provinces of Bengal and Behar officiate as priests in Kurmi society. These Brahmins have not as yet formed themselves into a separate caste. This is a sure indication that the connection of this caste with the Brahmin is only of a recent date.

Traces of totemism are visible in the division of the caste into septs. The sept or *gotra* of a Kurmi generally denotes some natural object or animal held in special reverence by the sept bearing its name. A Kurmi is not allowed to marry in his own sept or *gotra*. The following are the most important septs among the Kurmis of Manbhum.

1. Kesaria (from Kesar, an edible root)
2. Dumuria (from *Dumur*, a kind of fig)
3. Tiruar (a kind of bird)
4. Kethiar (from Kethia, a kind of cloth)
5. Sankhwar (from Sankh, a conchshell)
6. Banswar (from Bans, a bamboo)

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7. Banwar (from residence in *ban* or jungle)
8. Jalbanwar (from *Jal*, a fishing trap)
9. Chhanchmutruar (from Chhancha, the eaves)
10. Guliar (from Guli, a earthen ball)
11. Kanuria (the name is derived probably from the name of some place which cannot however be now traced).

The principal festival of this caste is the Karam, celebrated on the eleventh day of the waxing moon of the month of Bhadra (August-September). The other festivals more or less respected are the *Dharm pooja* and the *Gobardhan pooja*.

The Kurmi-mahatos are as a cl given to agriculture as their sole me of livelihood. They are sober, painst ing and law-abiding. The mahato always a peaceful citizen, an industri agriculturist and a firm clearer of t jungle. The Kurmis are as a class mor literate than the other Kolarian tribes the district. With their growing intellige the members of this caste have been try hard to reform themselves and to br themselves into closer touch with Hi society.

HARINATH GHOSE.

LAND SYSTEM IN INDIA

BY PRAPHULLA CHANDRA BASU, M.A., B.L., FELLOW OF THE ROYAL ECONOMIC SOCIETY OF LONDON AND MEMBER OF THE AMERICAN ECONOMIC ASSOCIATION.

THE Indian system of land tenure is an entirely novel one. It cannot be identified with any known system that is found to prevail anywhere on earth. Roughly it may be divided thus :

(1) Zemindary, which again is of two kinds—
  (*i*) Permanent and
  (*ii*) Temporary ; and
(2) Ryotwari.

In (1) (*i*) there is a landlord who is vested with all the proprietary rights in land, subject to the public demand by the state. This public demand is, in certain parts of the country, *e.g.*, Bengal, certain parts of Madras and Benares, fixed permanently. The fixity is not as to rates as might be supposed or thought reasonable. The total sum that can ever be demanded by the state was fixed in perpetuity in the year 1793 by Lord Cornwallis, the then Governor-General of India. In the others (1) (*ii*) the landlord is sometimes solely responsible and at other times responsible jointly with many collaborators in the work of agriculture, for the payment of what is conveniently called land revenue. There is no fixity as to the sum nor exa even as to the rate. But it is variable the end of 20, 25 or 30 years, as the c may be. There is a re-valuation and a assessment.

The second heading in the classificat the Ryotwari, prevails in the gre part of India. Here a sort of theoreti dualism exists as to the proprietary r in land. The state is declared to s the right with the ryot, the tenant that, theoretically speaking, the t together constitute the whole of wh landlord possesses elsewhere. The st after a new assessment every 20, 25 30 years, fixes the land revenue for term. This demand of the state is auth tatively announced to be never more 50 p. c. of the net economic rent der from the land, after making allowance the increase due to improvements made the cost or initiative of the ryot, the a cultivator of the soil. The land in this is divided into small cultivable groups given over to the ryots. There is, in most all cases, a certain limit bey which no one individual can own land.

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The area covered by each system stands as follows in the year 1911-12 :

(1) Zemindary 1		(2) Ryotwari
(i) Permanently settled 121,865,000 acres.	(ii) Temporarily settled 200,635,000 acres.	285,633,000 acres.

So that the temporarily settled districts cover altogether about 486,268,000 acres, out of a total of 608,133,000 acres, or in other words the proportion is 80 per cent.

The above classification has been made from the standpoint of the ownership of the land,—who is the proprietor. But we may base the classification on the permanency or otherwise of the land settlement. Thus:

(1) Permanent settlement which corresponds to 1 (i) in the former classification.

(2) Temporary settlement which again includes (i) Zemindary corresponding to 1. (ii) in the former, and (ii) Ry otwari—2, above.

It will be seen from the above general review that except in Bengal and certain parts of other provinces, the system is practically what is called Nationalisation of Land. We shall deal with this later on when we come to each system separately.

Nationalisation of land has many theoretical advantages and has been advocated in various forms by many eminent economic writers, *e.g.*, John Stuart Mill in England, Henry George in America. The most important and cogent argument in its favour is that of the "Unearned Increment." The increase in the value of land due to the general social progress ought not to be appropriated by the owner of the land, since he has not contributed anything to bring it about. It looks like "exploitation." The state, the organic unit, as the representative of the society, ought, in fairness to be given the benefit of what it has helped to develop. Another argument in favour of land nationalisation is said to be that the state can become the largest landlord and hence make permanent improvements in land on a very large scale, that are beyond the means of the ordinary cultivators, and further that it can set the model to the farmers.

However plausible the theory may sound, we are bound to say that it has been a mere theory, inspite of every endeavour to bring it to bear upon actual practice. Not even the wildest socialistic movement that has had any practical aspect, advocates the immediate adoption of the system as an institution in the national economy of land settlement. If we look to the more advanced countries, we nowhere find any such system actually existing. The reasons, we believe, are obvious. And in connection with India none of the objections seem to be attenuated to any extent.

In India the nationalisation of land was effected at a time when the boldest theoretical advocate of the system in Europe could not have conceived the idea of actually introducing it at once. In other lands it is still on experimental operation. But what of that ? India has got it as an unalterable established national institution.

Then, again, the tendency under this system is to make the government irresponsible and oftentimes reckless. The value of land in an old country goes on increasing and with it necessarily the realised revenue. A government that gets an increased income so automatically, with such certainty and at the same time without any relation to its financial needs, has a very great tendency to extravagance. In public finance, as distinguished from private, the income is raised with reference to the expenditure. The expenditure is submitted and criticised not for its own sake, but in connection with the ways and means of raising the revenue. Where, as in India, there is no effective criticism as to the raising of the revenue, which is done so mechanically, the expenditure is forced to the absurd position that it feels bound to increase on the same scale. And in India, it may be noticed, the revenue raised from the land forms a high percentage of the total income.* Moreover, the Legislature frames and passes the budget, while the land revenue does not depend a bit upon the Legislature. It is entirely at the discretion of the executive. And the reader may well remember that the executive is, in India, the bureaucracy.

Then again even if it be tenable that the unearned increment can and should go to the government as the representative of the society, in what sense can it be maintained

* The percentage is exactly 38·5 if we take the figures of the year 1911-12.

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when the government is manned almost entirely by an alien people, with no controlling guidance by those connected with the land? Where in the government machinery can be found that responsibility which can grow only from the vesting of interest?

It may be posited in answer that as surpluses grow from year to year owing to the increased land revenue, the state may relieve the people by lightening the burden of taxation in other lines. But that cannot be done directly, you cannot reach exactly the same classes. In India there is not that universal consumption of particular commodities, the tax on which can be remitted with a view to distribute the advantage secured thereby over the majority. Indirectly, of course, it can be attained, for example by organising vast sanitary works of which there is very great scope in India, introducing primary education among the illiterate, and other works of popular benefit. But no, these require urgings, and there is not, nor can there be anybody to urge from the side of the people who can make himself effectively heard and obeyed. The system tends to be essentially uncritical. Hence the budget year after year moves in the stereotyped channels determined by the fixed ideas of the bureaucratic intellect. The military expenditure was growing at a terribly increasing rate, and now the rate is not so high only because it cannot absorb more. In education the yearly return shows indeed an increasing sum spent. But the details reveal that the inspecting staff and such other 'accidentalia' appropriate the heaviest part, the teaching staff remaining almost where it was. (I am here not talking of the highest University education). Perhaps the intensive culture of the intellect is preferred by officialdom to the extensive. But they ought to know that a new country (India is educationally so) needs extensive culture more than the intensive while the process of intellectual reclamation is going on. Or, shall we say that nepotism has a hand in it?

A further disadvantage in India arises from the fact that the government po... with regard to land revenue as enuncia... does not find adequate expression thro... the defective administrative machine... Mr. Gokhale and others made a systema... enquiry in the Deccan territories and th... came to the conclusion that there we... many estates where the annual yield p... acre had undergone a positive diminuti... and yet the new settlement had pu... higher valuation and assessed at a hig... rate. Indeed, it may be said that the e... ting difference in the official and the Ind... views is not so much on the declared po... as on the actual state of things prev... ing. The policy, it is complained, is, ... most cases, a dead letter and does n... reach the peasant.

In a series of articles we intend ... deal with each of the systems of ten... prevailing in India. We shall see the cau... that brought about the permanent Zem... dary settlement in Bengal, how it w... introduced, what was the policy ... the time as to land settlement in oth... parts of India, how the policy subs... quently underwent a radical change... through what struggles it had to mo... and how at length the permanent settl... ment scheme for the whole of India w... modified and modelled after the decen... settlement of old, with an increase of t... period of settlements. We hope also to d... cuss the relative effect of the two syste... prevailing at present, whether any is per... or whether they are complementary, a... finally, whether it is possible at the pres... stage to devise any method that can br... about a better and more harmonious e... librium in the landed interests.

For more than a century, the d... nating economic status in India has b... agricultural; and we hold that a... this very line the economic freedom... India must be worked out. We have ... formulate "economic freedom" in con... tion with agriculture, what it means, ... it can be introduced, what the state ... already done in that direction, what ... it proposes to do, and, finally, what ... dependent and what joint effort the pe... generally can exert for that purpose.

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THE GREATEST ILLUSION OF THE PRESENT AGE

By Pramatha Nath Bose, B.Sc. (Lond.)

THE present age may be called the Age of Invention. The steam engine, the electric telegraph, the telephone, the phonograph, the Rontgen rays, labour-saving machinery of various descriptions, quick-firing guns, aeroplanes and submarines, do not by any means exhaust the long list of its inventive feats. The last century boasts of more brilliant inventions than all the previous centuries of human history put together. Mechanical invention has been marching with bewildering rapidity, the goal of one generation becoming the starting point of the next.

The greatest illusion of the Western nations of the present day and of those who are obsessed by Western views is, that these miraculous achievements are advancing them on the path of civilization, and are, on the whole at least, making for their own welfare as well as that of humanity outside the pale of Western civilization. It is this illusion which in the case of otherwise clear-sighted and level-headed men occludes the causal connexion which to us appears to subsist between the recent wonderful mechanical applications of Natural Science and the manifold evils of the Western civilization which all right thinking people so heartily denounce and deplore.

The military and predatory spirit which is characteristic of the first stage of civilization is still prevalent in the West to an extent which does not consist with the ethical standard of a highly developed civilization. The armaments of Europe have been increasing apace. In fact, Europe is a standing military camp. Compulsory service prevails among several of the most highly civilized nations of the West. The rather too frequent well-organised strikes of the labouring classes, the "Have-nots," to remedy their wrongs and obtain their rights from the capitalist classes, the "Haves," sometimes attain the magnitude of civil wars. The ultimate question between every two nations, and between the different classes of every nation, as between individuals, still is in the highly expressive language of Carlyle: "Can I kill thee or canst thou kill me." Militarism pervades even the cultured classes to no small extent. There are warlike representatives of science and literature, as there are militant dignitaries of the Christian Church who from their pulpits invoke the aid and blessing of heaven on aggressive wars involving the wanton destruction of thousands of fellow-creatures. Even high-born ladies of England (the suffragettes) are having recourse to brutal and diabolical methods to wrest what they consider to be their rights from government.

The more thoughtful among the Westerns deprecate and denounce this militarism, and they are vigorously carrying on a propagandist movement for peace. It is a curious anomaly, however, that while they arraign militarism, they should almost in the same breath join the chorus of laudation for mechanical invention which directly or indirectly provides the most potent incentive to organised warfare and affords the greatest facilities for it. There can be hardly any doubt, that the industrial applications of modern science are mainly responsible for the prevailing military and predatory proclivities of the West. It is the elaborate labour-saving machinery of modern times which has created a network of gigantic mills and factories. The multifarious produce of these stupendous concerns being on a superlatively vast scale, markets for it must be found outside Europe. The colossal armaments maintained by the great powers of Europe are mainly for the protection and expansion of their interests abroad; and these interests are chiefly, if not solely, commercial. It is over such interests that Russia came into conflict with Japan in the Far East, Italy with Turkey in Africa, and Germany was very near being drawn into war with France in Morocco some time ago, and is fighting just now against tremendous odds.

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The great wars of the future will be fought not so much for interests in Europe as for interests in Asia and Africa; not so much for possessions in Europe which, as Mr. Norman Angell has shown, will not benefit any Power, as for Imperial and territorial expansion outside Europe. New markets, which, in Western vocabulary, have come to mean, possessions or spheres of influence, must be found for the ever-increasing manufactures of Europe. "As machine industry has been developed in different lands, producers have become ambitious of obtaining access not only to home but to foreign markets. Nations that wished to secure exclusive markets for their goods have engaged in a scramble for territory in Africa and for spheres of influence in the Far East."*

While labour-saving machinery has by furthering an inordinate expansion of industries furnished the prime motive for war, the improved arms of long range and precision, the explosives, the submarines and the aeroplanes have made war much more costly and much more destructive than ever before. Might has always been right in this world, but these inventions, which are encouraged and applauded in the Western world, have made might much mightier and much more disastrous than of yore. In the present war the British Admiralty and war office contemplate an expenditure of £100,000,000. On the continent, the expenditure on the huge conscript and regular armies will be vastly greater. There would consequently be large additions to the national debts, higher taxation and, owing to the destruction and dislocation of industries, less ability to pay. One is reminded of Walpole's bitter saying: "They are ringing their bells now. Before long they will be wringing their hands." The more thoughtful among the Westerns are no doubt fully aware of the multifarious evils of militarism and peace propaganda has made considerable progress during the last two decades. But it has hitherto been practically infructuous, and will never bear any fruit until there is considerable abatement of the fatuous enthusiasm for the ceaseless practical applications of Natural Science.

Among the other serious evils for which these applications are responsible, is immense inequality in the distributio wealth. The labour-saving machi and appliances which have come so lar into vogue, have created capitalism, of the greatest curses of Western social state. No industry o small scale and with a small capital be remunerative at the present day. C centration of capital is the esse condition of modern industrial expans The success or failure of an indu depends chiefly upon the scale and qua of the machinery, and therefore, upon amount of capital. The larger the cap the more will it command high-class pensive machinery and appliances, and larger, consequently, will be the mar of profit. Thus capital tends to be centrated within a small section of community. The number of millionai and multi-millionaires has been grow but in direct ratio to the number the wretched poor on the brink of star tion. This poverty, in the forcible wo of the late Prof. Huxley, is

"a condition in which food, warmth, and clothi which are necessary for the mere maintenance the functions of the body in their normal state, can be obtained; in which women and children are to crowd into dens where decency is abolished the most ordinary conditions of healthful exis are impossible of attainment: in which the pleas within reach are reduced to brutality and drunken in which pains accumulate at compound intere the shape of starvation, disease, stunted develop and moral degradation: in which the prospec even steady and honest industry is a life of unsa ful battling with hunger rounded by a pau grave. ...I take it to be a mere plain truth throughout industrial Europe there is not a single manufacturing city which is free from a large of people whose condition is exactly that desc and from a still greater mass, who, living ju the edge of the social swamp, are liable to be pitated into it." *

"About one-third of the total population of Lo [says Dr. A. R. Wallace] "are living miserable p stricken lives, the bulk of them with grinding, hop toil, only modified by the still worse condition want of employment with its accompaniments harassing anxiety and partial starvation. And a true picture of what exists in all our great citie to somewhat less degree of intensity over the country. There is surely very little indication any improvement in the condition of the people it be maintained, has it ever been suggested the early part of the century [the 19th century] than one-third of the inhabitants of London c have sufficient of the bare necessaries of life? He that there may have been any considerable impr ment, in any degree cammensurate with the re

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* Cunningham, *Western Civilisation* (Mediaeval and Modern Times) p. 264.

* "Evolution and Ethics, and other Es 215-216.

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crease of wealth, a full half of the entire population of London must then have lived in this condition of want and misery; and I am not aware that any writer has ever suggested, much less proved, that such was the case. I believe, myself, that in no earlier period has there been such a large proportion of our population living in absolute want below the margin of poverty as at the present time.*

"Everywhere," observes Henry George, "the increasing intensity of the struggle to live, the increasing necessity for straining every nerve to prevent being thrown down and trodden under foot in the scramble for wealth, is draining the forces which gain and maintain improvements. In every civilized country the diseases are increasing which come from overstrained nerves, from insufficient nourishment, from squalid lodgings, from unwholesome and monotonous occupations, from premature labour of children, from the tasks and crimes which poverty imposes upon women. In every highly civilized country the expectation of life which gradually rose for several centuries and which seems to have culminated about the first quarter of this century appears to be now diminishing."†

Such is the picture of the present condition of the wars of the people in the West drawn by foremost Western writers, two of them eminent scientific men skilled in weighing evidence. It appears to us very strange, however, that none of them should have seen the genetic relation which to us appears to subsist between this enormous increase in the mass of occidental misery and the phenomenal industrial expansion due to the wonderful progress of mechanical invention.

One of the most mischievous effects of the innumerable inventions for gratifying our senses has been to perpetually multiply our imaginary wants, so that the goal of luxury today becomes the starting point of necessity to-morrow.

The occidental generally takes a very favourable view of this excessive growth of luxury. Lecky, for instance, says:—

"In the atmosphere of luxury that increased wealth produces, refined tastes, perceptions of beauty, intellectual aspirations appear. Faculties that were before dormant are evoked, new directions are given to human energies, and, under the impulse of the desire for wealth, men arise to supply each new want that wealth has produced. Hence, for the most part, arise art and literature, and science, and all the inventions that have alleviated the sufferings or multiplied the enjoyments of mankind."‡

There are some things which are good up to a certain point, but become the contrary beyond it. Growth of luxury is preeminently one of such things. It has long since passed the limit of beneficence in the West. It cannot be said that European Art of the present day is in any way superior to the Art of the fifteenth and the sixteenth centuries; and in literature, a marked falling off has of late been noticeable. The expansion of mechanical invention has, no doubt, been highly favourable to the growth of the Physical Sciences. But, as we have seen above, it is the multitudinous economic applications of these sciences which have led to industrialism, and industrialism is responsible for the most serious evils of Western society.

Immense increase in the elaboration and complexity of the conditions of life and ceaseless rise of the standard of comforts and luxuries are leading to perpetual and abnormal enhancement of the struggle for animal existence and to inordinate greed for wealth. The mechanical progress of the age has, in fact, rendered a simple, peaceful, happy, ethical life almost an impossibility in the West. Work under modern conditions with railways, telegraphs, telephone, and an infinity of other ingenious contrivances for condensing a large amount of work within a small amount of time, causes a wear and tear of the nervous system, the reparation of which necessitates a rather high standard of living; and an infinity of inventions for the gratification of our senses fosters and promotes it. As there is no limit to mechanical development, there is also no limit to the elevation of the standard of living; and ceaseless rise of this standard necessitates equally ceaseless struggle for the acquisition and accumulation of wealth, and all the evils which it connotes. Mechanical elaboration has also contributed to the intensity of this struggle by making concentration of capital an indispensable condition of industrial development and commercial expansion, on which Western civilization rests. There has never been a community of any size which has emerged out of the primitive stage in which certain sections have not been ardent votaries of Mammon. But there never has been a civilized society in which Mammonism has been so universally prevalent as in the Western social state of the present day. The high-born as well as the low-born, the educated and cultured as well as the uneducated and ignorant, all are engaged in the insane race for wealth; and in that motley group there may occasionally be recognised even ministers of religion

* "The Wonderful Century," pp. 345-346.
† "Progress and Poverty," p. 384.
‡ "Rationalism in Europe," Vol. II, pp. 366-367.

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who know or should know better than other people, that it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. They cannot resist the influence of their environment. They can no more help being carried along by the tide of material progress than a piece of floating wood can help being drifted by the rushing stream.

Continuous increase of luxury, besides the moral degeneration to which it inevitably leads sooner or later, is attended by other evil consequences of a serious nature. It is undeniable that a large number of working-men are now better lodged, better fed, and better clothed, than they were half a century ago, but the gulf between their material condition and that of their masters is wider than ever. The relative poverty of the Western working man has increased where his actual poverty has not. Therein lies the secret of the growing discontent and restlessness even among the comparatively well-to-do labouring classes in Europe. The increase of luxury naturally begins at the top of the social scale. When the desire for it reaches the bottom, as it must do sooner or later, there is heart-burning. With every addition to the wealth and luxury of the upper classes, unless there be a corresponding addition to the wealth and luxury of the lower classes, the latter become discontented, and clamour for a rise in their wages and for shorter working hours. After a period of loss and anxiety on the side of the masters, and of misery and barbarity on the side of the working men, the dispute between them is compromised, but never satisfactorily settled. As the standard of luxury is perpetually rising in the West, the struggle between capital and labour is perpetually recurring.

I have so far confined myself to the evil effects of modern inventive fertility upon the Westerns. These effects upon the peoples outside the pale of Western civilization have, as a rule, been still more disastrous. The notion is prevalent in some circles in the West, that the Europeans are on a benevolent mission of progress and civilization in Africa, Oceania, and the East. The placid self-complacency with which such assertions are made would almost make one suspect a vein of irony in them. Never before in the history of man was the establishment of such wo wide empires ever attempted as it has b in recent times by the foremost We Powers. The extent and solidarity of modern empires are due mainly to annihilation of distance by steam a electricity. The ancient empires were only of much smaller extent than th that are being built up at the present da but the gulf between the conquerers a the conquered was not so wide as i now. The conquerors generally had settle in the lands they conquered. Co munication with their parent country either altogether cut off, as in the cas the Aryans in India, Asia Minor, Gre etc., or was slow and intermittent, as the case of the Greeks in Western As Intermarriage between the conquerors a the conquered gradually took place. Al ander married a Persian princess, and e couraged his officers and soldiers to in marry in Persia. The bigotry of the Mah medan conquerers of India gradually w off, and several of the Moghal emperor took Hindu wives. Thus there was a te dency towards the effacement of the line demarcation between the conquerors an the conquered, and there sprang up sym pathetic relations between them. Th gradually came to have common int ests, common language, and in a few cas even common religion. The greater ma rity of the Hindus are the offspring of Aryan invaders and the non-Aryan abo gines of India, as the English are the d cendants of the Saxon and Norman c querors and the aboriginal population England.

The object of the Western conqueror exploiter at the present day is to take much as possible from the conquered the exploited countries and enjoy it home. The facilities afforded by ste communication enable him to do this w ease and comfort. Even when colonies established, the social barrier between white and the non-white is studiou made impassable. There can never be lasting and real sympathy between the The moral results of such contact ha been disastrous alike to the exploiter the exploited. As A. de Quatrefag observes:—

"Fundamentally the white, even when civi from the moral point of view, is scarcely better the negro, and too often by his conduct in the m of inferior races has justified the argument opp

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by a Malagache to a missionary:...However severe these conclusions may appear they are unfortunately true, and the history of the relations of Europeans with the populations they have encountered in America, at the Cape, and in Oceania justify them only too fully." *

The methods of the political or commercial missionary of the West are such as may well make the realisation of the dream of peace descending in a "drapery of calico" dreamt of by the Manchester politicians as remote as ever. The railway and steam navigation, by promoting friendly intercourse between the East and the West might have knit the bonds of human brotherhood closer, but have tended only to loosen them by facilitating the transport of Western merchandise, Western troops, and Western engines of destruction, and by rendering possible the government or control of tropical and subtropical regions from temperate Europe. Labour-saving machinery could not have done the harm it has done if it had not been aided by cheap and quick means of transit. But for these Western manufactures could not have been sent abroad on such an extensive scale as they are now, nor could they have effected the extinction of the handmade manufactures of the industrially backward peoples in the way they have done, and the Western Powers would not have been so eager to possess or control the markets of Asia and Africa as they are now. The weak and the ignorant have always been more or less oppressed or exploited by the strong and the cunning, but never so extensively, so fearlessly, and so systematically as at the present day.

Thus we see that the industrial applications of modern Science instead of being the blessing which they are supposed to be by the Occidental, have proved rather a curse to humanity. Natural Science on its theoretical side has done most commendable work. It has extended the domain of Law in the kingdom of Nature. On its practical side also, in medicine and surgery, its effect has been to alleviate human misery. But the good thus conferred is confined to a comparatively insignificant fraction of humanity and is far outweighed by the evils arising from the endless industrial applications of physics and chemistry. It is said that Archimedes was half-ashamed of those wonderful inventions of his which were the admiration of his age. If modern Science were more actuated by this ancient spirit, if it had not been so extensively employed for saving labour, for adding to comforts and luxuries, and for improving the engines of destruction; if it had not lent its aid so largely to material progress, and had kept more within the bounds of intellectual culture and ethical development, we would have almost unqualified praise for it. But its wonderful mechanical applications which form such a fertile theme for exuberant encomium in the West arouse in us only feelings of anxiety and apprehension for the stability of Western Civilization. These applications which are considered by Western writers as its chief title to commendation are to our minds its chief title to condemnation.

* "The Human Species" pp. 461-462.

FAMINE RELIEF BY THE SADHARAN BRAHMO SAMAJ

THE Sadharan Brahmo Samaj first began relief operations in connection with famine in 1885. In that year Birbhum, a district of Bengal, was suffering from famine and the Samaj deputed the late Pandit Ramkumar Vidyaratna, one of its missionaries, to help the famine-stricken people. To quote from the annual report of the Samaj of that year: "For raising subscriptions he had to travel in many districts and places such as Purnea, Monghyr, Jamalpur, Dinapur, Arrah, Dumraon, Murshidabad, and had actually to beg from door to door with a bag in his hand. The distribution of alms was no less a difficult task. In the hottest part of the year he had to visit the houses of the poor in the District of

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Birbhum from early morning to a late hour in the evening. Without his indefatigable exertion, the famine operations of the Sadharan Brahmo Samaj would not have proved so successful." And again, when Pandit Vidyaratna reached the place with his assistants he "had no quarters to live in and no food to eat. * * * But Adwaita Churn Mitra, Station Master, Nalhati, made good arrangements for their accommodation and himself bore the fooding expenses of Pandit Vidyaratna till the month of Aswin." The operations began on the 18th Falgun and continued till 18th Kartik or lasted for a period of full eight months. The number on famine relief rose at one time to 3000 and on the last day sufficient food was distributed to 1300 people to last for three weeks. Cholera also broke out during a part of this period and homœopathic medicines were distributed to the suffering people. A large stock of cloths, old and new, was also distributed among the sufferers. The total sum collected was Rs. 6434 and odd and out of this more than Rs. 5700 was spent.

We next find small items of expenditure in connection with famine relief in Tipperah and Dacca in the annual reports of the Samaj for 1887, 1888 and 1893 amounting in all to a little over Rs. 200. The next considerable undertaking was, however, in 1894 in connection with the famine at Madaripur, a subdivision of Faridpur. Here also some of the workers of the Samaj relieved the famine-stricken people by giving them rice and cloths. The total amount on this occasion was Rs. 930 and odd.

In 1897 famine broke out in some parts of Bengal and the United Provinces and the Sadharan Brahmo Samaj spent about Rs. 650 in relief operations at Allahabad, Tangail (in Mymensing), Sontal Parganas and Giridih. During this year the Brahmo Samaj received the first contribution for famine relief from the British and Foreign Unitarian Association through its Secretary Rev. Copeland Bowie.

In the widespread famine of the year 1900, the Sadharan Brahmo Samaj opened relief centres at Ajmere, Khandwa, Martaka, Chitore in Rajputana, and the Central Provinces. At Ajmere the daily attendance at the kitchen rose at one time to 900 and at Chitore to 600. More than 2000 blankets were distributed in Ajmere, Jodhpur and Palanpur. The amount spent on this occasion was nearly Rs. 10,000, Rs. 7000 of which was received from the Brit and Foreign Unitarian Associat through the Brahmo Samaj Committee.

The Samaj rendered help to the peo of Nalhati who suffered in the flood of 19 and spent about Rs. 300 in this connecti

The earthquake in the Kangra Va in 1905 rendered many people homel and the Sadharan Brahmo Samaj spe Rs. 300 in relieving their distress thro the Punjab Brahmo Samaj which carried relief operations there. During this y the Samaj also sent Rs. 300 to Madras Brahmo Samaj for relief to suf ers from famine.

In 1906 again there was acute distre in some parts of Bengal and the Kh Hills and the Samaj spent over Rs. 2 in relieving distress in Barisal, Khasi H Faridpur, Tippera, Sylhet, Noakh Diamond Harbour, Majilpur, Banarip Gaila, Bagerhat, Barama, Gaurpu and Bhushna Mahammadpur.

In 1907, the Samaj sent Rs. 200 relief work among the distressed peo in the Malabar District of the Madr Presidency.

In the severe famine which raged in t United Provinces and Bengal in 190 the Samaj spent nearly Rs. 3700 in re operations at Allahabad, Bahraich a other places in the United Provinces Radhanagar, Kalna and Kandi in Beng

In 1909, famine broke out in cert districts of Behar and the execut Committee of the Sadharan Brah Samaj sent a sum of Rs. 400 to M Kumudini Lal in aid of the relief w which she had commenced at Bishe in the Sitamarhi district.

It remains only to mention the na of some of the gentlemen who helpe carry on these operations. In the rep of the severe famine in Rajputana mentio above, the names of Babu Devendra Bose, M.A., and Gopendranarayan Si are prominently mentioned and in that the U. P. Babu Abinas Chandra Mazum of Lahore undertook the direction affairs.

In 1913 the flood in the river Dam devastated a large number of village the districts of Burdwan, Howrah, Hug Bankura and Midnapur. Just on receipt of the news of the great disaster executive committee of the Samaj placed a sum of Rs. 100 out of its famine fund in t hands of Mr. Krishna Kumar Mitra

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begin relief operations at once in the areas affected by the flood, and appealed to the public for funds. A sum of Rs. 748-0-6 was received in response. Rs. 665 was spent in relief work, of which Rs. 458-8-0 was made over to the Central organisation and Rs. 107-8-0 to the Nursing Brotherhood. In view of the fact that most of the workers of the Samaj, like Mr. Krishna Kumar Mitra, Prof. P. C. Ray (of Presidency College), Mr. Lalit Mohan Das, Prof. S. C. Chatterjee (of City College), Mr. Himangsu Mohan Bose and Dr. Prankrishna Acharya, raised considerable amounts of money and worked in other ways in connection with the Central Organisation, with the earnest help of a large number of young men including Brahmos, it was not thought necessary to open separate relief centres directly under the supervision of the Samaj.

During the current year Babu Abinas Chandra Mazumdar has done some work on behalf of the Samaj in the Banda district, U. P., of which a report is published below.

It will thus be seen that the Sadharan Brahmo Samaj has taken a very humble but useful part in relieving distress in connection with the frequent famines all over India from 1885 till the present time or a period of 30 years.

Report of the Famine Relief Work at Banda in 1914.

This was organised and maintained principally by the Sadharan Brahmo Samaj, Calcutta. Immediately after the famine was officially declared by the Government and measures were taken by the United Provinces Government to give relief to the distressed people in the affected area, the Sadharan Brahmo Samaj thought it its sacred duty to extend its help as best it could to suffering humanity. Appeals were issued for raising funds and I was deputed to organise relief operations in Banda and in other places. In response to the appeal a decent sum was received amounting to about nine thousand rupees. Besides the sum of rupees three thousand five hundred received by me from the Sadharan Brahmo Samaj, Calcutta, I am specially thankful to my numerous friends all over the country for their kind contribution which they sent directly to me. I am personally bound to them for their confidence in me and their very encouraging letters backed by substantial assistance in the shape of money.

I visited Indore and am specially grateful to Sir Narayan Chandavarkar, Rai Bahadur Dr. P. R. Bhandarkar and many Brahmo friends who took up the matter in right earnest and materially helped me with contributions of over sixteen hundred rupees. Indeed I mention that the soul of this movement in Indore was my brother co-worker Dr. V. A. Sukhtankar who worked at great personal sacrifice for the collection.....

Secretary of the Bharat Famine Relief Fund in Hyderabad, Sindh, collected and distributed large sums of money to different centres. He deserves thanks from the public for his spirit of philanthropy. He also volunteered to come and spend his holiday with me at Banda but I had to thankfully decline his offer, taking his constitution and the extreme heat of Banda at that time into consideration. Amongst other names I must be permitted to express my heartfelt gratitude to Lala Prabhu Dayal, Pleader and Banker at Mooltan, whose donation of Rs. 700 by monthly instalments and especially his letters of encouragement inspired me with enthusiasm in the hours of sorest trial in heat and painful sight of the distressed people. I providentially met Rai Bahadur Ganga Ram, C. I. E., M. V. O. and Rai Bahadur Hari Chand of Mooltan at Simla and with their money I have been able to successfully close the relief work in August. I sincerely thank one and all. Words cannot adequately express my sentiments. I generally looked up to God to bless those whose timely aid brought tears of thankfulness from me and for whose welfare I could not but offer prayer to the throne of the Almighty. The whole country, especially the Punjab, had suffered financially from bank failures. Again the call on their purse for the trouble in South Africa was magnificently responded to. They were not prepared for the new distress of famine in Bundelkhand. The Famine Relief Fund did not therefore receive that generous help which it otherwise would have done. The non-official fund organised at Allahabad and worked by the Servant's of India Society in several places fared better than the fund at my disposal. I had therefore to content myself by opening one centre and that at Banda, the worst affected district. On my way to Lahore from Calcutta I visited Banda in the middle of February 1914 and made the necessary preliminary arrangements. The Collector of the district was not at the station, so I could not see him but I visited several official and non-official Indian gentlemen and was encouraged by them with promises of help which I subsequently received. I visited the Collector on my next visit in March and obtained his kind permission to carry on the relief work in my own way. I am thankful to him for his sound advice and for having been able to conduct the operations without the least interference, difficulty or trouble. I take this opportunity to thank Mr. Ganesh Prassad, Pleader, who is the Chairman of the Municipality and whose advice from time to time was invaluable to me. I commenced the relief work in the beginning of March and confined the operations to the relief of the distressed people in Banda town alone. I generally helped the widows, respectable families, and women of labouring classes who happened to be working very hard for the maintenance of their children. During the famine time when the distress becomes very great this last class of people suffer most for paucity of work and are deserted by their husbands who go to distant countries to save their lives and to secure some money for the sake of their wives and children, but unfortunately they seldom give any intimation or send any money to their starving people. These women of labouring classes seldom get gratuitous relief from Government funds, but with a number of children at their hands their condition becomes pitiable. I visited Indore in March and interested friends there to open a list for collection, the result of which is apparent and has already been acknowledged by me.

From April as prospects of funds became brighter we took up the viliage relief. Relief has been given to

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seventy-five villages. I visited several of these, made enquiries and distributed tickets which promised relief for four months. At Banda the number was three hundred and in villages in one month the number rose to seven hundred. The townspeople were regularly given relief for four months, March to June, and the villagers for three months. In July besides the registered people hundreds came for relief and we gave them small sums to enable them to keep their bodies and souls together. At the end of June I found the condition of the cattle very bad. The sight of cows, buffaloes and bullocks dying in numbers was appalling and with the limited fund at my disposal I could only give one thousand rupees worth of grass and bhoosa to the cattle in Banda town alone. Thousands of cattle have died in this famine. I was told in Banda that four different sorts of contractors were roaming about in the prospect of enriching themselves at the sacrifice of the poor dumb creatures. If any one has become rich in these hard times he is the butcher and chamar that deals in hides. The second contractor was for hoofs and horns. The third one dealt with bones at two annas per maund. The fourth was for meat. Many Hindus did not willingly part with their animals but death had the largest contract and carried off thousands that escaped the knives of butchers. After the rains had set in when we were all hoping that fresh green grass would be ample and would revive the dying ones, cattle disease set in and did what the butcher could not accomplish. The whole of Bundelkhand has been denuded of its horned cattle. I have not seen or heard of human deaths by starvation similar to what I saw at Bahraich in 1908, but the mortality amongst the cattle was terribly large. It will leave dire distress to the agriculturists and it can safely be said that the country will not recover its original prosperity in twenty years to come. Bundelkhand has been very unfortunate in relation to famine. This is the fourth famine that it has experienced within the last twenty years or so. In most parts of the country there is no irrigation by well water or by canal. Failure of rain has become frequent and the people are plunged in distress again before they are able to recover from one past trouble. The people of Bundelkhand are a fine set, good in physique, size and strength, but constant trouble probably has demoralised them to a large extent. They will form a good soldiery but non-engagement as such has made them a lot of quarrelsome people, litigants at times of prosperity and beggars at famine times. A large number belongs to Brahman and Thakur classes not used to menial service and consequently the Government relief work in making roads and digging tanks is not availed of by them. The women are pardanashins who do not go to camps for manual work. The atta grinding and sewing work were not available during the famine and so they had to depend on charities or starve. The little they had in the form of ornaments or metallic vessels were disposed of at the commencement of the famine. So at last in the fag end of the famine, they came to us in large numbers and had to be supported from the Famine Relief Fund.

Government helped the people in diverse ways. First, money was given as Bandhis. Second, relief camps were opened where men, women and children found employment in large numbers. Third, gratuitous relief was given to deserving people in every village. Fourth, Takkavi was granted for purchase of bullocks. Hay was brought from a distance and sold at cheaper rates. After such elaborate relief of the Gover... people might well question the necessity of p... relief works such as the one started by the Se... Brahmo Samaj and the Servants of India Socie... can in reply say that supplementary help is nece... It would even be better if Government gra... Relief Fund be placed at the diposal of such ... throphic societies as the Brahmo Samaj, th... Samaj, the Servants of India Society and such ... movements organised by the people the... There is so much demoralisation in the country ... there are many who enrich themselves from the ... fund money of the Government. Only a small p... of the money reaches those for whom it is ... and the culprits are seldom detected and pu... Even while going about from village to village ... buting relief I had to take the help of the Pat... the Lambardars and the Mukhias. The money ... doled out by me personally and the rec... warned not to give anything to anybody, ... to my sorrow I had discovered that a small p... was voluntarily given without my knowled... the middlemen who introduced the deserving p... me. The people believed that a percentage was ... these men and they dreaded that the displeasur... these would deprive them of a relief which they ... needed. It can be well imagined how the Gover... money in places is shared by a long list of middle... Government is unwilling to trust the indepe... philanthropic societies because workers of ... societies easily discover the vagaries of certain Go... ment men and these in turn carry tales against ... workers to their officials. Mutual distrust is the ... quence which does no good to the Govern... and to the independent organisations and pu... bodies.

As regards the money spent in relief operati... have to inform the generous donors that som... thousand persons of different grades in society ... been helped. Two thousand cattle were given f... Many families who could neither beg, nor borrow, ... go to camp works, were secretly approached and ... ed. Every famine requires a distribution of cloth... the poor are unable to purchase cloths to cover ... body. I confined the distribution to women only ... then to secure some sanitation the rags worn by ... recipients of cloths from us were burnt and re... to ashes.

The famine relief works have always many ... esting pathetic stories to narrate. Let me co... this report by repeating a few for the informa... of the donors—

1. One day as I was proceeding to Tin... village I saw on the road a herd of bu... fifty in number driven by two men. The co... of the animals beggars all description. They appe... as if black cloth over a frame was moving along. ... first thought that came to my mind was that ... persons taking these animals were butchers. ... quired and was told that they were Brahmins. ... had purchased these from Hamirpur Tahsil at ... 5 rupees each and were taking them to Rewa to ... expecting to reach the destination in a fort... by easy march. They had no fodder ... them but depended entirely for the feed of thes... mals on the grass that grew on the road-side ... Fields there were none and we doubted very m... these would reach the jungle where these were ... taken. In three days they had already lost ... it was no loss to them. The hides must have ... them a double price in each case.

2. It was my every day practice to visit, the...

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man's quarters near Banda early in the morning. This served two purposes. One of taking morning exercise, the other of finding out deserving cases of help. One morning I met a poor blind old woman in a quarter known as Colvinganj. I enquired from her if she did not receive help from anybody. In reply she told me that only a week back she had received a rupee from some person, but two days ago a chowkidar of the municipality had come and taken eight annas with a threat that if she did not give the amount demanded her name would be scored out from the list of recipients. She protested and raised a cry but the neighbours were helpless to protect her—so she gave the money and now was starving. The story was corroborated by some neighbours It excited my wrathful feeling against the chowkidar, but I was curious to know the name of the donor. To my utter surprise my own ticket was shown to me. Another person in the same street repeated a similar story against the same chowkidar. I went in anger to the Municipal Commissioner and reported to him the whole case. The chowkidar accidentally came there and he denied having taken anything. We all went to the woman and the chowkidar confessed his guilt but he mentioned some other names under whose direction he had collected the sums. I left the matter to the Muncipal Commissioner to decide and reported the case to the Chairman of the Muncipality unofficially.

3. At the end of June when the heat was unbearable and I was unable to go from village to village hundreds of villagers used to crowd near our house. One day a few hundreds had come and we were busy doling out relief money. Some women came running to say that two women had got labour pains and some shelter should be provided for them. They had come from five or six miles' distance. My position could easily be understood. I was in a fix and did not know what to do. I appealed to my kind-hearted agent at this juncture. The kind-hearted lady readily helped and one of these chamar women gave birth to a son in our house under her benign care. The woman had to be kept for a couple of days and other chamar women of her village maintained to nurse her. This was a typical case of want and distress.

4. One morning I went out and wishing to go to Nawab Talao, a beautiful pacca tank, ten miles from the Banda town, wanted to engage an ekka to take me to that place. The fare was settled and the ekkawala brought out the ekka but he could not raise the poor pony. The sight of the jaded horse frightened me that I might not be required in the way to lift and carry the horse. I therefore preferred to walk the distance. On my return after two hours I found the pony lying in the same condition as before. I rebuked the ekkawala and offered him some help. He confessed not to have got any wages since two or three days and had not himself taken any food nor had anything for the horse on the previous day. I helped the man, taking a promise from him that the relief given to the horse would not be utilized by him for himself or family. Matters went on two days like this. Suspicion entered into my mind that in those days of distress the selfish man would appropriate all and leave the creature unfed. I therefore sent for the horse to be left in the field just in front of my house. It was my royal pony and I took very great care of it. But it was a broken down animal and would lie down there during day and night. On the third night this animal was stolen and I did not know what to answer to the owner. For the horse it was not imaginable to run away. It must have been carried away for its hide by some miscreant. Thank God it was found after two days on the river side and brought back by the owner. Notwithstanding all my anxiety and care the poor creature died after a week.

5. On the 6th August I went to Khurband station, the third station from Banda towards Manickpore, and distributed relief to the agriculturists. The good station master and his staff all helped me in the work. As I had some money left we decided that another visit might be made to this station when the poor destitute villagers of the adjoining villages might be informed to come. Saturday the 8th August was fixed for the purpose. I went and though my previous experience in 1908 at Jasra had prepared me for this I was yet unprepared for this large crowd. Over two thousand people, men, women and children, had assembled to take relief. With the assistance of the station staff two-anna bits were distributed to each and the Famine Relief Work was closed amidst the shouting of Brahmo Samaj-ki-jay.

In the distribution of relief I was helped by my cousins Babu Aditya Kumar Majumdar, M. A., who had come from Etawa to enjoy his vacation, and Babu Sudhansu Kumar Majumdar, B. Sc., whose guest I had become and without whose help and co-operation it would not have been possible for me to carry on the work so successfully. They have suffered, pecuniarily and otherwise, for my sake and I am grateful to them for their love and affection.

In conclusion I pray for blessings for all—the donors, the helpers, the workers and the Samaj under whose care the work of God had been achieved and my poor labours utilised.

A. C. MAZUMDAR.

AMERICAN GOVERNMENT

THE United States has a popular form of government. Uncle Sam has scant respect for the frills and trappings of aristocracy. Here there is no triumphal arch, no medieval pageantry to mark the progress of its chief magistrate. There are no bureaucrats to set official prestige over against public opinion. There are no dukes or lords, no rajas or maharajas. In this land of the stars and stripes, we are all commoners, for "we are all created equal" at least in theory. In these days when the

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publicists and politicians of India are looking "abroad" for solutions of various questions of Indian administration a glimpse of American government may not only be stimulating, but highly profitable.

In the United States there are two main divisions of government—the federal and the state. In this paper attention may well be confined to the national or federal government centred at Washington, leaving aside for the present the consideration of the governments of the states and their creations, the county, township, and city.

The form of government in the United States is republican, that is, it is a government in which the ultimate sovereign power rests with the people themselves, and is exercised by their representatives. While it is no easy matter to determine which is the best government for a given race of people, yet even from a casual survey of the triumphant democratic forces which are now sweeping over the world, it appears that a republic is the latest word in the evolution of human efforts to realize political progress.

There can be no good government without a strong judiciary. That the United States has one of the ablest judiciaries of the world admits of no doubt. The organs of federal adjudication are the Supreme Court, Circuit Courts of Appeal, and District Courts.

The Supreme Court, which stands at the head of the national judiciary, has one Chief Justice and eight Associate Justices. The Supreme Court holds its sessions in a chamber of the Capitol at Washington. No trial can be held without the presence of six judges, and no decision can be arrived at without the concurrence of a majority.

Below the Supreme Court come the Circuit Courts of Appeal. The whole of the United States is laid out into nine circuits; and in each of these circuits there are two or three, or four judges, according to the amount of business to be transacted. Each of the Justices of the Supreme Court is assigned to one of these circuits.

The lowest federal court is the District Court. The whole country is divided into some eighty or ninety districts, and in each district there are to be found from one to four judges, their number depending upon the amount of work to be done.

The name of the legislative organ of the government of the United States is Congress. Located in the city of Washington, the capital of the nation, Congress is made up of two bodies of men: the upper house and the lower house. The upper house is known as the Senate and the lower house, the House of Representatives.

The principal advantages of bicameral legislature is that one house acting as a check upon the other, prevents the enactment of hasty or unwise legislation. It is interesting to note that the bicameral principle, which is to be found today in nearly every civilized government of the world, was at one time seriously objected to by the early Fathers of the American Republic. And no one was opposed to it more strongly than Thomas Jefferson, the immortal author of the Declaration of Independence. The story is told that General Washington, who was in favor of a bicameral legislature, was once discussing the subject at a table with Thomas Jefferson. He had advanced the best arguments in favor of the unicameral system, when Washington answered: "You yourself have proved the excellence of two houses at this very moment." "I?" asked the much astonished Jefferson. "How is that, General?" "You have," explained Washington, "turned your hot tea from the cup into the saucer to get cool. It is the same thing we desire of the two houses."

The legislative period is two years. Congress meets annually in its sessions on the first Monday in December. The President of the United States has power, however, to call extra sessions of Congress when legislation of an urgent character demands enactment.

The legislative competence of Congress is quite large: the constitution provides for regulation by the national government of such matters as are of common interest to the whole nation. The most important of these national matters are:

War and Peace,
Army and Navy,
Foreign and Domestic commerce,
Naturalization,
Currency,
Post offices and Post roads,
Federal courts of justice,
Taxation for the support and maintenance of government.

In all these matters, the national government has ample jurisdiction. In all other legislative and administrative powers are vested in the state gov-

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ments, and are beyond the interference of the federal authorities.

Each house of Congress organizes to suit itself. Each house chooses its own officers, except in the case of the Vice-President of the United States, who is by constitution the presiding officer of the Senate. Both houses have a number of clerks to call rolls, to read bills and to keep the journals: a sergeant-at-arms to preserve peace and order; a chaplain to offer invocation; a door-keeper; a post-master; and several other petty officials.

The name of the presiding officer of the Senate is President, and that of the House of Representatives is Speaker. The election of the Speaker by the Representatives makes the house independent. In England, the House of Commons also chooses its Speaker; but he has no power to act until his appointment is confirmed by the king. In this respect the House of Commons, unlike the House of Representatives, does not seem to be quite independent, but is rather dependent upon the pleasure of the king.

The process by which a bill becomes a law is interesting. When a bill is passed by one of the houses, it goes to the other. If the bill passes this chamber, then it goes to the President of the United States for his signature. Should the President approve of the bill he signs it, and it becomes law; but should he disapprove of it then he vetoes it, that is to say, he sends it back to the house from which it originated with his objections. Now, Congress can override the President's veto. If both branches of the legislature pass the bill a second time by a two-thirds vote, it goes into the statute book in spite of the executive veto.

Everything in this free country is done in the open. Time and again, I have attended sessions of Congress without being opposed or questioned by the guards of the Capitol. The fact is that, except on very rare occasions, when as in time of war it is thought necessary to have secrecy, any person can go into either house without even so much "as by your leave." How very different it is with the English Parliament! No visitor can enter the House of Parliament without an order, or pass from some member. A pass seems very simple; but how is a person to get a pass when he does not know any member of parliament? Then, too, in parliament "the galleries may be cleared by the Speaker if so requested by a member."

The House of Representatives has now 435 members. They are elected directly by the qualified voters for a term of two years. The Representatives are apportioned among the several states on the basis of population, generally about one for every 200,000 inhabitants. To be eligible for membership in the House of Representatives, a man must have been an American citizen for seven years. He must also attain the age of twenty-five years—a very wise provision to secure mature judgment for so important a trust. In the House of Commons, the minimum age limit is twenty-one years. The result is that they are likely to have members who are relatively young men. Another important qualification of a member of the American lower house is that he must be a resident of the state and of the district from which he is elected. This system has often been compared unfavorably with the electoral practice in Great Britain, where a man living at Dublin in Ireland may be chosen to represent Oxford in England. The Americans act on the rational theory that a citizen of the state of New York will represent his state better than a man from across the continent in California, who is bound to be more or less of a stranger to the conditions of New York. Occasionally it is claimed by the advocates of the English system that by choosing a man from the country at large, a better man can be obtained; but the Americans reply, and with considerable logic on their side, that "there never was nor is it likely there ever will be, a state or a district, that will not have more than enough men able in every way to represent it."

The compensation of Senators and Representatives has been fixed by law. Their present salary is 22,500 rupees a year. Besides, each member gets 3,600 rupees a year for a secretary, 375 rupees a year for stationery, and ten annas a mile for coming and going between his home and Washington. Furthermore, all congressmen are allowed the privilege of sending their official mail through the United States post office without the payment of postage. Until recently, members of the British House of Commons did not receive any pay, though the Labour Representation committee, various Trades Unions and other societies

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frequently provided members with a small salary. In spite of the specious plea that a man should be willing to serve his country freely, it prevented many a worthy man of limited means from entering Parliament. To be sure, men who were not wealthy were sometimes helped by their monied "friends"; but did not these members by putting themselves under the obligation of "friends" render themselves liable to compromise? Is it wise that the law-makers of a nation should find themselves in a position where they might be tempted to act to please their "friends" and not act according to their own conscience? However, in 1911 members of the House of Commons voted themselves £252,000 a year to pay Rs. 6,000 each to such of the 6-70 M.P.'s as do not already receive cabinet or other State salary.

The constitution of the United States provides that the members of Congress shall be privileged from arrest in all cases, except treason, felony and breach of the peace, "during their attendance at the session of their respective Houses, and going to and returning from the same." The object of this provision is to secure to members freedom to discharge their congressional duties without being interfered with by trumped-up charges of their enemies. The constitution also guarantees that for any speech or debate in Congress, members shall not be questioned in any other place. The purpose of this guarantee is to give every member of Congress absolute freedom of speech to say always what he thinks about a measure under consideration. In England, a member cannot be held responsible for what he says in Parliament, but "if he has the speech printed he can be prosecuted." In America—educated, democratic America—a member can have all of his speeches printed if he wants to, and send them broadcast over the country at the expense of the government.

While considering the privileges of the members of Congress, mention should be made of the fact that Representatives and Senators are forbidden from holding any other office under Government during the time they are elected to Congress. The basic idea is that they should devote their entire time and attention to law-making and not allow other matters to divert their energies.

It has been provided that a majo... should constitute a quorum in ea... house, that is, over one-half of all ... members elected must be present fo... transaction of business. It is well th... majority is required to make laws; oth... wise a small number of either house m... get together and make laws for their o... advantage. In England, the Comm... can do business with only forty pres... while the Lords need only three.

The Senate has ninety-six members, ... from each state, whether it is large ... small. Senators are now elected by pop... vote for a six-year term, one third of t... goes out every two years. The quali... tions necessary for eligibility to the u... house are not essentially different f... those required of Representatives, tho... somewhat different in degree. Thus ... Senator must have attained to the age ... thirty years, been nine years a citizen ... the United States, and must be an inh... tant of the state from which he is chose...

The House of Lords is said to resem... the United States Senate: but actua... there is little resemblance between t... two. The English House of Lords is com... posed of the peers of the realm. If the ki... wishes he can make a commoner a pe... And in the case of a hereditary peer, his s... grandson, and great-grandson, no ma... how idiotic, imbecile or feeble-minded h... may be, can claim a seat for life in ... House of Lords.

The full official title of the chief ex... tive of America is the "President of ... United States of America." The tenure ... the President is four years; but he m... serve another term, if the people want h... to do so. The well-established custo... that no one should be elected to the ... for more than two terms. President G... in 1880 tried for a third term. The opp... tion to the third term was, however, ... great that he failed to secure the nom... tion.

Theoretically, the President is chose... the electoral college; but as a matt... fact he is elected directly by the people.

The constitution declares that the P... dent shall be a natural born citizen of ... United States, shall have attained to ... age of thirty-five, and must have b... fourteen years a resident within the ... States. This places the office within ... possible reach of every American citi... Hence, the former Chinese ambassador

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the United States, Dr. Wu Tingfang, was right when he wittily said that "all American citizens are heirs apparent to the throne, called the White House."

The law provides that in the case of the removal of the President from office, or of his death, resignation or inability to discharge the powers and duties of his office the same shall devolve upon the Vice-President. In the event of the death, resignation, or inability of both President and Vice-President, Congress is authorized to provide for the succession. Five Presidents —Harrison, Taylor, Lincoln, Garfield, and McKinley—have died in office; and five Vice-Presidents have become Presidents.

The President is beyond the control of ordinary courts of law. If he commits a crime the House of Representatives may impeach him. He is then tried by the Senate, at which trial the Chief Justice of the Supreme Court would preside. If convicted, the President may be deprived of his office, and disqualified to hold public office in the future. In the entire history of America only one President, Andrew Johnson, was impeached; but even he was finally acquitted by the Senate.

The reason why the President is placed beyond the jurisdiction of ordinary courts is not that he can do no wrong; but that "if he were subject to judicial restraint and compelled to obey the processes of courts, the administration of the duties of his high office might be interfered with."

The salary of the President is 225,000 rupees a year. Besides, there is an additional allowances for clerks, horses, carriages, travels, and other items, netting in the aggregate some 750,000 rupees a year. This is a very small salary, indeed, compared with the civil list of a king or emperor of any other great country.

The President as the head of the American government has large powers—much larger than those of the constitutional monarchs of Europe. While the principal duty of the President is to uphold the constitution and enforce the laws, he has at the same time a considerable share in the making of laws. The organic law of the nation imposes upon him the duty of giving Congress from time to time information of the state of the Union, and to recommend for its consideration such measures as he may think necessary and expedient. This information is furnished in an annual message at the beginning of each session, and also in special messages during the session. The messages were at first delivered by the Presidents in person; but after Thomas Jefferson, the third President of the United States, the custom fell into disuse. The succeeding Presidents, until the present administration, contented themselves by sending their message to Congress through a messenger, and having it read for them. President Woodrow Wilson, who is nothing if not straight and direct in his methods, has revived the former custom of delivering messages before Congress in person.

The President also exercises an important influence on legislation through his veto power; but this veto, as noted already, is limited. In England the king has theoretically an absolute veto: if he disapproves a bill it does not become law. As a matter of fact, the king has no veto: he must sign any thing, if the two houses unanimously send it up to him.

The President has a large appointive power. Nearly all the civil and military officers of the United States are appointed by him with the "advice and consent" of the Senate. It has been estimated that over 6,000 offices are filled by each incoming President. With the appointing power goes, of course, the power of removal. Hence, the President enjoys the full authority to remove any federal officers appointed by him, except the judges, whose tenure is for life, and military and naval officers.

The chief magistrate of the nation has the control of the army and the navy, in as much as he is the commander-in-chief of the army, navy, and also of the militia of the several states when it is called into the federal service. The President, however, has no power to declare war. That belongs to Congress.

The chief executive enjoys the power to grant pardons and reprieves for offences against the United States in all cases, except those of impeachments. The usual custom is to pardon after conviction; but a pardon may be granted before or during trial.

The administrative business of the nation is conducted by heads of departments who constitute a cabinet composed of ten persons with the following portfolios:

Secretary of State,
Secretary of the Treasury,

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Secretary of War,
Attorney-General,
Post Master General,
Secretary of the Navy,
Secretary of the Interior,
Secretary of Agriculture,
Secretary of Commerce,
Secretary of Labor.

The Cabinet ministers are appointed by the President, and their appointments are invariably confirmed by the Senate without question. As a rule they are of the same political party as that of the President, though there are exceptions. The members hold their portfolios during the term of the President. They may, however, be dismissed by the President at will or they may resign of their own accord at any time. In the matter of responsibility of members, there is little in common between a European ministry and the American cabinet. Unlike the ministers of a European cabinet, the members of the President's cabinet [illegible] responsible only to the President and [illegible] to Congress. They never think of resigning when Congress refuses to approve of their policies. "They are, in short, ministers of the president, not of congress."

The American government, like the American nation, is young, changeful, and "growing." It has confessedly many faults and shortcomings; but these are mostly due to the excesses of youth. Judging by actual results, "the government of the people, for the people, and by the people" has more than abundantly justified its existence. Surely the day is drawing nigh when the vital message of American democracy will exert far greater influence in shaping the destinies of humanity than it has yet.

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TRADITIONAL HISTORY AND MIGRATIONS OF THE ORAONS

IN THE DECCAN

FOR the racial and linguistic affinities as well as for the origin of the Oraons, the student has to look to Southern India. The traditions of the people point to Deccan as their original home. Philologists trace a connection between the Oraon (Kurukh) language of Chotanagpur and the Tamulian languages of Southern India, the Malto, Kuir or Khond and Gondi of Northern India, and the Brahui of Beluchistan. Oraon tradition vaguely speaks of their having once moved about from place to place in the hilly regions south of the Vindhyas, and lived on jungle roots and fruits supplemented by the precarious gains of the chase. In those days, so the tradition goes, they employed only sticks and stones in hunting and fighting, just as the monkey army of the epic hero Rama Chandra are said to have done. In fact there are reasons to suppose that the ancestors of the Oraons formed part of the army that helped the Aryan hero of the Ramayana in defeating the non-Aryan king Ravana of Lanka, whose dominions probably included part [illegible] Southern India.

With the acquisition of a knowledge [illegible] agriculture, hunting ceased to be the [illegible] important occupation of life, and [illegible] Oraons appear to have gradually settled down on the fertile valleys of some great river like the Nerbada, and acquired [illegible] knowledge of a few industrial arts. [illegible] an agricultural life necessarily leads to [illegible] growth of a few arts and industries. [illegible] straw-seats still used by the Oraons to squat upon and the straw head-pad used by their women in carrying things, appear to have been first manufactured in [illegible] period.

IN KARUS-DES.

For reasons which have now only to be guessed at, the Oraons appear to have at length moved forward from South India to Northern India. "Wherever they met with verdure (hariar)," so their tradition puts it, "they would take down their mats and pots, and settle down for a time." After many wanderings in the course of which their traditions repre-

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Type I A.
Oraon Girl (profile).



Type II A.
Oraon Boy (front view).



Type I.
Oraon Girl (front view).



Type III A.
Oraon adult male (front view).



Type III.
Oraon adult male (Profile).



Type II.
Oraon Boy (Profile).

ORAON TYPES.

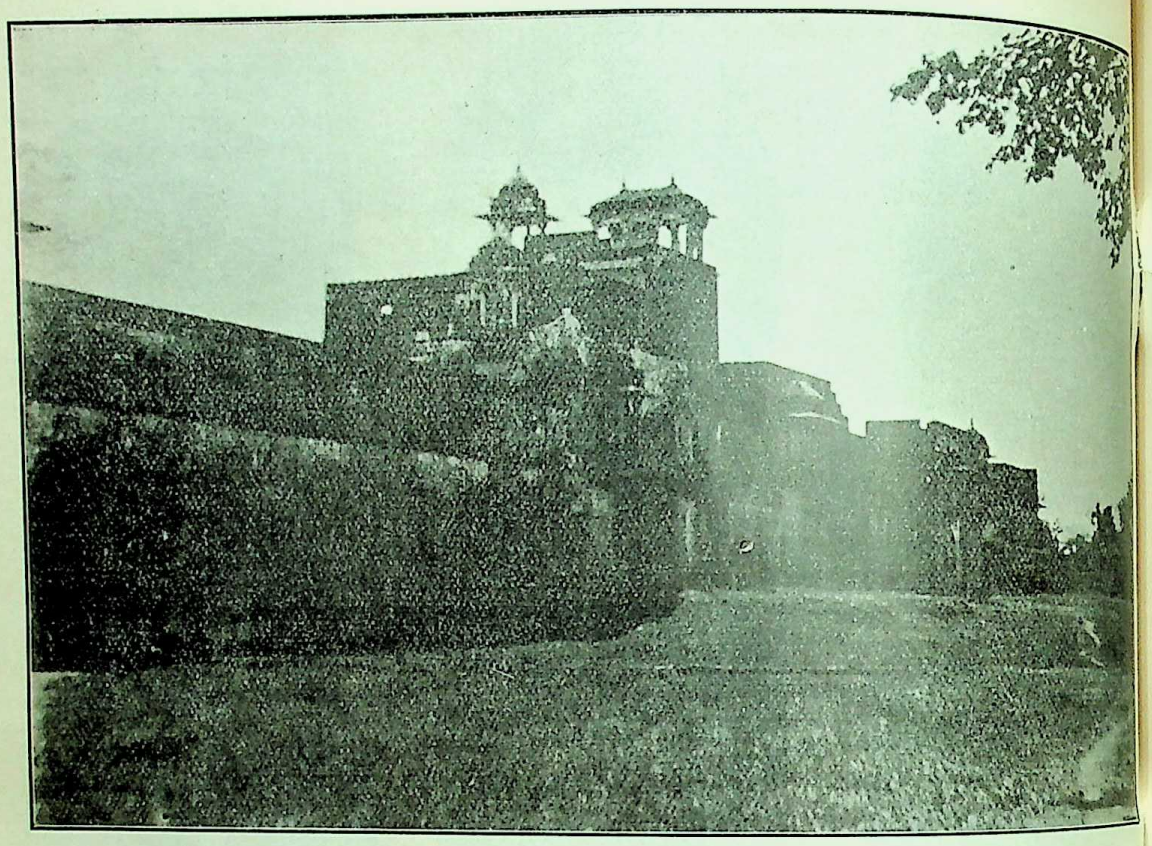
them as having passed through Nandan-garh, Pipri-garh, and Hardi-Nagar,—places which can only be doubtfully identified,—they at length entered what is now the Shahabad district in Bihar. Here they settled down as agriculturists and land-owners. Here, so the tradition goes, one of their ancient hero-kings known as Karakh established his suzerainty and gave his name to the country, *Karukh-des* or *Karush-des*. When in the whirligig of time, some other tribe, probably the Kolarian tribe of the Cheros, became pre-dominant in the Karus-des, the ancestors of the Maler and the Oraons appear to have taken shelter on the Rohtas plateau, which they claim to have fortified.

ROHTAS-GARH

The account that the Oraons give as to the way in which they were expelled from this rock-fortress is as follows: They had lived long on the Rohtas plateau under a Raja or king of their own tribe. The place was well-fortified so as to defy the strongest enemy. The ancestors of the Oraons had erected a stone-rampart about a mile in height, and the enemy long sought in vain to effect a breach. At length the enemy,—probably the semi-Hinduised Cheros,—caught hold of a milk-woman of the Ahir caste who used to supply milk to the Oraon Raja, and who had therefore access to the fort. This woman was

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The Rohtas Fortress. [By the courtesy of Mr. J. Chunder.]

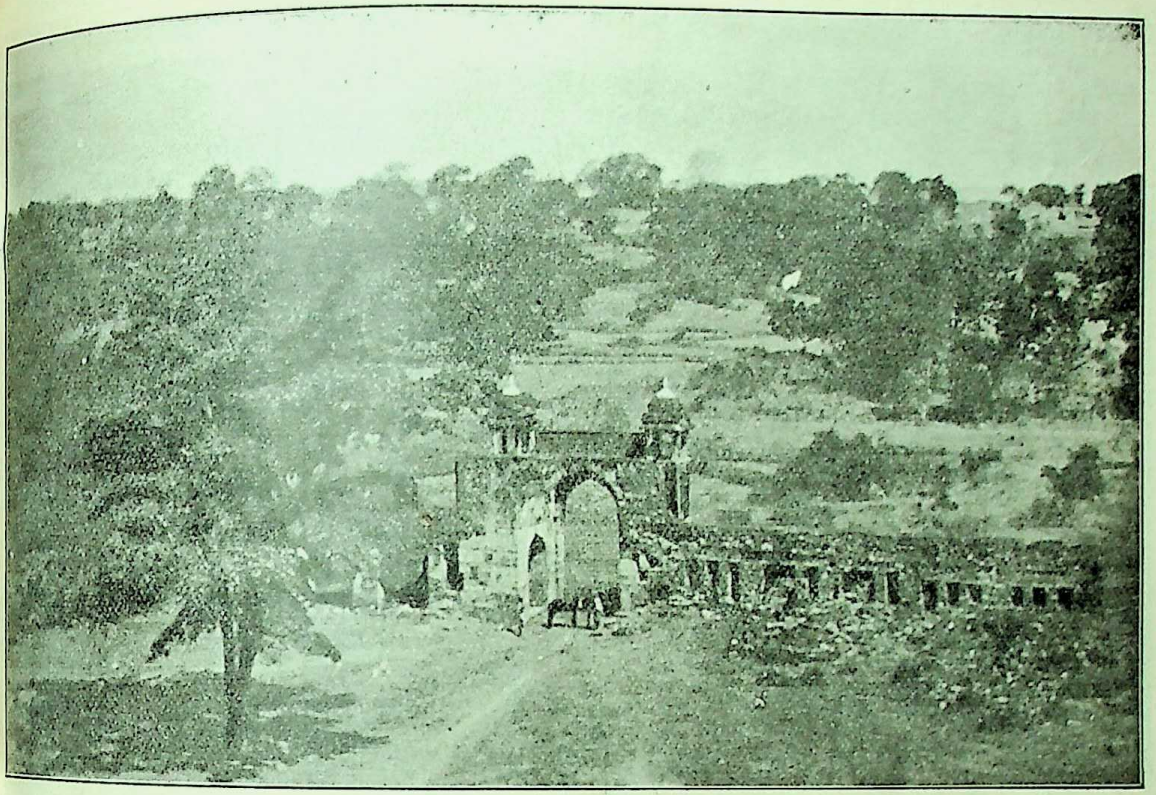
induced to suggest to the enemy a particular means of occupying the fort. She accordingly advised them to wait till the ensuing *Khaddi or Sarhul* festival when all the Oraon males were sure to get dead drunk. This turned out to be correct and the enemy got into the fort. Although the Oraon women who had been pounding rice with wooden pestles to prepare bread for the *Khaddi* festival, came out with their pestles and valiantly met the foe, these amazons were soon overpowered. The Oraon Raja and his subjects, it is said, fled from the fort through a subterranean passage known only to themselves. The enemy lighted huge torches, each of which consumed four *maunds* of oil, but they failed to discover their exit. Many are the stories the Oraons of those days handed down to their descendants about their days of peace and prosperity on the Rohtas plateau. The ancient hill-fortress on the Rohtas plateau which the Oraons claim to have built, has been similarly claimed by several other tribes to whom, as to the Oraons, it proved a safe refuge against invading hosts in the days of tradition. Even distinguished Hindu and Mahomedan royal families are known in the history period to have found an asylum in renowned rock fortress, portions of which exist to this day, and form one of the interesting group of archeological remains in Bihar.

From Rohtas to Chota Nagpur.

But even this fortress, which Tavernier describes as 'one of the strongest places all Asia,' the Oraons were at length, as have seen, constrained to leave. And the only way lay through the forests to the south. Even so late as in the year 1666 when Tavernier in his famous 'Travels' journeyed from 'Rodas' (Rohtas-garh) to 'Gouel' (the river Koel) along the same route that the Oraon followed, he found the country full of jungles. 'All these three leagues,' he wrote, 'you travel through woods, which is a very dangerous passage.' When the Oraons passed through this dangerous tract, the forests must have been impenetrably dense and their only passage naturally lay along river-channels. Even to this day, you find jungles on the banks of the Koel and other rivers in Chota Nagpur.

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The Gateway of the Rohtas Garh (Fortress). [By the courtesy of Mr. J. Chunder.]

Chota Nagpur.

From Rohtas the Oraons therefore had to walk along river-channels, and so they went up the valley of the Koel, the 'Gouel' of Tavernier—which falls into the Son not far from Rohtasgarh, and entered what is now the district of Palamau and thence finally into the Chota Nagpur plateau. On their way, so runs their tradition, they passed through vast jungles, where with the help of their iron-tipped arrows they secured plenty of game to support them during the journey.

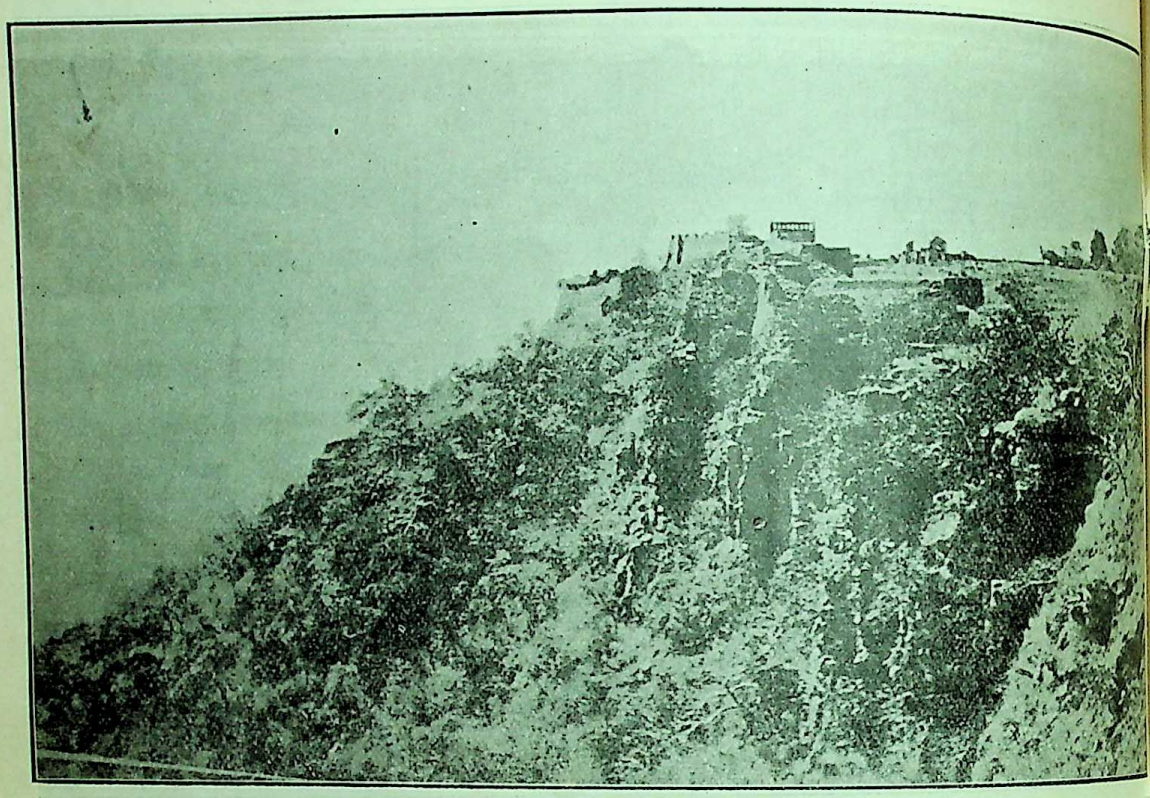
When the Oraons reached Chota Nagpur they found the Mundas already in occupation of the country. The Oraons have a tradition that as they had first taken shelter, on their arrival here, in the houses of the Mundas and took whatever the Mundas offered, they came to eat things which they had hitherto considered "unclean". The basis of truth in this tradition seems to be that, thus cut off from contact with more civilised peoples, the Oraons in time went down a little in the scale of civilisation. But the average Oraon is said by anthropometrists to have the same physical type as that of the average Munda. As the accompanying illustrations of Oraon types will show, the Oraons, like the Mundas, have what are termed "low" features. They are a short-statured, narrow-headed (dolicho-cephalic) and broad-nosed (platyrrhine) people. The colour of their skin is dark-brown often approaching black; their hair is black and coarse with an occasional tendency to curl; and although wooly hair is rare, it is not altogether unknown. As we said above, occasionally an Oraon gets natural matted hair. The eyes of the Oraon are medium-sized and occasionally small. His jaws are somewhat projecting, lips rather thick, and the nose is depressed at the root.

Pre-Hindu Period of Oraon History in Chota Nagpur

As the Oraons increased in population, they gradually extended their settlements, from the north-western parts of the country, up to the very heart of the plateau. Each village, thus established, had its own sacerdotal and secular headman (originally combined in one and the same person), selected according to definite rules in which the principles of supernatural election and hereditary succession were happily combin-

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The Rohtas Hill with the Fortress upon it. [By the courtesy of Mr. J. Chunder.]

ed. This headman and his assistants or colleagues managed the executive administration of the village and took care to maintain agreeable relations between the village and the supernatural powers. The administration of justice amongst villagers *inter se* remained in the hands of the village-community as a whole represented by its elders as Panch. Federations of seven, twelve, twenty-one or twenty-two villages formed a Parha. And over this group there was a Raja who was the headman of one of the villages of the group, the headmen of the other villages acting as his ministers. The Parha-court or Parha-panch decided questions of tribal interest, and disputes between village and village. Although the autocratic name of Raja was adopted for the Parha-head, it was an essentially democratic organization. The assembled elders of the tribe took part as of right in the deliberations of the Parha tribunal. Tribal custom was the recognised law to which the Parha Raja and other dignitaries were quite as amenable as the humblest member of the Parha. Expulsion from the tribe was the direst punishment in the eyes of the Oraon. These were the main essentials of government, and under favourable circumstances, the Oraons might have developed their Parha organisation into a full-blown civilized state of the modern type.

THE OUTLOOK.

But if the Oraons have suffered in one respect, they have enormously gained in another respect. If they have lost their ancient *status* and rights in land, they have gained in point of civilization. The school-master is now abroad in the land with his torch of enlightenment. The British Government and the Christian Missions are doing all they can to spread the light of education amongst them. Even the Oraons themselves are awaking to the necessity of educating their children and of qualifying them for some additional employment besides their hereditary occupation of agriculture. They have themselves started an association to raise funds, to establish primary schools in the villages and to assist their boys in prosecuting their studies in secondary schools and colleges in the towns; and many a pious Christian Oraon family annually contributes its humble mite of one *sup* (winnowing basket holding about ten *seers*) of paddy

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at harvest-time towards this most laudable object of the association known as the "Oraon-Munda-Siksha-sabha." And with these humble contributions they have opened a boarding-house at Ranchi where their boys may stay and prosecute their studies in the different schools of the town. And it makes one's heart glad beyond measure to see the number of cheerful and healthy aboriginal boys at this boarding-house cooking their own food, washing their own clothes and pouring over their studies with an assiduity and zeal that make up for their lack of intelligence as compared with their Hindu and Muhammadan school-fellows.

The Bihar Government are not only earnestly seeking to spread education amongst the Oraons, but are taking effective steps through the establishment or active encouragement of co-operative societies to save them from the clutches of the usurer, and devising legislative and executive measures to remedy other grievances and improve their lot in life. And it is not unreasonable to expect that the time is not immeasurably distant when the Oraons will be able to compete on equal terms in the race of life with their Hindu and Muhammadan neighbours. And that consummation, when it comes about will be one of the noblest of the innumerable noble achievements of the British Government in India in the cause of humanity and civilization.

SARAT CHANDRA ROY.

THE LEGAL PROFESSION IN ANCIENT INDIA*

BY RANENDRANATH BOSE.

THE study of the secular achievements of the Hindus, especially in the economic and political spheres, is a growth of very recent times. It is not long ago that our scholars used to depend mainly on the *Shanti-Parva* of the *Mahabharata* and a few chapters of the Code of Manu while narrating the details of the political civilisation of the Hindus. Treatises like *Niti Sastra*, *Artha Sastra*, *Varta Sastra*, which deal exclusively with social, economic and political matters, were mentioned, if at all, only by name, and passing or incidental references to the authors of these works, viz., Kautilya, Sukracharyya, Kamandaka, Parasara and others, were made just to awaken the curiosity of the readers without in any way satisfying it. It is only within recent years that our research literature has been greatly enriched by the publication of some of these ancient Sanskrit text-books on the socio-economic and socio-political aspects of Hindu civilisation. And it is a hopeful sign of the times that scholars have not been wanting to come forward to use the materials thus made available in constructing pictures of the material life lived by our ancestors.

The *Niti-Sastra* of Sukracharyya is one such valuable treasure-house of information regarding ancient Hindu politics, public finance, jurisprudence, international law and sociology. This book was first made accessible to the public through the efforts of Mr. Gustav Oppert, who edited it for the Madras Government in 1882. The name of this celebrated treatise as the standard text-book on Hindu social, economic and political morals had been familiar to all scholars both western and eastern; but that it was not available for constant use can be inferred from a casual reference to it in Dr. Rajendralala Mitra's valuable work '*Indo-Aryans*', which otherwise displays intimate acquaintance with extant literature on the etiquette, manners, and customs of the ancient Hindus. It may be noticed in passing that even to-day we know of *Silpa Sastras* or Treatises on Fine Arts (and Architecture, Sculpture &c.,) in Sanskrit only by name, there

* Based on the *Sukranitisara* translated with notes by Prof. Benoy Kumar Sarkar, M.A. for the Sacred Books of the Hindus Series published by the Panini Office, Allahabad.

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being no advance since Mr. Ram Raz wrote his excellent *Essay on the Architecture of the Hindus*. The work is now out of print and is being published by the Panini Office with illustrations.

In this paper we propose to use the *Sukraniti* for an account of the advocates of India in Hindu times, their status and fees. The attention of readers has been drawn to this interesting subject by Mr. Kashiprasad Jayaswal, Barrister-at-law through the pages of the *Calcutta Law Journal*. The Section of *Gleanings* in the *Modern Review* for September, 1913, has given wider circulation to Mr. Jayaswal's ideas by making long extract from the Law Journal. We quote below the extract from the Law Journal where the writer refers to *Sukra-niti* :—

"The employment of Hindu advocates was not based on the principle of agency. The class of agent-at-law (pratinidhi, representatives) was altogether different. Their acts were binding on the litigant principals (*Sukraniti* IV. 5 (10, 13). But apparently the acts of the advocate could not be binding on the client, if prejudicial to him. The governing principle was that one learned in the law could come in as such and assist the court. The *Shukraniti* preserves the doctrine: "appointed or unappointed a lawyer (lit. knower of law) is entitled to speak (before the court). "One who follows the law utters divine voice" [अनियुक्तो नियुक्तो,वा धर्मज्ञो वक्तु मर्हति । दैवीं वाचं स वदति यः शास्त्रमुपजीवति (IV. 5,23). Obviously the *Shukraniti* is the work of a lawyer. He would very naturally claim for his profession the position of the oracle of the Divine Voice!] As the appointed ones came and formed the jury (cf. 7,5, or 3) to help the Court in dispensing justice (Sukraniti IV. 5, 26) so could an unappointed knower of law come in and address the Court. And the advocate alone had this privilege, he alone could speak, unasked, before the Court. Any one else attempting to speak 'unappointed' ('अनियुक्त प्रभाषी च') would have been guilty of one of the 'contempts of court.' (Shukraniti IV. 80—82)"

Mr. Jayaswal's remark that the author of *Sukraniti* was a lawyer is rather offhand and uncritical. If one were to infer from the praise of this or that profession or the detailed and minute description of this or that Science (विद्या) or art (कला), the authors or compilers of Sanskrit works like युक्तिकल्पतरु, नीतिशास्त्र, संहिता, &c., would have to be described as encylopaedists each professing more than a dozen occupations. Thus *Sukraniti* is full of details about so many arts and sciences that the author may have been a veterinary surgeon or a horticulturist, a Kshatriya or a gunner and what not. In reality the occupation, caste, home, age, &c., of the author of *Sukraniti* as of many other works in Hindu literature will defy all attempts at precise identification for a considerable time yet.

Having noted this incidentally we proceed to discuss the status of lawyers in Hindu India as can be deduced from a study of *Sukra-Niti*. It is not easy to make out which text of *Sukraniti* Mr. Jayaswal has referred to. Nor is it clear why he should translate धर्मज्ञ (lit. 'knower of dharma') by 'lawyer'. It appears he refers to slokas and not to lines. His reference to IV, 5,23 would mean the 23rd sloka of section V of chapter IV. But this does not give the couplet 'अनियुक्तो' in our edition. We have before us the Panini office edition with Professor Benoy Kumar Sarkar's translation and notes based on the text of Mr. Gustav Oppert published by the Madras Government in 1882.

The couplet which Mr. Jayaswal refers to as IV. 5,23 is really IV. 5,27 and is one of the several stanzas in which Sukracharyya has described the judicial procedure, the character and qualifications of judges (Judicial Councillors), trial by peers, jury of merchants, &c. Thus in ll. 44-5 Sukra's advice is that "the foresters are to be tried with the help of foresters, merchants by merchants, soldiers by soldiers and in the village (affairs are to be administered) by persons who live with both parties (*i.e.* neighbours)." To this our translator adds the note 'Here is something like trial by peers.' The principle on which Sukra bases his advice is given in the next two lines अभियुक्ताश्च ये यत्र:.....विचारका: (ll. 46-7). 'Those persons are the best judges of the merits of the case who live in the place where the two parties stood and witnessed the disputed matters and grounds of the quarrel exist.' Our translator's note to this is 'this is the principle of local judges of local cases.' But the king is not to depend on these alone for adjudication. Others may constitute a good jury no doubt. "The king should, however, appoint officers who are virtuous, well tried and capable of bearing the burden of the administration of justice like bulls" (ll. 48-49). The number of these judicial councillors (सभ्य) or judges whose qualifications have been described previously in ll. 23-32 and have been described as

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in ll. 61-67 may be seven, five or even three. And 'the assembly in which these are seven, five or even three Brahmans versed in human affairs, the Vedas and Dharma-Sastras (is august and solemn) like one on the occasions of sacrifices," (ll. 50-51). Here is a description of a court of justice sitting in judgment upon matters in dispute. The 'appointed officers 'सभ्यान् नियंजयात् सपरीच्चितान्' (l. 48) are not the jury, as Mr. Jayaswal indicates by his note referring to IV. 5,26 of his text which corresponds to ll. 50-51 of Professor Sarkar's translation. For the jury has been sufficiently well described in the following lines (ll. 52-56) श्रोतारो वणिजस्तच, &c.,.....Mr. Sarkar's translation of these lines runs thus: 'The merchants who are judicious should be made hearers there. The man who knows the Dharma can speak whether appointed or unappointed. He speaks the voice of God who knows the Sastras. Either one should not come to the Council (Court) or should speak truthfully. That man is a sinner who keeps silence or utters falsehood." These lines refer clearly to the jury (श्रोता or hearer), as the previous ones to the judges (सभ्य), but neither to the lawyers or advocates or the legal profession. We quote the following from Mr. Sarkar's note to the translation in our series: "Something like a jury of merchants is implied. Even outsiders who know the law can give their opinions on the cases in dispute. Outsiders are allowed the full liberty of attending courts of justice and giving their own opinions on the affairs in dispute. Besides there is the regularly constituted jury of merchants (वणिजः). This account of the administration of justice anticipates the modern practice in some very important points." The epithets 'appointed' or 'unappointed' refer to outsiders who know the law and not to the members of the legal profession, for the latter have not been mentioned as yet.

Sukra's jury thus consists of (1) local men, e.g., foresters, soldiers, men living on the spot, (2) judicious merchants, because possibly of their varied experience and sedate views, (3) outsiders who may happen to be present as audience at a trial. It appears from the trend of the lines that the first two classes of men forming the jury were invited by the king to help him in dispensing justice; and that lay visitors were allowed the privilege of speaking not certainly as somebody's advocates, but as impartial observers; nay it was their bounden duty to say something that might throw light on the cases.

In chapter IV of *Ancient India*, Mr. S. Krishnaswami Aiyangar, M. A. of Mysore Education Service has given an account of India at the dawn of the Christian era. The privileges that Sukracharyya gives to outsiders, merchants and *Dharmajnas* or men learned in the Sastras are sufficiently borne out by Mr. Aiyangar's account of the Tamil administration of justice under the early Cholas. We quote the following from page 68 of this valuable work regarding the early history of Southern India:

"The rulers in those days held before them high ideals of government. Their absolute authority was limited by the five great assemblies, as they are called, of ministers, priests, generals, heralds (spies), and ambassadors. There appears to have been a general permit for a learned Brahmin to speak his mind in any Durbar; and these often gave out their opinions most fearlessly. This privilege was similarly accorded also to men of learning. I give a few instances in illustration: a Brahmin pilgrim from the Chola country happened to be present at the Chera court, &c."

Now this 'general permit for a learned Brahmin corresponds exactly to Sukra's dictum: "धर्म्मज्ञो वक्तुमर्हति" (The man who knows the Dharma can speak), and by no means refers to the legal profession. This certainly is inconsistent with Mr. Jayaswal's remark that it is the advocates alone who had the privilege of speaking unasked. We have not been able to trace the reference he gives on this point (IV, 80-82). It is again to be found out which class of persons it is, the jury or the lawyers, that are liable to be guilty of the contempts of court, for Mr. Jayaswal's reference is not at all clear.

The whole mistake seems to have arisen through Mr. Jayaswal's translation of धर्म्मज्ञ (Dharmajna)—lit. one who knows Dharma or Sastras—by lawyer, whereas there are several lines in Sukraniti in Section 5 of Chapter IV. where the exact equivalent for the modern lawyer or advocate has been repeatedly mentioned. Those lines sufficiently well describe the status, qualifications and fees, &c., of the legal profession. But somehow or other they have escaped Mr. Jayaswal's notice, and all his remarks in the extract we have quoted from the Modern Review are quite irrelevant and

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beside the point, having no bearing on the position of the lawyers. His references all apply to the jury.

The Sanskrit term for the pleader who is appointed प्रतिनिधि (representative) to speak on one's behalf is नियोगी (niyogi) or one who has received an appointment i.e., 'a power of attorney' or *Vakalatnama*. The ideas conveyed by this term have been expressed in ll. 216-33 (Section V of Chapter IV) by means of verbs or verbal adjectives such as नियुक्त, नियोगित, नियोक्तव्य, and nouns such as नियोग, नियोगी, नियोगकृत। The words come from the same root which implies an 'appointment' (नियोग) by somebody. This radical meaning of the term elucidates another very important point in connexion with the position of the pleader. For the modern idea of 'representation,' proxy or personation is clearly indicated in the following statements of Sukra regarding the persons 'appointed'. We quote the following from Prof. Sarkar's translation of ll. 216-19 and 222-23: "Representatives have to be appointed by the plaintiff and defendant who do not know the legal procedure (व्यवहारानभिज्ञ) or who are busy with other affairs (अन्यकार्याकुल), or who are not good speakers (अप्रगल्भ), who are foolish, mad, and old, and females, children, and the diseased. Friends also may be appointed (नियुक्त) to answer queries (पूर्वोत्तरं). If somebody has a thing done by somebody appointed by him, the work done by the latter is known to be done by the former" य: कश्चित् कारयेत् किंचिन्नियोगाद् येन केनचित। तत् तेनैव कृतं ज्ञेयमनिवार्यं हि तत् स्मृतं॥) That is also known to be binding (अनिवार्य)." The following is Mr. Sarkars note to these lines:

"Pleaders and lawyers are to represent such persons and state their cases as their own. The theory underlying the appointment of pleaders is this. For the time being they become the defendants, and the complainants, other selves, so to speak, and become in fact the defendents and complainants. The proxy becomes the original by a sort of legal fiction for the purpose of answering queries and asking questions."

Mr. Jayaswal's remark, therefore, that 'the employment of Hindu advocates was not based on the principle of agency' cannot stand. His reference to the 10th and 13th slokas of Section 5 of chapter IV of Sukraniti does not give us anything bearing on the points in question. Ag... as his text differs from ours we can... trace it to the source. In any case, so ... as Sukraniti is concerned, there can be ... doubt as to the very modern character ... the legal profession.

That the term नियोगी or man with ... *vakalatnama* is the exact equivalent of t... pleader who is authorised to represent ... अर्थी (plaintiff) or a प्रत्यर्थी (defendant) is cl... again, from the following rule (ll. 232-... "If somebody is neither a brother, nor ... father, nor son, nor a pleader, but spe... on others' interests (*i.e.*, for or against ... two parties), he should be punished." T... law-suits can be brought forward by th... classes of men: (1) the parties themselv... (2) the King should accept cases even ... they are brought forward by fath... mother, friend, brother, and other relati... (ll. 220-21); and (3) *niyogis* or pers... 'appointed' to act on one's behalf, amo... whom may be friends also (l. 219). T... import of ll. 232-33 is that anybody w... does not belong to the 2nd and 3rd class... of persons, *i.e.*, who is neither the 1st cla... (or the party concerned) nor persons wh... are legally entitled to personate the parti... concerned (as belonging to 2nd or 3... class) should be punished. Mr. Jayaswa... reference to अनियुक्तप्रभाषी which we have ... been able to trace to the source is a... relevant here. For by the dictum of Su... in ll. 232-33, the 'unappointed' man w... espouses one side is punishable; *i.e.*, ... body is entitled to 'plead' without ... *vakalatnama*.

This statement of Sukra does not c... tradict ll. 53-54 quoted above; for th... the reference is to the jury or non-off... judges and not to the pleaders or repres... atives. It would thus appear that a... body, whether appointed or unappoint... can be a member of the jury to help ... King in the administration of justice. ... only the 'appointed' persons or those w... have been authorised by a power ... attorney or *vakalatnama*, or are enti... because of blood-relationship or kins... can speak on one's behalf or advoca... ones' cause as pleaders; *i.e.*, the pers... who want to represent somebody m... produce the letters of appointment. T... distinction between the *jury* who ... not take one side but are to sit in ju... ment and help in the trial and ...

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pleaders who are to espouse one side and make the case for one party as opposed to the other, is thus very clearly brought out. The language which 'differentiates' the two classes of persons attending the सभा or court of justice is that conveyed by the terms, 'appointed' (नियुक्त, नियोग) &c. *Niyoga* or appointment being thus the *differentium* of the *Pleader* or *Pratinidhi*, the logical connotation would be exactly conveyed by the term *Niyogi*. And this idea of appointment carries with it that of प्रति or remuneration or fees.

We now close this account of pleaders based on the *Nitisara* of Sukracharyya by quoting a few more lines (ll. 224-27, ll. 229-31) from Professor Sarkar's translation which give us an idea of the fees for legal service.

"The lawyer's fee is one sixteenth of the interests involved (i.e. the value defended or realised). Or the fee is one-twentieth, or one-eightieth or one hundred and sixteenth portion, &c. Fees to be small in proportion as trial increases. If there be many men who are appointed as pleaders in combination they are to be paid according to some other way. The king should punish the pleader who receives fees otherwise. The pleader is to be appointed not at the will of the king. If the pleader acts otherwise through greed he deserves punishment." *

Thus the king cannot appoint any pleader he likes to a case. It is the interested parties who should engage the services of the lawyers in whom they have confidence. As for the classes of men from whom lawyers are to be appointed with fees, the rule is given in l. 228. "Only the man who knows the law (व्यवहारज्ञ) and knows the Dharma (धर्मज्ञ) should be appointed (as pleader)." The pleaders must be well up in both Dharma and Vyavahara, whereas in the case of the jury there is the single qualification धर्मज्ञ. It is of course not clear if the author of *Sukraniti* means anything by this distinction, or if it is simply verbal. If, however, we have to take literally the two qualifications in the case of the pleader and only one in the case of the jury, we get another differentium between the two classes of persons attending a trial.

All these combined would give the following characteristics of the नियोगी or pleader in Hindu India.

(1) They must know both Dharma as well as vyavahara.

(2) They are प्रतिनिधि or representatives of the defendant or plaintiff.

(3) They must receive appointment from *one or other party*, but not from the king and may have to produce the *vakalatnama*.

(4) They have some fees fixed for their services.

(5) They may be kith and kin of interested parties or outsiders who have studied the law to represent lay men in consideration of fees.

As for the members of the jury who asssist the judges and the Court, they are persons—

(1) Who know the Dharma,

(2) Who are not representatives of anybody,

(3) Who do not receive appointment from the parties, and may or may not be invited *by the king* to assist him,

(4) Who receive no fees,

(5) Who belong to the classes of (a) persons having personal knowledge of the matters in dispute, (b) merchants who are likely to be experienced men of the world, (c) audience at Court who may know the law and help the authorities as nonofficial judges without taking either side.

* P. 194 *Sukra-niti-sara* in the Sacred Books of the Hindus series.

PUBLIC INSTRUCTION IN GERMANY

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Introduction.

Among the civilised countries of the world Germany has attained the zenith of high reputation for its educational system owing to the excellent arrangements and stringent disciplinary methods adopted by the Department of Public Instruction. Here from the sixth to the fourteenth year of a child life regular attendance in a school is compulsory. Therefore even the poorest of its

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citizens is in a position to give to his children a good school education free. Those who on one ground or other neglect to send their children to school have to appear before the authorities and justify their conduct and when cogent reasons are not put forward for such neglect they have to await a certain punishment. Because of the strict carrying out of the existing school laws, which are nowhere more stringent than in Germany the number of illiterates is not even one in a thousand. The following table will enable us to compare the percentage of illiterates in the European countries and the United States of America.

Countries.	In 1000 Recruits.	In 1000 Inhabitants.
Belgium ...	85	
Denmark ...	2	
Germany ...	0.2	
France ...	32	
Great Britain ...	10	
Greece ...	300	
Holland ...	10	
Italy ...	306	
Austria ...		356
Hungary ...		475
Portugal ...		786
Rumania ...		884
Russia ...	617	
Sweden ...	3.7	
Switzerland ...	5	
Servia ...		830
Spain ...		681
United States ...		107

Kinder Schulen

Infant Schools, Kindergarten Schools, or Nurseries.

Many parents send their little ones at a very early age to an Infant School or Nursery where the children, under continuous care and supervision during the tender years from three till five, are enabled to get into the habit of learning certain forms or arrangements purely from observation. That regular instruction is not given here is self-evident.

Volks Schulen

Folks Schools.

The folks schools or the Elementary schools are the foundations of German education and culture. Every child from its sixth to the completion of its fourteenth year must always attend a folks school. A system of instruction suited to their requirements may otherwise be imparted through a home tutor or tutress or through a governess. School fees are not collected in Folks Schools. The state and the parish or municipality bear all costs of instruction, a part of the taxes being used for the reimbursement of costs such as the building of school houses, the payment of the teaching staff, the provision of apparatus of instruction, etc.

Knaben und Madchen Schulen

Boys' and Girls' Schools.

There exist separate elementary schools for boys and for girls. Only in little villages in the country the boys and girls are educated together. Each creed has its own folks schools called denominational schools. Mixed Confessional schools or Undenominational schools are rare. The period of instruction as a rule is from 8 in the morning till 12 noon and from 2 to 4 P.M. The boys are taught by male teachers and the girls by school mistresses. The chief subjects taught are: German (to read and write), Religion, Mathematics, History, Geography, Natural History, National Economy, Singing, Drawing, Gymnastics and Sewing—the last only for girls.

Direction and Supervision.

In the larger Folks schools there are several teachers who work under the direction of a Rector or Head Master or Principal. A *School Deputation* or a *School Committee* formed from the distinguished citizens of the village conduct the management of the schools under them in a practical businesslike way. For the selection and appointment of the teaching staff, the fixing of pay and scale, the provision, equipment and repairs of the apparatus of instruction, in fact all that come under the financial part concerned, sanction has to be obtained from the School Committee, which has already been approved by the state authorities. The inspection of these schools is vested in a district or local Inspector of Schools appointed by the state. These Inspectors of Schools must from time to time inspect and report to the state about the work of the schools in their respective Districts. The central administration or Direction in Prussia rests with the Minister *of Public Worship and Instruction at Berlin*, and in Saxony, Bavaria, Wurttemberg and Baden, with the Head of the Department of Education at the capitals of the states. The particular control of all officials and the conscientious execution of the duties of each officer are in this manner quite assured.

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Gehobene Volks schulen
Higher Elementary Schools.

Some Elementary schools go a step beyond the aim of their sister schools as they amongst other subjects teach a living foreign language, mostly French, and a little bit of Physics. They have as a rule seven classes and are called Higher Elementary schools.

Fortbildung Schulen.
Advanced Elementary Schools.

Besides those above mentioned there are also in the towns the so-called Advanced Elementary Schools, for apprentices over fourteen years old, who in these Evening classes may deepen and enlarge the knowledge already gained in the Folks Schools as far as Mathematics and Drawing for practical life is concerned. The attendance is optional and in some institutions is obligatory as prescribed by the authorities.

Seminaries
Teachers' Colleges.

The teachers in the elementary schools and the middle schools are educated in *State Seminaries* for 3 years before their calling.

These teachers in former times were required to serve in the army only for six weeks after they had passed the Teachers' Examination. But since 1900 they are required to serve one full year in the Infantry Regiments. Especially studious teachers are not satisfied with the training they get in the Seminaries. So they work privately in order that they may pass the state examination held by the governmental Commission—the examination for qualifying them as middle school teachers and also as Rectors. Hereby they open for themselves amongst other things the way for being engaged sometimes in the service of Higher Institutions.

Hohere Lehranstalten.
Higher Educational Establishments.

The *Humanistischen Anstalten* are *Grammar Schools*. Such Grammar Schools are of two kinds. Those with nine years' course are called *Gymnasien*, and those with six years' course *Pro-Gymnasien*. The classes are called from bottom to top: *Sexta*, *Quinta*, *Quarta*, *Untertertia*, *Obertertia*, *Untersekunda*, *Obersekunda*, *Unterprima* and *Oberprima*. The last three are wanting in the Pro-Gymnasien. The subjects in both the schools are Latin, Greek, French, Mathematics. Religion, Natural Sciences, Drawing, Gymnastics, and Singing. The chief point is that Latin is taught from *Sexta* upwards and Latin and Greek from the *Untertertia*. In *Quinta* begins French. English is not at all taught in the Pro-Gymnasium. In the Gymnasium it is only optional in the top three classes.

Real Anstalten.

The schools without Latin are the *Real Anstalten*—Real Schools,—the Ober Real schools with nine classes and the Real-schools with six classes. Latin and Greek are not taught in these High Schools. Greater attention is however paid to German, French and English, Mathematics, Natural Science and Drawing. The other subjects agree with those of the Gymnasien. Teaching of French begins in the lowest class *Sexta*. English is started at the beginning of the 4th year in *Untertertia*.

Real Gymnasien.

Something between the Gymnasien and the Real School are the Real Gymnasien and the Real pro-Gymnasien. The most noteworthy fact of these Institutions consists in that they like the Gymnasien have Latin and the Real Pro-Gymnasien like the Pro-Gymnasien have no Latin. Special stress is laid on the teaching of French and English, Mathematics and natural science. Greek however is not taught in these Institutions.

Reformschulen—Reform Schools.

In numerous towns lately Reform Schools, Reform Gymmnasien and Reform Real Gymnasien have been established.

The most renowned of these are those which have adopted the Frankfort Time Table or System. According to this system there is for the first thing a common three years' course in which in the classes *Sexta*, *Quinta* and *Quarta* only one foreign language, mostly French, is taught. At the commencement of the fourth year a slight deviation takes place. The institutions without Latin begin English and the Gymnasien and the Real Gymnasien begin Latin. After teaching Latin for two years the Gymnasien and the Real Gymnasien diverge in their courses, the former beginning Greek, the latter English. The advantage of the system consists in that the

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Gymnasien and Real Gymnasien work evenly for five years and only in the sixth year the change takes place and until that time the pupils have time to decide whether they will enter now the Gymnasial or the Real Gymnasial direction.

With most of the above montioned institutions are connected Elementary schools with three classes.

Berechtigungen

Privileges.

The successful attendance of the above mentioned establishments gives to the candidates (pupils who are going away) manifold privileges or rights which are not in the reach of young men from other institutions. The candidate's testimonial of age as well as qualification from these Gymnasial and Realistic Schools entitle without any further particulars to all studies in the Universities, High Schools and Military Schools, or in the Marine School (for would-be officers only). For the study of Theology, which requires a thorough knowledge of Latin and Greek, entrance to Universities is allowed only to the Gymnasial Candidates. Real school candidates who wish to study Theology must therefore pass a Supplementary Examination, *i.e.*, the former Real Gymnasial pupil in Greek, and the former Ober Real School pupil in Latin and Greek. The testimonial of the Six years' Course and those for Obersekunda afford their owners the possibility for the one year's voluntary Military Service and for being appointed as the middle class of officials.

Testimonials are only given to candidates after they have undergone a severe written and oral examination—the so-called *Abiturienten* or Examination of Maturity. This Examination is held under the supervision of the Provincial School authority by specialists of the Institutes. Exceedingly clever candidates sometimes get free from the Orals.

Holidays.

The School year in North Germany is from Easter to Easter. In South Germany from Autumn to Autumn. The holidays amount to about a quarter of a year; at Easter 2 to 3 weeks. At Whitsunside 4 to 5 days, during the MidSummer 4 to 6 weeks, at Christmas a fortnight. There is some fluctuation of the period more or less in the various provinces and confederate States.

Authority of Supervision.

All the Gymnasial as well as Gymnasial Establishments are under supervision of the Provincial S... Kollegian. Each Kollegian has a nu... of institutes in his province under special care and inspects them mos... every two years. In the Examination f... Maturity or the Abiturienten Examina... the Provincial School College Council is a rule personally present.

The Teaching Staff.

Most teachers of these establishmen... question are academically educated, ... have as a signification of their profes... the title Principal, Teacher or Scien... Assistant. Also candidates on probation... directed to many of those Institutions ... one or two years. These gentlemen bel... ing to Teachers' College have passed S... Examinations based upon several ye... study in the University—and this Ex... nation is held by a Royal Commiss... Teachers in the Elementary Schools h... not to pass this examination. Bes... those teachers already mentioned ea... Institution has technical teachers such ... Drawing Master, Drill Master, Sing... Master, etc. In the lowest classes so... times Elementary teachers teach techn... subjects. The state and communal Gym... sium and Real Gymnasium Establishme... are schools the pupils of which live w... their parents or are elsewhere in board... The fee amounts, according to the estab... ment and the classes, from 80 to ... marks yearly.

Institutions for Cadet Corps.

For would-be officers (officers by p... fession) there are in Germany eleven C... *Colleges*. They are also called C... *Houses*. These are boarding schools ... the cadets live in the Institutions. ... rule the teaching is done according to ... system of Real Gymnasium, namely, jus... same as in the Humanistic and Rea... Institutions above mentioned, by acade... ally educated teachers who in the majo... of cases are officers of the *Reserve* or of... of the *Militia* (Landwher officer). ... direction is confided in a high active O... The most famous of these Institutions ... the chief Cadet Establishment at ... *Lichterfelde* near Berlin. There are in ... Institution forty-one teachers and a th... sand Cadets. The rest of the Cadet Ho...

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are small. In these there are only the classes from *Sexta* to *Obertertia* and each Institution takes at the utmost only 200. Most of the Cadets are sons of officers. They all wear uniforms but no sword or bayonet.

Kriegsschulen

Military Schools.

The theoretical and practical instruction for the profession of an Officer is gained from Military schools. Prussia has ten such schools and Bavaria has one. The course in Prussian schools lasts for 9 to 10 months, and in Bavaria one year. It comprises such subjects as tactics, the theory of weapons and armour, doctrine of fortification and knowledge of the configuration of land, the drawing of plans, the organisation of the army and the military style of business, in addition to parading, drilling, fencing, shooting and so forth. The top classes of the chief Cadet Institution at Gross Lichterfeld are entirely equal to those of the Military schools. At the end of the course the scholars have to pass an Examination called *Officers' Examination.* (*Offiziersprufung*).

Landwirtschaftschulen

Agricultural Schools.

The agricultural schools also count as institutes of higher education, as they are established according to the principle of the Six Years' Course of the Real School, in addition to the Theoretical study of agriculture. The candidates receive after they have passed the Examination of Maturity a certificate which requires them to serve in the army only for one year.

Private Schools.

Besides the above mentioned state or Communal High Schools there is a large number of Private Schools which coach their students with unusual success and acquit them with certificates which enable them to serve as Voluntary officers of the army. They are almost exclusively boarding schools. Some of the best have the privilege of granting testimonials of qualifications which enable them to serve more than one year. These schools therefore stand equal in rank to the Communal Real Schools. They are therefore like the Real Schools controlled by the officials of the Royal School Provincial College from time to time. The yearly fee for boarding, lodging, tuition and supervision, etc., costs each student from 1000 to 2000 marks.

Kaufman Schulen

Merchant Schools or Trading Schools.

For such as those who are in possession of one year's Certificate (which plays a decided roll in the life of every German youth) are allowed admission to these schools. These schools offer a good opportunity to enlarge their knowledge in the Modern Languages, French and English, also in mercantile calculation and book-keeping. Naturally such schools exist only in the big towns, and are mostly founded by rich bankers and influential merchants and trading firms, for they have the greatest interest in having their officials well educated.

Handels und Fachschulen

Commercial and Special Schools.

Further there exist numerous commercial schools for those interested in the study of commerce as well as a series of technical or special schools—such as school for Engineers, for Machine construction, Schools for carpenters, masons, etc., where they are educated in the various branches of Applied Science in order that they may make a livelihood later on as Civil Engineers Mechanical Engineers, technical experts, Architects and so forth.

Madchen Schulen Lyzeen.

Lyzeen are a kind of Grammar schools for the higher education of girls. Young girls of the better classes receive a good scientific education in the numerous communal establishments known as '*Lyzeen*'—or High Schools for girls. As a child of 5 or 6 years the girl enters the tenth class of the Lyzeen and receives here just as in the classes 9 and 8, for one year each, the best teaching in Religion, Writing, Arithmetic, Singing and so forth. In the class VII scientific education, with an additional subject a foreign language, mostly French, is taught. This course follows in all the classes up to the first. From class IV is added English and Italian as an optional subject. In class III Mathematics and Latin are added to the course. German, Needle-work, Drawing and Singing are compulsory from classes VII to I. The certificate at the end of the 10th year entitles the owner to admission to a Ladies' Seminary or Ladies' Teachers' College or to an *Ober* '*Lyzeen*'. A continuation of the Lyzeen is the "*Ober Lyzeen*" with a three years' course. These Ober Lyzeen are *Gymnasium* for girls. Here they enlarge the knowledge already

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gained in the Lyzeen. When they pass out of this school they get the certificate which enables them to pursue their studies in a University for Lady Doctors, Lady Professors, Lady Lawyers, and so forth.

Lehrkrafte, Leitung

Teaching Staff, Direction.

Teaching in the Lyzeen is conducted by Teachers and Lady Teachers. These are mostly academically educated or are passed out from a Teachers' College or "Seminary" as it is called here. In the Higher Lyzeen is a staff of teachers all of whom are exclusively University graduates who have passed the state Professor Examinations. The Direction of the Lyzeen is in the hands of an academically educated high officer—a lady or a gentleman.

Privat-Tochter Schulen

Private Grils' Schools.

Besides the communal high schools for girls above mentioned there are also a great number of Private Schools, Boarding Schools, Institutes, etc., which in their aims and the curricula of studies do not differ very much.

Hochschulen

High Schools.

A German Hochschule, though literally it means a High School, is much more than even a College. The status of an Hochschule is almost the same as that of a University. These colleges, as I may call them, are all state institutions. They impart to their students the best possible theoretical and practical knowledge for the professions. Those who have passed the Abiturienten Examination from a Gymnasium, a Real Gymnasium or from an Oberrealschule can get admission to these institutions. Foreigners, and other Germans who have not passed the above Examinations are allowed admission to hear the lectures on payment of the usual fees, they are not allowed to compete at the Examinations.

Lehrkrafte

Teaching staff.

The teachers are ranked as Ordinary Professors, Extraordinary Professors, Lecturers, and Privat Dozent (i.e. Lecturers without pay). Professors have the right of the freedom of teaching, i.e. they can teach what they consider good, and the students may go to the lectures if they like. They are not compelled to at... the lectures. A compulsory attendanc... the colleges does not exist. How... they must show in the state examina... a certain amount of knowledge to e... examining Professor in his subject.

Lectures.

All important lectures are so-c... Private Courses, "*Privatkollegs*," i.e., ... such students have admission who ... paid the fee mostly 20 marks (Rs. 15 ... half year, for a course of 4 hours a w... Students who have paid such fees and ... do not go, are many, and as there is ... reckoning of attendance, many stran... take the opportunity of going in for s... lectures.

Publica

Public Lectures.

Besides the private lectures there ... also public lectures, for which admiss... is free.

To such a Publicum every stu... has admission free. Finally there ... '*Privatissima*,' serviceable lectures of ... seminaries. These seminaries are not th... alluded to before as institutions for ... training of teachers. These are attac... to each Hochschule or University, w... advanced lectures and lectures on pract... work are given. Admission to studen... free, but only to such students as show ... an examination held for the purpose ... they are in a position to follow ... lectures and exercises with profit. ... sides these lectures in some branches ... study, practical exercises are given ... Medicine, Mathematics, etc.

Universitaten

Universities.

In Germany "Hochschulen," Co... are considered as of the same rank ... University, but a University is consi... the best. Germany has at present ... Universities with four faculties e... Theology, Law, Philosophy and Me... The Universities are, Berlin, Bonn, Bre... Erlangen, Freiburg, Giessen, Gott... Greifswald, Halle, Heidelberg, Jena, ... Konigsburg, Leipzig, Marburg, Mun... Munster, Rostock, Strassburg, Tub... and Wurzburg. Besides these there is ... in East Prussia with only two faculti... Catholic Theology and Philosophy, ... called *Lyceum Hosianum in Brauns...*

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At Frankfort on the Main a University is to be opened shortly.

Rector.

At the head of each University there is the Rector, officially called '*Rector Magnificus*'. He is elected annually out of the Ordinary Professors. In some universities, for instance in Heidelberg, the Grand Duke of Baden is the permanent Rector or "*Rector Magnificentissimus*" and the Professor at the head of the University has then the title Pro-Rector.

Dekan

Deans.

Each of the four faculties has a Dean at the head. He is engaged only for one year and during his time conducts the "Doctor Promotion" Examinations in his faculty.

Anatomie Kliniken.

Anatomical Institutions and Clinics.

With the medical faculty are connected these establishments at which the young medical men can practically prepare for their later profession as physicians. These are the anatomical and clinical institutions and hospitals of various sorts. In anatomical and clinical institutions they learn work and the hospitals afford the students ample opportunities to practise work to get to know the various maladies with which people are affected and the treatment and cure they have to impart in each case. Old students of medicine, as well as those who have already passed their State examinations, aiming at further promotion, frequently spend a number of half-years as assistants to a specialist in one of these hospitals attached to the Universities. In the same manner many who have already undergone their State and Doctor Examinations spend much of their time under the direction of the Professors of natural science in their laboratories to specialise in one branch or other.

Studenten Jahr

Year of study.

One year is divided into two semesters or half years: Summer Semester from the end of April to the beginning of August and the Winter Semester from the middle of October to the beginning of March. Between these lie the long Midsummer Holidays from August to October, and the Easter holidays, March and April. At Christmas there is only a short interruption of a fortnight.

Prufungen

Examinations.

The students must have paid for and have heard the lectures at least for six semesters; medical students more, not less than eight semesters.

Then they may go in for State Examinations. The majority of candidates when they may go for higher examinations might have spent as a rule more semesters than what is stipulated for. The candidates for Theological Degrees are examined by a committee called the '*consistorium*' of each Province. The law students cannot pass the two examinations at the University before they enter the profession. For the first examination, where they make the "*Referunda*," as it is called, they have to go to the sessional court of the Province, for the second which they call "Examination for Assessors," before the "Chambers" in Berlin. With the medical men there is a Preliminary Examination before they enter for the State Examination, '*Physicum*', officially called "*Tentamen Physicum*", i.e., official trial at the University. This can be passed at the end of the fourth year. Candidates for Degrees of Philosophy and Philology pass their Examinations before a scientific examination Commission mostly composed of University Professors.

Doktor Prufung

Doctor Examinations.

To the Doctor Examinations only such candidates are admitted as have studied six semesters at a German University and have written an original 'Thesis' or Dissertation. The conditions concerning the Oral Examinations and the amounts of fee to be paid to the faculty vary at the different Universities. Of late ladies have also been permitted to appear for Doctorate Examinations, in Law, Medicine and Philosophy.

Besides the Universities there are Government Colleges. The most important of these are the Technical (Hochschulen) High Schools at Aachen (Aix-la-chapelle), Berlin, Charlottenberg, Braunschweig (Brunswick), Danzig, Darmstadt, Dresden, Hannover, Karlsruhe, Munchen (Munich), Posen and Stuttgart. All branches of engineering and building construction, mechanics, as well as other technological subjects are taught here—theoretical and practical.

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Since 1900 these Technical Colleges have been allowed the privilege of conferring the Doctorate Degree. The Technical High Schools above mentioned are separate institutions and are in no way related or affiliated to any University. They are as well equipped with Professorial staff and Lecturers, etc., as a University ; so that these institutions take the place in rank of a small University.

Akademien
Academies.

Other colleges are *Bergakademien* Geological colleges, *Forstakademien* Forest Academies, Art Academies, Music Academies, and Veterinary Colleges. There is the Military Academy in Berlin and the Marine Academy at Kiel, where admission is granted only to capable active officers of the army and navy.

Korporationen
Corporations.

The great majority of the students belong to a student corporation. The corporation may be a corps, a 'Landsmanschaft,' a 'Burchenschaft',an Academical Gymnastic Association, a Singing Club or a Scientific Association. In all these corporations there is strict discipline and an inseparable comradeship.

To fight out quarrels of personal standing great stress is laid upon the honour of the corporation, and most of the corporations defend themselves to the utmost, even if it requires weapons to fight out on equalities. Only a few associations renounce this principle of honour by not responding to the call. All the others look down upon such associations.

Mensuren
Fights and Duels.

Quarrels of honour of any sort are fought with swords, sabres or pistols. The call from the side of the injured or offended party must precede. The party who offended accepts the call or declines it. Every student who loves his honour, to whatever corporation he may belong will answer the call. He who is timid and does not attend to such a call is considered by all his friends as a "dirty fellow" a "refugee" and so forth. As however the court of punishment forbids the duel, sentinels are sent out by the students, or other measures of precaution are taken in order to protect themselves from the Police. The officials know mostly when the duels are fought out, but as a rule they close both eyes, as they have found it impossible to check this ancient custom. From the German stadpoint the duel is considered a mania and all lawful propositions of punishments meted out have not been successful to check it. In most cases the students in their fight get bodily injuries. To avoid such wounds and to fight boldly the students must have the necessary tactics, and qualities of valour and courage. So the Germans consider that the duel is a valuable means of education in a certain degree.

Studenten Leben
Student Life.

A fresh man entering the University known by the name of "Fox." When a young man has left behind the severity of life in the Gymnasium and has learnt during the first half-years of life as a "Fox" in the University how to behave and to enjoy the academical liberty, when he has learnt to fight and to drink and when he gets acquainted with the ruling usages and with his standing towards the "Philister" (by which term the non-studying citizens are known), then begins as a rule the third Semester—*Working Semester*—"Ochsen" (ox) or "Bursch" as it is called by the students. If he is a corporation student he has to be present every week at least once in the office "*Kneipe*" or the drinking bouts. It is a meeting of the members for drinking, and the active members of the corporation meet under the guidance of their President take part. Even for drinking they have Laws and Regulations called "Kneip Kommers." During the whole time of meeting there are students' songs. On certain days the active members have practice in fencing as well as the official morning glass—meeting for drinking beer in the mornings, and to participate in all corporative pleasures.

On Emperor's Birthday, as well as at the beginning and at the conclusion of the semesters, several corporations join together and arrange for a great Drinking Feast, to which prominent citizens and ladies are invited to be present as spectators.

This System of jollity in the life of students is getting more and more abandoned in the Universities in big cities, but is practised in the smaller University towns, such as Jena

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Heidelberg, Freiburg, Gottingen, Marburg and Tubingen, the old University life is adhered to more and more closely from year to year. Here the student is considered to be a 'big person.' Without the students most of these towns appear empty and deserted. This is significantly felt during the time of the holidays.

Students' Crests

All members of a corporation as a rule wear colours (white, blue or red), and special Cap or a Sturmer, as it is called, and mostly a three-coloured ribbon obliquely over the chest, a "Bierzipfel" a "Weinzipfel" in the colours of the corporation, a broad gold, silver, or coloured watch chain in the shape of a ribbon hanging down from the watch-pocket. Each association has a crest and a certain name as a "Borrussia," "Bavaria," "Saxonia," "Germania," "Teutonia" and so forth. The initial of the name shows the monogram of the association in question and with it is connected the initial of the motto of the students, *vivat, crescat, floreat*, live, grow and bloom, in the oval in an artistic manner. A sign of exclamation after this is never omitted. On festive occasions all the presidents appear in their official uniform in wigs, high boots, narrow trousers, short coat, sword and with a little cap embroidered with gold and having the crest of the corporations. Many corporations have their own houses with rooms for holding meetings, social gatherings and for lodgings. Students who belong to a corporation and who do not wear 'colours' are called "Bullfinches." He who does not belong to any association is considered as a "wild man."

Visiting cards and the signatures of students in their letters have under the names the profession they study, as in the example given below :

Wilhelm Kaiser
Stud. Med.

Other abbreviations are. : Stud. theol., Stud. Jur., Stud. Phil., Stud. Math., Stud. rer. nat. (Student natural science), Stud. rer. techn.

Old students of Semesters call themselves candidates instead of students. The citizens of small University towns address these stndents as "Herr Doktor," i.e., Mr. Doctor.

In Germany students do not live in the University. That would be a thing of impossibility, since the number of matriculated students, "Sons of the Muse", are too many. The University of Berlin has alone over 9000, Munchen over 6000, Leipzig over 5000. Every academical citizen has his private lodgings "Bude," (in Scotland 'Digs'). Each student has one or two rooms. The cleaning of the room is done by the servant girl of the tenant, called "Broom" (German *Mietsherrn*) by the students.

The boots are cleaned and the coats brushed in smaller university towns by a man called by the students '*Stiefelfuchs*' *i.e., Boot Fox*. An inseperable companion of the student is the latch key (Hansbare), "House Bear" or Petrus and he has this bone always with him. The allusion by the name Petrus is that "Petrus was the giant who let open the gates of Heaven to the ghosts." Similarly this large key is the means of entrance to the house when the student comes home after his evening rambles and drinking meetings. The key is of unnatural size and is carried in the trouser band at the back. The student when going out in the evening sees that the key is safely tied to the band that he may not have any great difficulty to search for it when he returns home at two or three in the mornings rather 'tipsy.' The German Student's life affords not only to Germans but also to the foreigners such a fulness of comfort and originality that after his "*Exmatriculation*" (after he has left studies) and when he recalls the memories of his student's time, the last verse of the song "Formerly I lived so harmlessly in freedom and fortune" comes to his memory and keeps him a-longing for those happy times.

A translation of the song sung by outgoing students is as follows :

"And ends the chap his career here ? And must he go home? to embrace his friends once more at the festival season; perhaps forgotten by many a one who stood him by; he leaves now a sacred land of liberty; to become a citizen and stands quite alone; therefore how fine it was, how sacred it was to have been a 'Fox.' "

May, 1914.

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"THE WAR LORD OF THE WORLD": A SKETCH

THEY say that man is the handiwork of God. But there is one person in the world who would appear to be a great exception. For, Kaiser Wilhelm II has always considered himself as something more than a mere handiwork of God, as nothing less than His instrument, appointed by Him, for the fulfilment of His purposes, and responsible to Him, and Him alone. This has been not only his belief but his guiding principle ever since he ascended the throne of Germany. He has been on the throne now for twenty-six years, and was twenty-nine years old when the Hohenzollern crown descended on his head. He had little in common with his grandfather, the great Wilhelm I, who reigned till almost three months before his grandson ascended the throne. The present Kaiser was the son of the then Crown Prince and Princess, two parents who harmonized more with each other than with their gifted son. At Bonn, however, the gifted son did not distinguish himself in any intellectual gifts. What struck his teachers most was his energy rather than his ability, a tremendous driving power rather than any exceptional intelligence. As at Bonn, so on the throne, he has always distinguished himself in this one great characteristic of *force*. It is said that in this he possesses only one rival in the world. Lord Morley once said that two great forces of Nature struck him most in America. One was the Niagara falls, and the other was Theodore Roosevelt. William II is another Roosevelt. In a country like America he might have even surpassed the Iron Colonel of the Rough Riders, and being a rougher rider still, might have even out-Roosevelted Roosevelt. In Germany he is another Niagara, a Niagara at the very fountain-head, harnessed to the State, driving every wheel, thundering ceaselessly along with tremendous force, overwhelming everything, crushing even a giant, brooking neither opposition nor delay, but rushing impetuously headlong, rolling and roaring and foaming in unobstructed course, with undiminished volume, and tireless energy. To-day one feels that he is ever something more,—a flaming Vesuvius that has been seething and boiling and burning within itself for the last quarter of a century, and has at last burst forth pouring red lava and devastating Europe. As Prince he was as volcanic as he has been as Emperor. Now and then he uttered deep rumblings, even as his own Crown Prince does to-day. There was an earthquake in 1890 when the young and inexperienced Emperor "dropped the Pilot," or less euphemistically put, "threw Bismarck overboard." There have been many rumblings since, and, within the last ten years very ominous rumblings. And now at last the Wilhelm Volcano has burst.

The early years of the Kaiser were devoted to military training with the same boundless energy that distinguished him when, at a later stage, he worked under Bismarck at the Foreign Office. He came to the throne in 1888. On the tragic spring of that year there was a race for death between his grandfather, the aged Emperor Wilhelm I, who was 90, and the then Crown Prince, his father, who was 60. The old Emperor died. The Crown Prince succeeded as Emperor Frederick, only to die within three months. But even in those three months there was a tragic contrast between the Emperor and the new Crown Prince. The bitter strife between the conservative philosophy of Bismarck and the liberal doctrines of the Emperor had not waned even in those three wan months. And it was bitterer still when the Crown Prince openly sided with Bismarck against his Royal father. Even in the Morel Mackenzie affair relating to the operation on the dying Emperor, he sided with the German doctors against the English doctor, and thus against his mother the Empress, a daughter of Queen Victoria. The feud between the son and the parents in fact lasted beyond the grave. He showed little respect for his father's memory. One of his first acts as Emperor was to dismiss a reactionary minister who was detested and dismissed by his father. He changed

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name of the Frederick Palace. And when his father's diary was published, he openly sided with Bismarck, who was always opposed to the late Emperor, thus tending to diminish his father's prestige and work for the unification of the Empire. The result was a bitter estrangement between the mother and the son. There were occasional visits, no doubt, in after years. But the gulf that separated them was too wide to be bridged. It was a fundamental and an irreconcilable divergence between their political views and temperaments. It has been said by Sir Frank Lascelles, however, that a complete reconciliation took place two years before her death. All the same, it was one of the most painful tragedies of the Royal Courts of Europe. As if by way of contrast, the domestic life of the Kaiser in his own family has been of the happiest kind.

For two years after he had ascended the throne he championed Bismarck. He had great admiration for that great and reverenced statesman, and had worked with him at the Foreign Office. But this youthful enthusiasm was not to last long. There was the growing consciousness of his own abilities. And a few months on the throne were enough for him to realize that. To this has also to be added, no doubt, the influence of mischief-makers like Count Waldersee, an old enemy of Bismarck and a friend of the young Emperor. The Grand Duke of Baden, the Emperor's uncle, was another influence. The Duke had no personal animosity against Bismarck, but he sincerely desired that the Emperor as Emperor should *really* rule. So that whereas Waldersee whispered into the Emperor's ears for personal reasons, and to pay off old scores, Baden whispered for purely imperial reasons. But even these whisperings were not enough to wean the Emperor entirely from Bismarck. There were other causes that hastened and widened a breach.

In 1890 Bismarck wanted to renew the anti-Socialist repressive law. But the Kaiser opposed it. Far from it, the Kaiser himself, and on his own initiative, called the First International Congress of labour, for the "standardization" of labour. This was in direct opposition to Bismarck's policy. Bismarck considered the Congress as a useless and an unwise thing. And some busybodies whispered this to the Emperor. An estrangement between Emperor and Chancellor over foreign policy was also coming to a head. The task of Bismarck's life was to keep France in "quarantine." What he wanted, therefore, was to keep friendly with Russia, allowing her a free hand in the Near East. For this purpose he had made in 1887 a secret treaty with Russia for 3 years, and in 1890 when it expired, wanted to renew it. But the Emperor strongly opposed it on the ground that it would be against the spirit of the Austro-German Alliance of 1879, and the subsequent Triple Alliance of 1882. The final rupture between them came when the Emperor insisted that the Prussian ministers should communicate with him (as King of Prussia) direct, and not through the Chancellor. Bismarck pointed out the cabinet rule of 1852, which laid down that the Chancellor was the intermediary between the king and his ministers; but in vain. It so happened that one day Windthorst, the leader of the Catholic group, went to see Bismarck about the new session. The Kaiser heard of this and immediately wrote to Bismarck that he was to be informed when political discussions took place. To this Bismarck replied that he could not allow any one to decide his visitors for him. Early the very next morning the Emperor rushed to Bismarck's house, and demanded to know what the Windthorst conversation was. Bismarck replied that it was purely the Chancellor's business. "Am *I* not the authority?" flared up the Emperor. "Yes, sir," replied Bismarck, "but it stops with my wife's drawing-room door." The Emperor left in great rage. The following day was Sunday. And on Monday he telegraphed to Bismarck demanding his resignation. The resignation was immediately sent, immediately accepted, and the new Chancellor announced. Thus fell the greatest statesman of Germany, one of the greatest political figures of the 19th century, and of the world. The statesman of seventy-five was swiftly and roughly dismissed, and the thirty-year-old Emperor began not only to reign but to govern. "There is only one master in this country," he declared soon after, "and I am he. I shall suffer no one beside me." "I see in the people and the land that have descended to me a talent entrusted to me by God, which it is my duty to increase. Those who will help me I heartily welcome. Those who oppose me I shall dash in pieces." But the

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fallen hero was not to be "dashed in pieces." The lion snarled and growled and roared even in retirement. For four years there was open war between the Emperor and the ex-Chancellor, the Emperor humiliating Bismarck at every step, decorating his enemies; and Bismarck bitterly opposing the Emperor. After four years of this scandal the Duke of Baden intervened, and implored the Emperor to better the relations. An outward reconciliation took place. The Emperor sent Bismarck some old wine. Subsequently, when Bismarck was once ill, he sent his doctor; and finally ended by inviting him to court. Bismarck accepted the invitation. The Emperor returned the visit. Outwardly the feeling between them ended. But to the day of his death Bismarck never forgave the Emperor for his scandalous treatment of him.

Once Bismarck was removed, the way was clear and smooth. Now at last the Emperor could initiate, and direct, and work out his own policy. General Caprivi, Bismarck's successor, did little more than register the wishes of his Imperial and imperious master. A good servant, he faithfully carried out his master's orders and echoed his master's voice. The agrarian quarrel, however, led to his fall. He was succeeded by Prince Hohenlohe, an Ambassador of some distinction, but an old man of 75, who cared little for power, and less for influence. In his very outspoken memoirs, published a few years ago, he refers to the difficulties he had in working with the impulsive Emperor. Hohenlohe resigned in 1900, and was succeeded by Prince Bulow, the Foreign Secretary, an able diplomat. Throughout the reign the Emperor's impulsive speeches and telegrams had been causing not only anxiety but difficulty too to successive Chancellors. The Kruger telegram was only an instance. Now and then he had even done some "sabre-rattling," as when he spoke in Vienna about his "shining armour". In 1908 this impulsiveness culminated in the famous *Daily Telegraph* interview. The Emperor had granted a long interview to that paper in which he plainly described his own feelings and those of his people against England and other countries. The sensation caused by the publication of this most indiscreet utterance was great. Bulow submitted that neither he nor any future Chancellor could possibly hold office unless such indiscretions ceased, and offered resignation, which was not accepted. the next year and a half, however, Emperor abstained from such indis outbursts. Nevertheless, Bulow resi the following year, ostensibly on acco of the rejection of the death duties by agrarians, but really because of the eff of the *Daily Telegraph* interview. He succeeded by Bethmann-Hollweg, an official, but nothing more, who is still Chancellor.

In *domestic policy* the Emperor retur to the old policy of Bismarck of muzz the socialists. He who in 1890 opposed Bismarck's renewal of the so socialist law, and had organized on contrary an International Labour Congr turned completely round by 1895, w he described the socialists as "a traitor rabble." The socialist leader who prote was put in prison.

In *foreign policy* he has proved a com plete contrast to Bismarck. Bismarck thoroughly acquainted with Europe statesmanship and diplomacy. For years he had kept France without a frie and had also prevented any hostile com bination arising against Germany. But the Kaiser all this was merely a Europe outlook. Modern statesmen, accordi to him, had to look all over the wor He has, no doubt, succeeded in looking over the world; but has failed to see movements and growths nearer hom He departed from Bismarck's policy in Near East. To Bismarck it was "not wor the bones of a Pommeranian grenadier The Kaiser, on the other hand, has m his best to establish German influence th thus rousing Russian suspicions agai him. He established a German Bank Constantinople. His patronage of Mohammedans during his spectacular ney to the Holy land was obvious He declared himself as "the friend of Islam And the Bagdad Railway concession soon an accomplished fact. His policy been not only to guard Austrian intere in the Balkans, but, as would appear, e to encourage Austrian expansion there. 1908 he allowed Austria to annex Bos and Herzegovina. And when Servia Russia became very uneasy over that peremptorily warned the Czar that Russian support of Servia would be re led by Germany and Austria with all means at their disposal. He thus defin

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set Russia against Germany. In the Moroccan question he definitely set France and England against him. This has been the result of his "vigorous" and blundering foreign policy.

In his *colonial policy* he has departed no less from the policy of Bismarck. Bismarck had practically no Colonial policy to speak of. He had always maintained that affairs at home were more important and enough, and that any colonial ambitions would lead to international friction. In the partition of Africa he had joined with little enthusiasm. If he had not taken any share, others, he thought, would have done so. Bismarck, therefore, was almost coterminous with Europe. Wilhelm II has proved entirely the reverse. The aim of Germany according to him is to find "a place under the sun." The phraseology was plain. And he soon began acting up to this aim. In 1895 with France and Russia he compelled Japan to give up Port Arthur and the Liao-Tung peninsula, which had just been ceded to her by China as the result of the war against her. On the other hand, in 1897 when two German missionaries were killed in China, he compelled China to lease Kiao-Chau to Germany for 99 years by way of compensation. In 1899 he purchased from Spain the Caroline Islands in the Pacific. In 1900 during the Boxer rebellion he got Waldersee appointed to lead the forces of the European powers against China. From 1905 to 1911 he vehemently asserted German interests in Morocco, and brought Germany almost to the verge of war with France when he sent the *Panther* to Agadir.

The *naval policy* of Germany is likewise entirely his. In 1895 when the Kiel Canal was opened he declared: "Our future lies on the water." And from 1897 he began laying down definite naval programmes. A navy had to be built not only to protect Germany's growing commerce, but also to enable the Fatherland to play a leading part in *weltpolitik* as a World Power. In all these he completely departed from Bismarck's policy. And now to crown all, he has plunged his country into the havoc and devastation of a European war.

Throughout his reign his conception of authority, as has already been said, has been very different from that of his predecessors. He is not the philosophic despot of the 18th century, nor like his grandfather "the first servant of the people." He has not only claimed for himself a Divine right, but a Divine mission, and a Divine mandate. Nevertheless, to his credit be it said, that however quaint his beliefs may have been, he has always sincerely *believed* them. He believes what he feels, feels what he thinks, and oftentimes speaks out what he thinks, however foolish it may appear to the world, and however inconvenient it may prove to his ministers. From the day he ascended the throne he has meant not only to reign, but to lead and rule and govern. His authority, though questioned at times and even laughed at, has extended to all sorts of subjects. It has extended not only to diplomacy and administration, but to religion and politics, and even to literature and art. His literary and artistic pretensions have, of course, never been accepted in Germany. Still, according to him, his authority remains. And more than that, never has he held himself responsible to any man or power on earth. To none but God does he consider himself answerable. The German people are but a trust, and he their trustee. It seems that not only God, but the future too will judge.

N. M. Muzumdar.

THE HINDU UNIVERSITY:

ITS CONVERSION INTO A "GURUGRIHA"

SIR Harcourt Butler's response to the Maharaja Bahadur of Darbhanga speaks for itself. And if the demands of the bureaucracy are conceded every

hope will be destroyed with which the Hindu University was or should be started. What will one particularly do with the new university on the conditions laid down

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by Sir H. Butler while there are several others virtually of the same type? Of course, the proposed University will be a residential and teaching one. But even a residential and teaching University will be of no avail unless it is founded on a sound basis quite fit for leading a student to Supreme Good. True Hindus, true Musalmans and true Christians are wanted, and they cannot, we have sufficient ground to believe, come out from any College or other educational institution unless it is strictly directed according to their respective faiths, traditions and religions. Religion must be the prime factor of an educational institution without which a man cannot become a *man*. And a man does not become a *man* only by reading a stupendous heap of books on Theology or attending daily a number of lectures on his religion delivered by his professors. Religion is not only to be read but must be *practised* or *observed* also. A student ought not only to learn from his book or hear from his teachers "Don't tell a lie," for mere reading or hearing is not effective at all. Every one reads the lesson in his "First Book of Reading", but there is a very small number of those who strictly adhere to it. Instruction must be followed by its observance. And a student observing what is read in his book or heard from his teachers comes to a position to realize the truth and there is little chance for his deviation from it, and thus he becomes a *man*. Religion without practice is productive of no good. And, therefore, such institutions are called for where a student is given every opportunity possible in a pure environment and intellectual atmosphere befitting him for the development of those faculties by which he may grow up morally, intellectually and physically also,—where he is completely purified in his heart, in his speech and in his action,—and where he begins to realize the truth and sets out for the kingdom of God, the goal of his life. Establish such an institution or *Ashrama*, if you can; otherwise, in spite of granting by the Government of the charter which is so earnestly solicited, and in spite of the University being a residential and teaching one, there is no likelihood of having a *man*, I mean a true Hindu, Hindu in all respects, in his life, in his ideal, in his spirit, and in everything. Omar the great Rammohun Ray wanted to Anglicize his country in various respects and we ha reason to believe that it was essential the welfare of it in his time. But the ti is now past. Western influence has f played its part in the country and it been well benefited by it to the exte absolutely necessary. But now it will no means be expedient to step beyond limit. Balance must be kept. And a Hin is bound for his own well-being as well of society or the world at large to ke the spirit alive which in all directions riched him once upon a time to not a s degree dazzling the eyes of the people other lands. He has reason to be pro of his birth in the great assembly of hum beings. And now the time has come wh he must look back to see what his f fathers have stored up not only for h but also for the whole world. Let it remain unnoticed. You must utilise And there lies your emancipation. Re the Hindu spirit endeavouring your be leave no stone unturned, and strain ev nerve to keep it in perfect order. T should be the aim of a Hindu Univers there being nothing nobler than that. A if efforts are not made in this directio better have no University at all.

Don't think even in your dream th there is only one model of an Univ sity and that is the western one. Inde they are men and certainly we, too, Well, they have made their Universities their own model and did we not do same on our own? And is not there s cient proof for its complete success? E cate the Hindu boys on their lines which are, we emphatically ass far better than those followed in foreign Universities. Your Univers must not be borrowed from abro It should be rooted deep in the soi your national life. Keep it in touch with your own society. should be a national one and controlled the Hindus themselves independently o Government but being in no way hos to it; and there the loyalty to it wi hand-in-hand with the patriotic devo to the Motherland. And thus you have a *Hindu* University. Otherwise University will be of no value and you not legitimately designate it as a *Hi* University.

It is needless to say that in the propo University the standard of education be kept up sufficiently high and in no

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inferior to any in the existing universities, yet, we can hardly expect that the Government will be pleased to grant it a charter. Should the government not grant the charter we are not to be disappointed. Indeed, it is a great drawback, but nevertheless, let us start at once one, two, or more as the funds permit, some educational institutions purely on Hindu lines—I mean what is called in our sacred texts acharya-kula, guru-kula, or more plainly guru-griha. It was a gurugriha or "teacher's house" in ancient India where the students were taught every branch of learning known to the people which was, in some cases, even brought from beyond the boundary of the country. Students were admitted there only in their tender age and each of them was bound to live the pure life of a brahmachari practising all the observances laid down for them in our Dharma Shastras. Thus living always in close touch with their acharyas or gurus and not the teachers or socalled professors of the present age, the pupils became not only मन्त्रवित् but आत्मवित् also, and thus they were ideal men, ideal householders, of whom Manu says:—

"ब्रह्मनिष्ठो गृहस्थः स्यात् तत्त्वज्ञानपरायणः।

You cannot be a true गृहस्थ unless you are तत्त्वज्ञानपरायण and ब्रह्मनिष्ठ. This very sort of householders is now demanded and can be procured only by following the directions of those sages who knew and spoke of them. Let then the promoters of the Hindu University establish a gurugriha strictly on the brahmacharya system of education, giving the foremost place to Sanskrit and taking the Vernaculars as *media* of instruction. Thus will the University be worthy of retaining the word *Hindu* before it. Students from all parts of the country or at least from the Pandita Community will certainly and enthusiastically come there streaming out by thousands, so that there is not the least possibility of its proving a failure like the National College in Calcutta which should also become a guru-griha.

VIDHUSHEKHARA BHATTACHARYA.

THE WAR IN EUROPE

BY JASPER SMITH.

All about Austria and Servia—Who were the Cause of the Present European Conflagration—The Modern Napoleon—Comparisons with 1815.

IN the midst of the tumult of the present great European war, it is perhaps only one situated as far away from the scene of hostilities as India who can pause to ask himself, why did Austria declare war upon Servia, thus bringing an entire Continent, if not the whole world, to the brink of Armageddon?

The cause is popularly supposed to be the murder of the heir to the Austrian throne and his wife by a Servian, and the existence in Servia of a wide-spread anti-Austrian party which the Servian Government showed very little inclination to suppress. But these were merely the surface reasons, not the real reasons, for the war. The trouble actually dates from 1908, when Austria annexed Bosnia and Hertzegovina, which were independent provinces whose people spoke the Servian language and came of Servian stock. The annexation added 2,000,000 Serbs to the 7,000,000 already under Austrian rule, and naturally aroused a great deal of bitter feeling in Servia.

Servia doubled her territory during the late Balkan War, and her natural feeling of elation over this brilliant

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achievement no doubt contributed to her willingness to go to war with Austria in defence of the 9,000,000 people belonging to the Servian race, who, she declared, were suffering continual and intolerable oppression.

She has indeed probably the most wonderful army in Europe, considering her size; it is ultra-modern, and the infantry are particularly fine fighters. They are armed with Mauser rifles of ·27 calibre (the British infantry use the Lee-Enfield rifle), and they use the Cruesot 3 inch quick-firers which are used by the French army. The Servian army is recruited by conscription, the term of service being 24 years including attachment to the Reserve Force.

King Peter Karageorgevitch of Servia is not unlike Lord Roberts (who is now in command of the Colonial troops in England) in appearance. Now in his sixty-ninth year, he spent his youth in soldiering, and became King of Servia in 1903 on the massacre of King Alexander and Queen Draga at Belgrade. He was educated at the famous French military academy of St. Cyr, and served in the Franco-Prussian War of 1870, where he was attached to the French Foreign Legion and received the Cross of the Legion of Honour. His Queen was formerly Princess Zorka, daughter of the Prince of Montenegro.

Belgrade, on the river Danube, and Nish are the two chief towns of Servia. The former, containing 80,000 people, has been stormed more often than any other town in Europe, but it is always an extremely gay little town, although Austrian guns are perpetually trained upon it from across the river.

The women are the workers in Servia, which is chiefly an agricultural country, although there are a large number of flour mills, and carpets are made to a large extent. The Servian women plough the fields, look after the cattle, dye, and make their own and their husbands' clothes—while the men smoke. These women have very fine complexions, but they invariably ruin them by the time they are thirty, by the use of cosmetics containing white lead. A large proportion of the population belong to the Mohammedan faith, but the State religion is Greek-Orthodox. In the whole of the country there are no paupers.

And this little nation, although the Balkan War cost her £32,000,000 in money and the lives of 30,000 soldiers, is able to put nearly half-a-million men in the field, if it should prove necessary!

The population of Austria-Hungary, which is a Roman Catholic country, is approximately ten times that of Servia, that is to say, over forty millions—and the war strength of her army is 2,700,000 men. But fortunately for Servia there are other factors to be reckoned with. The Austrian army has had neither the training nor the war experience which the Servian army has had of recent years, and also a large number of her soldiers are Slavs, whose sympathy must lie with Servia. While the infantry is the strong point of the Servian army, the cavalry is the strong point of the Austrians, their horsemen being, with the exception of the Italians, the finest in the world. The army is composed of 16 army corps, each about 40,000 strong, and possesses 2,500 three inch quick-firers and a flying corps of airships and about 100 aeroplanes. The men are armed with Mannlicher 3 calibre rifles.

A curious fact in connection with General any, who in the guise of Austria's ally has rushed into war with England, France, Russia, Belgium and probably Holland, is that some years ago the German newspapers published an account of the Kaiser's interview with a gypsy when he was still a young man. "Germany," she told him, "will have a great war in 1914; and Germany will go under when she is ruled by an Emperor who mounts his horse on the wrong side. His heir will perish on the scaffold." It is well known that the Kaiser, owing to his lame arm, has to mount his horse on the off-side. Indeed the present trend of events is such that many who are not superstitious may well wonder whether the Kaiser is indeed marching to his Waterloo.

Moreover the phrase is a particularly apt one in view of the extraordinary similarity between the events which have just transpired in Belgium and those which were occurring on that same ground 99 years ago—in June of the year 1815. In fact the actual field of Waterloo is only twelve miles distant from Brussels. On that occasion the invaders were the French army, and they were opposed by a force such as that which once again defied

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the independence and neutrality of Belgium.

Today the Kaiser's army represents that of Napoleon, while the allied army represents that of Wellington, which consisted of 24,000 British, 30,000 Hanoverians and Brunswickers of the German legion, and 13,000 Dutch and Belgians. Besides these there was, of course, the army of the Prussian Marshal Blucher, who was operating in unison with Wellington. These troops did not take part in the earlier part of the battle, but, marching through the swamps all day, arrived at night in time to render what Wellington in his despatches described as a cordial and timely assistance. In comparison with the 2,000,000 men who are now engaged along a front of 200 miles—from Liege in Belgium to Mulhausen in Alsace, on the border of Switzerland—both the numbers engaged and the losses of 1815 seem small. Wellington had 67,000 men and Napoleon 72,000. The entire loss in killed and wounded was 50,000—a total which will certainly be far exceeded when the machine-guns, quick-firing cannon, and high explosives of modern warfare have accomplished their work.

Both campaigns have been distinguished for rapidity of movement. Like the Kaiser, Napoleon faced a number of enemies in different directions, and so it was his object, just as it is the Kaiser's, to meet and beat them one by one before they can unite.

In 60 days of the most marvellous energy, surely, that the world has ever seen, Napoleon had inspired new life into France, and he decided to strike his first blow against the Anglo-German forces collected in Belgium. The Allies, on the other hand, were not anxious to meet him, for Russia and Austria took even longer then to mobilise than they do now, and it would be a long time before their troops could arrive in France. Thus, while the Allies endeavoured to delay the battle, it was Napoleon's intention to inflict upon them a crushing defeat, and then, with his exhilarated troops to turn Eastward again to meet the slow advance of the Russians. Thus far the parallel is exact—and it was indeed fortunate for the Iron Duke that his great adversary was suffering the tortures of bodily weakness and mental exhaustion when they met face to face on the field of Waterloo.

There is, however, one notable difference at the present time, and that is that while in 1815 there were hundreds of Napoleon's partisans in Flanders, the whole of Belgium is now united solidly against the invader.

Germany at the present time appears to be carrying on the war on principles which have actuated her War Office and the authorities in Berlin during the past two years. The chief of these principles was the amazing claim of "putative self-defence" which was set up by German military tyranny to excuse obvious outrages in time of peace. The argument of the German military authorities with regard to the recent outrage upon Belgian neutrality and the flagrant disregard of the undertakings of the German Government, was that Germany could not afford to run the risk of an attack by France through Belgium. She claimed that her violation of Belgium and her own undertakings were carried out in "putative self-defence."

That plea was first set up to explain the Zabern atrocities. Colonel Ruetter overthrew the civil authorities because he "presumed their inability to act." Lieutenant Von Foerstner hewed down a lame man because he "presumed that he intended to attack him." The result of the success of the plea in the case of Zabern was a crop of wanton military outrages. In each case "putative self-defence" was accepted as justification for manifestly illegal actions by the military or armed police.

The same plea—which has already made Germany an outlaw in Europe—is being used now to justify the fearful atrocities which have been committed on wounded soldiers by the Germans, and their disgraceful action in Alsace recently, when the German troops forced Alsatian women and children to walk in front of the columns in order to prevent the French soldiers firing on them.

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THE PALMS AT SHANTINIKETAN

When the last glow of day is dying
Far in the still and silent West,
The palm-trees cease their plaintive sighing
And slowly lull themselves to rest.

Through the deep gloom their shapes grow dimmer,
Rare as the mist-wraiths of the night,
Only on high the starry shimmer
Touches their waving tops with light.

But when the low moon's rosy splendour
Rises along the darkling earth,
They wake to feel her love-light tender
Stirring their leaves to new-born mirth.

Through the rapt hours they turn to greet her,
Queen of the purple night above,
Straining their passionate arms to meet her
With the full ecstasy of love.

Faint, cold and grey the dawn creeps o'er them,
Bathing with dew their frondage bare ;
A white fog shrouds the land before them
Ghost-like they stand in the still air,

Sentinels set to watch the dawning
Silent and black against the sky,
Till the full blaze of golden morning
Circles with fire their foreheads high.

Now all on flame with arms uplifted,
Surging above the sleeping world,
Proudly they wave, through the night-clouds rifted,
Banners of dazzling light unfurled.

Then, while the noon's enchantment holds them
Hushed, and the morning breezes cease,
A glory of azure haze enfolds them
Veiled in a dream of endless peace.

Peace in the deep mid-air surrounding,
Peace in the sky from pole to pole,
Peace to the far horizon bounding,
Peace in the universal soul.

And peace at last to the restless longing,
Which swept my life with tumult vain,
And stirred each gust of memory thronging
Avenues drear of bye-gone pain.

Tossed to and fro I had sorely striven,
Seeking, and finding no release :
Here, by the palm-trees, came God-given
Utter ineffable boundless peace.

BOLPUR C. F. ANDREWS.

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A VISION OF DEMOCRACY

WALT Whitman's "Democratic Vistas" is a prose essay of some eighty pages by the greatest of American poets, and far the most original and significant figure among American men of letters. The title of the essay indicates the subject which it discusses. What is to be the future of Democracy, especially of Democracy in America, where the experiment of Government "of the people, by the people, for the people" as Abraham Lincoln phrased it, is being tried more frankly but perhaps not more fully, than anywhere else in the world? Is the experiment to end in success or failure?

We get a measure of the mind of Walt Whitman in the importance which he attaches to this problem. He is a keen lover of Democracy, a keen believer in the latent powers and possibilities of the common people, and he desires to see some signs of their succeeding in the task which they have set themselves, the task of evolving out of common men and women better individuals and a better state of society than ever was seen on the earth before! Walt Whitman is haunted by the notion of human greatness: but the characters of men and the institutions of society in the States around him enormously disappoint him, exceptional as is the satisfaction he nevertheless draws out of them. There is something beyond anything that mankind have yet achieved to be reached both in the individual life and in the social life of humanity. Democracy is an attempt to attain to this beyond, and the prophetic impulse in Walt Whitman is impatient for attainment. What are the signs and results so far? What has Democracy to show for itself which might incline our minds to confidence or misgiving?

"Democratic Vistas" contains some extraordinarily vigorous sketching of the present state of affairs in the social life, the industrial life, the political and religious life of America. The writer begins with a due acknowledgment of the visible splendour and magnificence of the United States, their far-stretching territories, their industries and activities constantly extending and attaining a magnitude which is in itself a new thing and a sign of promise for the future. These external and material achievements of America, however, are in themselves not sufficient. Taking all these into account, Walt Whitman can declare that Democracy in America so far has been "almost a complete failure." The considerations which lead him to this conclusion are as follows:—

> "Never was there perhaps more hollowness at heart than at present, and here in the United States. Genuine belief seems to have left us. The underlying principles of the States are not honestly believed in... nor is humanity itself believed in ... The men believe not in the women nor the women in the men ... The aim of all the men of letters is to find something to make fun of. A lot of churches, sects, etc., the most dismal phantasms I know, usurp the name of religion."

Is not this an extraordinary account of "genuine belief," the belief that is required to make a nation great, that men should believe in the social ideals for the sake of which and in dependence upon which their community is established; that men should believe in women and women in men; and that the churches of the land should reflect and foster such beliefs, the real articles of faith of a politically wise people, instead of carrying men's minds away towards something remote from them? Religion involved in the institutions of society—why, here is something like India,—and India of the very best days! No passage could be quoted to show more clearly Walt Whitman's calibre as a thinker and a seer. With these contentions for starting point, the poet goes on to refer to the hollowness that more readily catches the eye in America, the consuming haste to get rich, the corruption, bribery, falsehood and mal-administration in government departments, the general lowness of aim and lowness of tone and temper in all classes at least of the populations of the cities: so that in spite of the realised wealth of the States, their invisible grandeur, and the superficial intellectuality and smartness the American character has achieved, the new world

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Democracy has been so far "an almost complete failure in its social aspects, and in really grand religious, moral, literary and aesthetic results." It is as if the States were being endowed like a giant with a "vast and more and more thoroughly appointed body, and then left with little or no soul."

"Shutting our eyes to the grandeur and glow of the general superficial effect, coming down to what is of the only real importance, Personalities, ... we ask, are there indeed *men* here worthy of the name? Are there athletes? Are there perfect women to match the generous material luxuriance? Is there a pervading atmosphere of beautiful manners? Are there crops of fine youths and majestic old persons? Are there arts worthy of freedom and a rich people? Is their a great moral and religious civilisation?"

Confess, answers Walt Whitman, that there are none of these things, or rather the opposite and contrary of these things. Two of the most serious deficiencies of American society seem to Walt Whitman to be: 1. "the absence of moral conscientious fibre all through America;" 2. "the appalling depletion of women in their powers of sane athletic maternity." It will have been seen in these questions and answers how much emphasis Walt Whitman lays upon the health of the body. One of his favourite words for a citizen, the word "athlete," expresses his ideal of the physical side of man, while such words as "comrade, knower, doer, lover" express his ideal of the mental and moral life of the individual. Walt Whitman demands that Democracy shall bring forth a race of citizens, men and women, each possessing "a passionate body and a masterful spirit." Walt Whitman is one of the few preachers or prophets who can paint ideals which are not far more depressing than the actual which is round about us.

Judged by Walt Whitman's high standards and requisitions, Democracy in America and everywhere else in the world is manifestly a failure. What has Walt Whitman, the Democrat, to set against this witness of things? He has his faith in the common man, the mass of men, which no disappointment can shake. He tells us that literature has never done justice to the measureless human qualities of the people.

"I know nothing more rare," he says, "even in this country, than a fit scientific estimate, and reverent appreciation of the people, of their measureless wealth of latent power and capacity, of their vast artistic contrast of lights and shad... with, in America, their entire reliability in emer... cies, and a certain breadth of historic grandeur, of ... or war, for surpassing all the vaunted sa... of book heroes or ... ... coteries, in all the record... of the world."

The poet professes to base his faith in ... people upon close and intimate knowled... of them, gained in many years a... many wanderings, and particularly duri... the prolonged episode of the Civil W... from which the North emerged after ma... defeats vitorious over the South. Walt W... man had seen the heroism of the priv... soldier on either side in the hospital a... on the battle-field. He had seen wom... fatigue, discouragement, the danger ... death and of worse than death cheerfu... borne for an idea, for the flag, for wh... the soldier in the ranks was contendi... Walt writes it down as a fact to him... the deepest significance that of all the nu... bers of men whom he had seen breat... their last sometimes in great agony, ... one died in fear of death. The common m... does not fear death, he tells us. He... he affirms, in the valour and tenderness ... men of all classes drawn from the ran... is the proof of Democracy, in its personal... lities. There is an unfathomable wor... and possibility in the people.

That worth and possibility have ... brought to light and made availa... to the state by means of and for the s... of war; Walt Whitman desires to see th... drawn upon and brought out to their ... lest advantage by means of and for t... sake of everyday life. What is to lead t... people, as far as human aid can lead th... into their own in character, personal... public and private relationships? Only ... thing in all the world,—a new ideal ... manhood and womanhood, to be born ... the stirring, struggling life of the peo... and fixed and disseminated by literatur... A great part of the "Democratic Vist... consists of a discourse upon literature ... the influence which literature has exerc... in the past, and the influence which it ... exercise to still greater results in the futu... The work of making the man and ... woman of the future, Walt Whitman s... will not be the priests' work; it will be ... work of the man of letters. Few peo... imagine, he tells us, how much the char... ter of a race or of an epoch depends u... the literature of the race or epoch. ... ideals and patterns that are admired ... that pass by means of poetry or prose...

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general currency. How much the Hebrews owed to the Bible, and how much India is still gaining from the Ramayana. Mediæval and modern Europe worshipped the types of the soldier and saint, the knight and the lady,—a few conspicuous examples of human excellence, picked out and set up on high, ignoring the handicraftsman and the citizen. In our own time we continue the admiration for the feudal ideals of personality, in our worship of what we call the lady and the gentleman. Walt Whitman contends that these ancient patterns of admiration are worn out, and hindrances to something better. Democracy will worship not ladies and gentlemen but men and women,—types of character fit not only for idleness and the drawing-room, but for field and factory, the city and the marketplace; comradeship and marriage; the body and the soul. Therefore he calls for a new race of men of letters in America, who shall not live in the study merely or the university, nor yet in flippancy, but in the midst of such serious things as the orchard, the mine, the ship, the factory, the city street, the home, wherever men or women or children are at work or at play, and who shall become informed with the spirit of the people. The ultimate strength and character of a nation is in the spirit of its common folk. There is something stirring, achieving, striving for birth and expression in the people, the mass of men, which will cast the characters and personal excellences reached by all past times into the shade, and bring forth to the world the man and woman of the future. Literature is to help this new birth.

Walt Whitman goes so far as to sketch some of the traits of the man and woman to come. He does this well in "Democratic Vistas," but better, I think, in his poems. He tells us of "the health, pride, acuteness and noble aspirations" which all may have, and all therefore share the motive-elements of the grandest style of character. He tells us of the conscience towards human high-spiritedness and well-being which will dwell in the man and woman whom he admires, and of their religiousness. That religiousness, however, will not be of the kind which is conventionally supposed to be all sufficient now-a-days, but if I were to endeavour to convey some illustration of Walt Whitman's thoughts about religion, I should never have done, since everything he wrote was religious. I prefer to mention some of the types of women whom Walt Whitman knew, and whom he considers to be far more admirable and useful than the ordinary novelist's heroine, or the ecclesiastical idea, or the conventional idea of what a woman should be and do which obtains among us. Whitman holds up to our admiration a young American woman who went out to earn her own living and became a very skilful sempstress. But finding the employment too sedentary for health, she voluntarily descended in the social scale by going out "boldly to work for others, to housekeep, clean, cook, etc." Another of Whitman's real life heroines carried on a business in a shop or "store," knew how to hold her own with all sorts of rough customers, and withal lost no jot of the charm of the womanly nature. Yet another was the wife of a mechanic, full of feminine grace and intuition, albeit only passably educated. Walt Whitman had often seen her "cooking, washing, child-nursing, house-tending," and "beaming sunshine" out of all these duties. "Physiologically sweet and sound, loving work, practical," this mechanic's wife yet knew that there were intervals which should be devoted to recreation, music, leisure, hospitality, and she made such intervals. The last of Walt Whitman's pictures of the womanly ideal in the actual is that of a grey-headed woman, a mother and grandmother, who had come to be "a tacitly agreed upon domestic regulator, judge, settler of difficulties, shepherdess and reconciler in the land. She was a sight to draw near and look upon, with her large figure, her profuse snow-white hair,.....dark eyes, clear complexion, sweet breath, and peculiar personal magnetism."

The Greek poet Homer gives us our first sight of Nausicaa, his princess,—washing her linen.

Thus Walt Whitman suggests to us of the West new standards of worth and character, shows us that all individuals have opportunities of being useful and valuable, and that none of us needs be ashamed of himself or herself, as long as we are doing our duty, and busy about the tasks which the circumstances of our lives impose upon us. It is out of this spirit of acceptance of ourselves, and of what necessity and common sense force

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upon us that the new man and woman will come.

Walt Whitman does not answer the question which he discusses, whether the hopes and endeavours after Democracy will succeed in America,—whether the new and finer individual and the new and finer society will be born of America's present half-forgotten but still carried on experiment. He shows us what he means by success and what he means by failure, and he affords us new reasons for effort and desire rather than for certainty. Of the ultimate future of the world Walt Whitman has no doubt, but what of the immediate future? What of America?

Leaving that question, as I have said, for only time to answer, Walt Whitman conveys to us some insight into the depth of his own faith in men and women,—and it is this which constitutes the main purport and the surpassing value of his book. This, and the power of reflecting to the Americans their own forgotten or half-forgotten or perhaps never-thought-upon ideals. The Americans can learn to understand themselves by learning to understand Walt Whitman; and we, if we wish to understand the United States, must take into account not the newspaper tone and temper of America, not the vulgarity of the struggle for wealth, nor the conventional profession of the Christian religion, but the ideals implicitly or explicitly expressed in the character or sayings of one of America's most typical great men,—in Benjamin Franklin, for instance, or Thoreau, or Abraham Lincoln, or Mark Twain or Walt Whitman.

I end by quoting two passages from the "Democratic Vistas," for the like of which we must search in the very greatest literature of the world,—in the sayings of Jesus, in the religious books of India, in Dante, or in Goethe, or in the flower of the wisdom of mystics and philosophers.

Speaking of spirit of a people, Walt Whitman says that

> "the true nationality of the States, the genuine union, when we come to a moral crisis, is to be after all, neither the written law, nor (as is generally supposed) either self-interest or common pecuniary or material objects,—but the fervid and tremendous *idea*, melting everything else with resistless heat, and solving all lesser and definite distinctions in vast, indefinite, spiritual, emotional power."

Again, speaking of the spirit in the individual man, Walt Whitman says that all laws and rules of life, and all institutions of society must be put to the test by be brought into touch with "The idea of t Something a man is...standing apart f all else, divine in his own right, and a wo in hers, sole and untouchable by any ons of authority, or any rule derived f precedent, state-safety, the acts of legis tures, or even from what is called religio modesty or art."

I promised to end here, but I am temp ed to make one comment. The last quot tion is so terrible, revealing the volca nature of the foundations upon wh everything human rests, that it is not be wondered at that the writings of W Whitman are often shrunk from as dis bing, unsettling, and dangerously uns The book in most general acceptan among Christian readers, howev happens to be just as unsettling as an thing in Walt, except for the fact th familiarity and conventional interpre tions hide its real meaning from our ey When Walt Whitman spoke of "that Som thing a man is," he was but saying o again in American fashion what is said the New Testament, "The Kingdom Heaven is within you."

P. E. RICHARDS.

Postscript. Since writing the above have had the privilege of a conversat with an American gentleman who has formed me of the remarkable state of thi which exists in such a state as lon The farmers of Iowa, it appears, when t winter season is upon them, and no w is possible upon the farms, flock in con derable numbers to the nearest universi or place of instruction, to listen to a week's course of lectures delivered by perts upon the subject of the latest provements introduced into the art agriculture. Moreover, young men w intend to follow their father's profession farming proceed first to a university take their degrees! Here in the allia between the farm and the university civilisation indeed! The close co-operat being brought about between the univ sities and the manufacturing centres Germany is a fact of the same promi We must think of the citizens of the Unit States as what they are for the most pa a race of farmers, and watch for w new strength may come to Antaeus on his combined contact both with educat and with the soil.

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HELPERS IN THE STRUGGLE

II

BUT of all those who helped us with timely sympathy and succour in the hour of need the grandest and most heroic figure was Miss Emily Hobhouse. I think I have never come across any one who impressed me more as living nearer the Christian ideal in action.

Shattered and frail in body,—an invalid for whom each day that passed must have been a day of new suffering bravely borne,—she had attained the fearlessness that looks at death with the calm eyes of intimate knowledge. Again and again she had almost crossed the border, but her wonderful spirit sustained the physical frame, not allowing it to give way till the last work was finished. When I met her I felt in the presence of one concerning whom the greatest of all prayers in the Upanishads seemed to be finding fulfilment :—

Lead me from the unreal to the Real
Lead me from darkness to the Light
Lead me from death unto the
Deathless.

For these eternal values and standards were her every day experience and gave her an almost unerring wisdom.

Yet no name was more hated among a large section of the colonials than hers, while on the other hand no name was more passionately loved. I was warned never to mention it in Natal. She was the woman, so it was said, who had slandered and betrayed her country and sided with the enemy in the great Boer War. She had committed the unpardonable sin: she had dared to criticise her own kith and kin when she believed them to be in the wrong : she had dared to side with the cause of truth when it was the most unpopular thing in the world to do so,—she, an invalid, a sensitive, shrinking woman. People who know nothing of her suffering, her bodily weakness, her deathless courage, her passion for sincerity, spoke of her as though she were some outrageous woman who had sold her birth right for notoriety's sake and was now enjoying the earthly reward of her guilty shame. She was at one time actually deported by the Administration as a dangerous person: and even now to-day, thirteen years after the Boer War, the hostility in the hearts of men and women was still so great, that her name was mentioned to me with execration. "I am a well wisher of Mr. Gandhi," said one to me, "and please tell him that it will do the Indian cause no good, but only harm, to be mixed up with that woman!"

Oh! the petty hates and miserable jealousies of our human life! How mean, and yet how pitiful they are; if only the good person who said this could have seen Miss Emily Hobhouse face to face,—why! the very sight of her gentle eyes would have disarmed all suspicion and taken away all prejudice. I answered, at the time, that there was no greater honour which the Indian cause could receive than the sympathy of such a pure and upright heart as that of Miss Hobhouse.

But what was her offence, that all this bitterness and bigotry was excited against her? This is the strangest part of the story. For her offence was nothing more nor less than a brave and successful attempt to right an intolerable wrong.

During the Boer War as the invading army swept forward over the Orange Free State and Transvaal, it was found necessary for military purposes to burn down the Boer homesteads and segregate in concentration camps the women and children and old men. This was done with a haste and ignorance that was little less than criminal in its awful results. Disease swept through the camps: they became fever plots where dysentery, enteric and cholera were generated. The suffering of the Boer mothers and their children was terrible beyond words. The death roll was appalling. While the total number of burghers who fell in battle or died of wounds or from sickness was only 6,189, the number of women and children who died was 26,370; and to these must be added 1,421 old men, making the

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total figure 27,791. Thus there were over four times more non-combatants who perished than combatants. For one man who died of wounds received in battle, nearly five women and children perished through disease and neglect.

The Imperial Government was ultimately responsible for this waste of human life, because it had destroyed the Boer homes owing to the exigencies of the military campaign and had taken charge of the women and children. But the news of what was happening was suppressed. Some one had blundered; and the blunder was hushed up. Private information however about the real state of things reached England and stirred Miss Emily Hobhouse's heart. She determined to go out and see with her own eyes what was taking place. She met with great difficulties. Officialdom heard of her coming and every obstacle was thrown in her way. But she had powerful support and could not be treated lightly. She made her way to the front and gained entrance to the concentration camps themselves. There she lived and worked, nursing with her own hands the sick and dying, seeking out all the while with her quick womanly mind the remedy for the evils which she witnessed. There, during those months of suffering, she learnt to love the brave Boer mothers and their brave young children. There too she learnt to hate the war, with a stern and pure hatred. It was an experience never to be forgotten. Little by little she saw the great wrongs righted: the death roll decrease: the children recover from sickness; the mothers grow strong and well once more. During the last year of this long protracted war, the evil that had been committed at the outset was nobly redeemed by the British Nation. The conscience of England, always slow to act but just in action, was roused at last; and no effort was spared to provide every health-giving support to the Boer women and children in the camps. The end of the war thus made some amends for the beginning. But the one who, more than any other, saved the situation from supreme disaster was that frail suffering invalid whom I met in Capetown at the house of General Botha.

It may be worth while at this time when Europe is convulsed in war and Asia is excited by the great struggle, to relate what I was told in South Africa by Englishmen about the Boer Campaign. T... was not a single one with whom I t... who did not regard it as a mistake f... beginning to end. Some expressed th... selves more strongly and called it a crim... blunder. One Englishman, who was a m... of high position and responsibility, g... me his experience as follows:—"I join... the Imperial Light Horse in the first flu... of the outbreak of war; but before th... months were over I was saying to my... 'What am I fighting for?' and I c... hardly bear to lift my rifle against t... enemy. To fire seemed like commit... cold blooded murder: and I am quite s... that thousands of my own country... who were fighting felt the same. I wo... have given anything to get out of it a... once I had enlisted, but I couldn't; a... I had to go on for more than two ye... knowing all the while that the war ou... never to have begun at all, and that t... who were killing one another, ought to... friends and brothers."

When the present European war is or... I fully expect that there will be a v... multitude of fighters who will say t... same; men who can never forget the agon... seen in the dying faces of those whom th... own hands have helped to slay.

The day after my arrival in Durban... long letter came for Mr. Gandhi from M... Hobhouse. It was one of the first lett... I saw among his large correspondence, ... it greatly touched me. There was no bl... or recrimination for Mr. Gandhi's unbe... ing attitude, which had stirred Gen... Smuts' resentment, but an intelli... understanding of it and an appreciation... the Indian position. There can be no do... that during the days that followed t... influence of Miss Hobhouse with the B... leaders did much to pave the way to... reconciliation. While we were in Pret... she wrote again and again both to ... Gandhi and myself and she thus kept her... in touch with the whole negotiations ... took part in them.

It was when I reached Capetown th... I saw her personally. She was staying ... Groote Schurr, the house of General ... Mrs. Botha. This country house had b... presented by Cecil Rhodes (in his will) ... the Premier of the South African Union ... the time being, whoever he might be, a... Boer General was the first to occupy ... The place was eight miles out of Capeto... on a spur of Table Mountain. I doubt

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there are many grander views than that from Groote Schurr. At the back of the house the beetling crags of Table Mountain rise almost perpendicularly towards the sky; while in front, far below, the blue waters of Table Bay fade away on the horizon. I walked out along the side of Table Mountain and at every turn of the road the vision of beauty was fresh and new; but the most beautiful spot of all was Groote Schurr itself. Mrs. Botha, the General's wife, was devoted to her home,—a deeply religious woman, simple and domestic, gentle and loveable. She received Mrs. Gandhi, when she came to Capetown later, with the utmost kindness and consideration. I had the misfortune to miss meeting her on the day I called, but from all who knew her I heard what an ideal woman she was, and I could see with my own eyes what an ideal home she had made.

Miss Hobhouse was lying on her invalid's couch in the verandah which faces the great Table Mountain. The mountain itself in all its awe and grandeur loomed before us as we talked together about the Indian trouble. I could not help contrasting the frailty of the delicate woman before me with the towering crags overhead lashed by a thousand storms. Yet I knew full well that within that human form was an eternal spirit more enduring than the granite hills and more unmoveable.

We talked on for long that morning. I was afraid of tiring her, but she would not let me go. She wished to hear all I could tell her about India itself. We began our talk with *Gitanjali*, which she had just read and deeply valued, and spoke of the religious life in India that lay behind it. But it was the social side which seemed to be her own special province,—the justice and injustice of the world and how to meet its problems. With her all humanity was one. Colour distinctions simply did not exist. Race distinctions seemed to have fallen altogether into the background. She was a liberal in politics of an advanced type, eagerly following the new socialist movements, yet keeping an intense reverence for the individual and for individual liberty. Very few people whom I have met have given me a stronger impression of intellectual force, yet that was tempered by a tender sympathy which felt keenly for the weakest and had a vital place for the single unit as well as for the whole. To her the life of humanity was not an intellectual problem, but rather a problem of love. It was in love that she felt lay the only final solution.

The Boers are a great race. I learnt much from her about them that morning, especially concerning the simplicity and strength of their domestic life. Through the power of her own love for them she made me respect them as I had never done before. I saw them through her eyes with all their homely virtues,—their rough friendly good nature, their tenderness for their children, their steadiness of character, their indomitable perseverance, their cheerfulness under difficulties, their perpetual fund of good humour. What she said made me hopeful that they would not neglect fundamental justice in dealing with the Indian question. This hope I was not in the end disappointed.

It is significant of that, as a memorial of the war, they have appointed a special day on which they remember, not the men who died in battle, but the women and children who died in the concentration camps. Vrouwen Dag is the name given to it,—Women's Day,—and as December comes round each year the women and children who died for their country are solemnly commemorated by the whole Boer community.

Perhaps even more significant is the fact that last year, the Boer leaders asked Miss Hobhouse, an English woman, to give the Commemoration Address. She was not able to deliver it on account of illness; but she sent instead some written words which came from the very depth of her own heart. I wish I could quote them, but the copy which I had with me has been lost.

Through all the miseries and disasters of racial strife, there is ever advancing a higher human order, an order in which men and women of every country and every creed are becoming bound together. Here is hope and comfort, even at a time like the present, when the criminal follies and bigotries of men might well drive one to despair.

I tried to get over to Groote Schurr once more before my departure, but I was unable. I shall never forget however that one day when it was given me to meet face to face one of the heroines of modern history.

BOLPUR C. F. ANDREWS.

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EYESORE

By Rabindranath Tagore.

THE next morning Mahendra said, "I want a quiet room to myself, mother, for my studies. I'll take Kaki's old room."

Rajlakshmi was overjoyed. So Mahin was going to stay at home! Then he must have made it up with his wife. How long after all, could the wiles of that witch keep him away from such a jewel of a girl? "Very good idea, Mahin," the mother hastened to reply, and she at once proceeded to bustle about to put the idea into execution. The keys were brought out, the room opened up, aired and dusted. "Asha! Asha!" Where was Asha? The shrinking girl was discovered in a corner. "Get out a clean floor cloth, will you? There's no table in this room. We must have one brought in. And this lamp wo'nt do at all. Have the one upstairs sent in here." Thus did the two women prepare the throne-room for the Lord and Master.

Mahendra, not vouchsafing so much as a glance at his servitors, took his place at the table and set to work at his books, without waste of time.

After his evening meal Mahendra was at his books again. No one could make out whether he intended to spend the night in his new room or go upstairs to bed. Rajlakshmi, after performing various toilet operations on the stiffened form of Asha, said: "Go and ask Mahin, my dear, if he wants a bed made for him in his study."

This was a question which Asha could not screw herself up to, so she hung her head and did not stir. The baffled Rajlakshmi poured vials of wrath on her. Asha made a great effort and managed to get up to the door; but no further. Rajlakshmi watching her from the passage urged her on with vehement gestures till at last Asha in desperation stepped into the study. Mahendra hearing footsteps behind him said without turning his head, "I'll be late to-night, and will have to be up early again tomorrow,—so I'll sl here."

How shameful! Did he think she h come to coax him upstairs?

"Well?" inquired Rajlakshmi in a va tone.

"He's busy studying and will sl downstairs," Asha replied, as she crept to her forsaken room.

Later on in the night there was a kn king at Asha's door. Asha hastily got and undid the fastenings. Rajlaksh after hastening up the stairs could hard breathe, as she came into the room a sank on the bed. After recovering b breath she said hoarsely, "What is t matter with you, child? What makes yo lock yourself in upstairs? Is this the tim to sulk? All your troubles have left you silly as ever. Go, downstairs!"

"He said he wanted to be alone," repl Asha slowly.

"What if he did say so? Are you to into a temper because he's spoken a irritably? It doesn't do to be so touc as all that. Hurry away downstairs!"

In this time of difficulty Rajlaksh made no attempt to dissemble to daughter-in-law in the interests of priety. She must use all available weap to bind Mahendra to his home. Her ted speech brought on the breathing t ble again. She rose with a great e and Asha helped her downstairs wit a word of contradiction. Putting lakshmi gently into her bed Asha b herself arranging the pillows and bols so as to support her in a sitting posi "Let it be, my little mother," said lakshmi, "send the maid to me, but you be dawdling here, you get alon your husband."

This time Asha had no hesitation went straight from her mother-in-l room into Mahendra's study. An book was lying in front of him Mahendra with his legs on the table

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his head thrown back on the chair was lost in thought. He was startled at hearing footsteps behind him and turned his head, as though half-expecting the objects of his thoughts to have taken bodily shape. Seeing Asha, he took his legs off the table and sitting up drew the book on to his knees.

Mahendra was considerably suprised. Asha did not now-a-days come to him so naturally, so unhesitatingly—rather, when they suddenly came across each other she slipped away. Mahendra without raising his eyes from the book could make out that she had not faltered in nor was she trying to slip away. She had come up the table and was quietly standing before him.

Mahendra could no longer keep up the pretence of reading—he raised his eyes and looked at her.

"Mother's breathing trouble is getting very bad, you'd better have a look at her," said Asha in a clear voice.

Mahendra.—"Where is she ?"

Asha.—"She's in her bed-room, but she can't sleep."

Mahendra.—"Let's go, then."

This bit of natural conversation with Asha, after so long an interval, seemed to greatly relieve Mahendra. Mahendra had not been able to find any means of breaking through the impregnable walls of silence which had been set up between man and wife—now Asha had thrown open a little door with her own hand.

Asha waited outside while Mahendra went into Rajlakshmi's room. The mother was perturbed at his coming to her at such a time—perhaps there had been another quarrel with his wife and he had come to tell her that he was off again ! "What, not in bed yet, Mahin ?" she asked. "Is your breathing trouble worse, mother ?"

This belated inquiry greatly aggrieved Rajlakshmi. She understood that his wife's admonition had turned his thoughts towards his mother's illness. The sudden revulsion of feeling made her spasms worse. Speaking with difficulty she said : "Go to bed, Mahin. I'm all right. Don't worry yourself. I'm the best."

"No, mother, I'd better examine your pulse. This is not a thing to be neglected." Mahendra knew that his mother's heart was weak, so he felt her symptoms to be somewhat disquieting.

Rajlakshmi.—"It's no use examining me. I know this'll never get better."

Mahendra.—"Well, I'll make you up a sleeping draught for to-night and then I'll look into the matter carefully to-morrow."

Rajlakshmi.—"I've taken quite enough physic, it does me no good. You go to bed, Mahin. It's getting late."

Mahendra.—"I'll go as soon as you feel a little better."

Rajlakshmi's wounded heart cried out, as she complained to the invisible Asha waiting outside : "What made you trouble Mahim, child, at this time of night and drag him along here—" her breathing got worse as she spoke.

Then Asha entered the room and said softly but firmly to Mahendra : "You had better go to bed. I'll stay with mother."

He whispered back to her in the corner : "I'm sending for a bottle of medicine. There'll be two marks. Give her one now and the other an hour later, if the first doesn't send her to sleep. If she gets worse don't fail to let me know." Mahendra went back to his room. Asha had shown herself to him in quite a new aspect in which there was no shrinking, no self-diffidence ; wherein she seemed well established in her own right, with nothing to ask from Mahendra. His wife he had contemptuously ignored ; the young mistress of the house compelled his respect.

Rajlakshmi was not ill-pleased at heart that Asha's devotion to her should have impelled her to call Mahendra to her side ; still she returned to her complaint : "I sent you to bed ; what made you bring Mahin here ?"

Asha silently fanned her from behind without a reply.

"Do get away to bed, my dear," Rajlakshmi persisted.

"He has told me to lay with you," objected Asha softly. She knew it would please Rajlakshmi to think that Mahendra had charged his wife to look after her.

XVIII

When Rajlakshmi realised that Asha was not likely to succeed in winning back Mahendra, she consoled herself with the idea that her illness might at least serve to keep him at home. She got afraid of getting well too soon and began to throw away her doses of medicine when Asha was not looking.

The absent-minded Mahendra noticed

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no difference, but to Asha it was clear that Rajlakshmi was not getting any better, but rather worse. She suspected that Mahendra was not sufficiently attentive and careful in prescribing for her—that he was so far gone in his madness that even his mother's illness could not serve to bring him to his senses. Asha could not help despising Mahendra for having fallen so low. Need one single infatuation have so destroyed every side of his character? One evening as her spasms came on Rajlakshmi was reminded of Vihari. "D'you know, my dear, where Vihari is now-a-days?" she asked.

Asha understood. Vihari had always been at Rajlakshmi's side in times of suffering, so she was naturally thinking of him now. Alas that Vihari, the staunch support of this household, should also have been driven away! Had he been here, the mother would have been properly looked after, for he was not heartless like the other.

"Has Mahin been quarrelling with Vihari? 'Twas very wrong of him. He hasn't a truer friend." The tears gathered to Rajlakshmi's eyes as she spoke.

One by one sundry past events flitted through Asha's mind; in how many ways had Vihari tried to warn her of the danger ahead and how had his attempts succeeded only in turning her away from him. Asha felt she wanted to scourge herself as her blind folly came home to her. Why should not Providence punish such an ungrateful silly for repulsing her only friend and taking her only enemy to her bosom? Why should not the sigh with which broken-hearted Vihari had left this house haunt it like an evil spirit?

After lying quietly while, with a thoughtful countenance, Rajlakshmi pursued her reflections aloud: "Had Vihari been here, my child, he'd have been able to save us. Things would never have been allowed to go so far!"

Asha thought on in silence. Rajlakshmi plaintively continued: "If he had known of my illness, he could never have stayed away."

Asha could divine that Rajlakshmi wanted Vihari to know. How helpless must she be feeling in his absence.

Mahendra had turned down the lights in his room and was standing in the moonlight near the window. He had lost all interest in his studies, nor had any pleasure in his home. When intercourse with the near and dear had ceased to natural they can neither be cast away outsiders, nor taken back to the same intimacy—their irremovable closeness weunbearably on the heart. Mahe could not bear to go near his mother. nervous anxiety with which she looked at his face whenever he happened into presence hurt him sorely. In Asha's company it was as difficult to talk as remain silent. Thus did the time heavy on him. He had firmly resolved to see Binodini till the week was ov there were two days left, the question how to get through these two days.

Mahendra became aware of footsteps the room. He knew Asha had entered remained looking out of the window tending he had not heard. Asha could he was only pretending, but did not le the room. "I only want a word with yo she said from behind, "and then I'll go"

"Why need you go!" said Mahen turning round; "sit down a bit, wo you?"

Asha ignored his attempt at courte as she replied standing: "Brother Vih ought to be informed of mother's illness."

Mahendra's sorest spot was touche He tried to control himself as he sa "Why ought he? Don't you trust in treatment?"

Asha's outraged susceptibilities Mahendra's neglect of his mother's ill would be repressed no longer. She blur out: "Well, she's not got the least bet but is growing worse and worse."

Mahendra felt the heat behind apparently simple statement. Asha never before hinted at a rebuke. wounded pride found vent in sarcas "I'll have to take lessons in medicine you, I see."

This came as the last straw on the lect and humiliation which had been on her. Moreover the room was So the meek and long-suffering Asha flas back: "You can at least learn from how to take care of your mother."

This unaccustomed retort Mahendra into cruelty. "You know," said, "why I forbade your friend V the house. Have you started thinking him again!"

Asha swiftly left the room, swept by a very whirlwind of shame; not s for herself, but that steeped in guil Mahendra was, he should be so lost t

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sense of decency as to utter such a baseless calumny. A very mountain-load of shame would not suffice to cover up such shamelessness!

Mahendra realised how utterly defeated he was when Asha had gone. He could never have imagined that Asha under any circumstances would be able to so put him in the wrong. He felt himself weltering in the dust where his throne had once been; for the first time he was afraid lest Asha's sorrow should be turned into loathing.

On the other hand the thought of Vihari roused his anxiety about Binodini to an unbearable pitch. What if Vihari had returned from his travels? What if Binodini had in the meantime discovered his whereabouts? It was not impossible that they had even met! Mahendra could no longer keep to his resolve.

That night Rajlakshmi's breathing trouble was much worse. She could bear it no longer and had Mahendra sent for. Gasping out her words with the greatest difficulty, she said: "Mahin, I should very much like to see Vihari, he hasn't been here for such a long time."

Asha was fanning her mother-in-law. She hung her head as Mahendra replied: "He's not here, he's gone travelling out West."

"My heart tells me he's here," said Rajlakshmi, "but he's not coming to us because of your treatment of him. For my sake you must go to him to-morrow."

"All right, I'll go," said Mahendra. So every one was calling upon Vihari. He felt himself left alone in the world!

XLIV

Early the next morning Mahendra betook himself to Vihari's lodgings. He found the servants loading a lot of furniture on bullock-carts. "What is up?" asked Mahendra of Vihari's man Bhoju.

"Master has taken a villa on the river," replied Bhoju. "These things are going there."

"Is your master at home then?" inquired Mahendra. "He's been home for the last two days, Sir," was the reply, "but now he's gone to the villa."

Mahendra waxed exceedingly afraid. He had no doubt now that while he had been away Vihari and Binodini had met. He could see in imagination other bullock-carts being loaded in front of Binodini's door. "This is why," he concluded, "fool that I am, was kept at a distance by Binodini."

Mahendra got into his carriage and drove off without a moment's delay, every now and then shouting abuse at the coachman for the slowness of the horse. Arrived at the door he saw no signs of any exodus. Could they have already gone? Out he jumped in a hurry and thumped at the door. As soon as the boy had opened it he asked him: "All's well, I hope?"

"Certainly Sir, everything's all right, Sir," said the boy in reply.

Mahendra went upstairs and found Binodini had gone for her bath. Going into her empty bed-room he rolled on the bed she had slept in last night, pressing the coverlet to his breast and to his lips as he muttered, "Cruel! Cruel!" After thus relieving his pent-up emotion, Mahendra got up and impatiently awaited Binodini's appearance. As he paced about the room he noticed an open newspaper lying on the floor-bed. He took it up absently to help him to get through the interval and the first thing on which his eye fell was Vihari's name. In a moment the paper had captured his whole attention. Some correspondent was writing about a nursing home for poor clerks which had been started on the riverside by Vihari.

Binodini must have read this piece of news. With what feelings? She must have wanted to fly to that nursing home. Not only that, but this idea of Vihari's must have further raised him in her estimation. "Humbug!" said Mahendra to himself. "Sheer fussiness! Vihari had always fussed about other people's affairs since his childhood." Mahendra applauded his own simplicity and straightforwardness in comparison: "I hate this posing as a philanthropist to delude simple folk," said he to himself. But, alas, everyone, especially *one*, might not appreciate his supremely straightforward passivity. It seemed to him Vihari had scored a point against him.

Hearing footsteps Mahendra folded up the newspaper and sat on it. As Binodini entered the room fresh from her bath Mahendra looked up at her face and was astonished. A strange subtle change had come over her; the expression of an ascetic who had done penance by the blazing fire was hers; her figure was thinner and through the pallor of her countenance shone a light.

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Binodini had given up all hopes of Vihari. The supreme contempt for her which she now imagined him to entertain, was burning her by day and by night, nor did she know any way by which she could save herself from being utterly consumed. Vihari's leaving town seemed like a rebuke to her, now he was beyond the reach even of her repentance.

Then again the active untiring Binodini felt that she would suffocate in these little lodgings for want of something to do—her pent-up energies seemed to be tearing her to pieces. The idea of a useless joyless loveless life spent in the confines of these rooms made her outraged nature want to dash itself against the sky in a vain rebellious attempt to escape her fate.

Her hate and contempt for Mahendra, whose insensate folly had thus hemmed her in and closed for her all avenues of escape, knew no bounds. She realised that it would be impossible to keep him long at a distance; that in these small rooms he needs must come and sit close by her; that day by day at every opportunity he would draw nearer and nearer, inch by inch, impelled by inscrutable attractions; that a hideous conflict would ensue in the darkness and amidst the mire of this closed in pit, between fascination on the one side and disgust on the other. How was she to free herself from the coils of the loathsome slimy ravenous reptile which she with her own hands had unearthed from the depths of Mahendra's heart? A great dread had come upon Binodini. Where would this end; when would she be out of it into the open?

Mahendra's jealousy glared up at the sight of her pale worn face. Had he then no power in himself wherewith he could wrench out the thoughts of Vihari from the mind of his devotee? Was there no cloud-wrapped inaccessible spot away from the world to which he could fly away with her as an eagle with a lamb, where he could keep his tender prey safely hidden away at his breast? His jealousy gave fourfold force to his longings. Could he allow Binodini out of his sight again even for an instant? He must guard against the insidious thoughts of Vihari from moment to moment—he dared not relax his vigilance over even the minutest point through which they could possibly gain entrance.

Mahendra had read in the old Sanskrit poems of how the pangs of absence from the beloved made more delicate the beauty of woman. The more true he felt this to be in Binodini's case to-day, the more was his heart churned into a turmoil by the alternation of pleasure and pain.

Binodini after standing quietly a while asked: "Have you had your tea this morning?"

"What if I have?" said Mahendra; "does that make you chary of offering me cups made by yourself?"—'Oh fill me the cup,' he sang.

Perhaps Binodini deliberately intended to put a damper on Mahendra's rising spirits. "D'you know whereabout friend Vihari is, nowadays?" she asked.

Mahendra's face fell at once as he answered: "He's not in Calcutta now."

Binodini.—"What's his address?"

Mahendra.—"He apparently does not want it to be known."

Binodini.—"Couldn't it be discovered by inquiry?"

Mahendra.—"I don't see that it's very necessary."

Binodini.—"Is necessity everything, and life-long friendship nothing?"

Mahendra.—"He may have been my life-long friend—but the urgency seems to be all on your side!"

Binodini.—"That ought to shame you. It's strange that you haven't been able to learn what true friendship should be from so true a friend."

Mahendra.—"I'm not so concerned about that. But if I'd learnt from you how to steal away women's hearts, that lesson would have stood me in good stead to-day."

Binodini.—"That's a lesson which is not enough to want to learn. You must have the heart."

Mahendra.—"If you know the [illegible] Teacher's address tell me—let me get initiation from him—then we'll see about the heart!"

Binodini.—"Don't you talk to me any more about your heart if you can't find your friend's address. Who can trust you after the way you've behaved to your friend Vihari?"

Mahendra.—"Had you not trusted me absolutely you'd not have dared insult me so! If you hadn't been so confident of my love you couldn't have made me so miserable. Vihari knows the art of not being snared himself. Had he taught that

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to this unfortunate creature, he would have been a friend indeed!"

"Vihari happens to be a man, that's why he can't be snared"; with which Binodini closed the conversation and quietly stood at the window with her loose hair hanging down her back.

Mahendra jumped to his feet in a sudden fury and clenching his fists shouted: "What makes you dare to treat me thus? If you're not paid back, is it because of your power or my forbearance? If you must think of me as a beast, know me for a beast of prey! I'm not coward enough not to know how to strike!" Then for a while he was silent as he kept his eyes fixed on Binodini's face. Then he said again entreatingly: "Binod, let's get away out of this—anywhere. Be it to the West, be it to the hills, wherever you please, but come away. This is no place to be alive in. I'm dying by inches."

"Let's go at once," replied Binodini, "to the West!"

Mahendra.—"To what place?"

Binodini.—"To no place at all. We won't stay anywhere for more than a day—will wander about."

Mahendra.—"All right. Let's start to-night." Binodini agreed and went off to see to the cooking of a meal for Mahendra.

Mahendra was now sure that the news about Vihari in the paper had not caught Binodini's eye. In fact Binodini had not of late been in a mood to be going through a newspaper. Mahendra took care that the paper should not fall into Binodini's hands before they started.

XLV

They kept Mahendra's lunch ready at home under the impression that he would soon be returning with news of Vihari. As it began to get late the suffering Rajlakshmi got more and more anxious. As it was she had got no sleep last night and finding this anxiety to be now further racking her nerves, Asha sent to inquire. She learned that Mahendra's carriage had returned empty. The Coachman on being sent for told them that Mahendra had gone from Vihari's house to the Patalanga rooms. Rajlakshmi turned her face over to the wall in despair. Asha remained sitting like a statue at her head fanning her.

On other days Rajlakshmi would insist on Asha going and having her dinner. Now she said nothing. Now that Mahendra, knowing how ill she had been last night, had still been unable to resist the wiles of Binodini, she felt she had nothing more to do, say or wish for in this world. Of course she knew that Mahendra had not taken her illness very seriously; that he had supposed it was only another attack, like the attack which had come and gone before, and would get well in due course; and so was easy in mind. But this unanxious easiness of mind was what hurt Rajlakshmi most. The strength of his infatuation did not allow of any other duty, any other fear, gaining possession of his mind; that was why he could so lightly treat the illness and the sufferings of his mother; that was why he had slipped away so shamelessly as soon as an opportunity had occurred, lest her illness, growing worse, should tie him to her bedside. Rajlakshmi had no longer the least desire to get well again—in her bitterness at his desertion she wanted to prove the groundlessness of Mahendra's ease of mind.

When it was past two o'clock Asha said: "Mother, it's time to take your medicine." But Rajlakshmi gave no reply. When Asha rose to pour it out she said: "You needn't bother about the medicine, child. You may go."

Asha could quite understand her despair, and when she found that her mother-in-law's state of mind was making her heart worse she could contain herself no longer and in trying to keep back her tears she sobbed out aloud. Rajlakshmi painfully turned over towards Asha, and said, as she tenderly stroked her arm: "You're still young, my little mother, you've plenty of time to see happiness yet. Don't trouble about me any more. I've lived long enough." But Asha's fit of sobbing grew only more violent as she vainly pressed the edge of her sari over her mouth.

Thus lingeringly passed the joyless day from the sick room. In the midst of the despairing heart of these two women the hope still persisted that Mahendra would come. They would start at the least sound and each would know the thought of the other. Gradually the shades of evening fell. Dusk in the interior of Calcutta homes has not the charm of the "cow-

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dust"* in the country. Its dimness lacks both the cheerfulness of the light that remains and the seclusion of the darkness that comes—it makes sadness heavier and despair tearless; it takes away the strength from hope and effort, but does not bring the peace of repose or aloofness. In the graceless murkiness of that sick-room Asha silently rose and lit a lamp. "I can't bear the light, child," said Rajlakshmi. "Put it outside the room."

Asha placed the lamp in the passage and came and sat down again. When the darkness growing thicker brought into the room the outside night, then Asha softly suggested, "Shall I send him word, mother?"

"No, my dear," replied Rajlakshmi firmly. "I charge you never to send him any message about me."

Asha was merely silent. She had not even strength enough left for tears.

"There's a letter from master," called the servant from outside. It suddenly occurred to Rajlakshmi that Mahendra might have been taken ill and so being unable to come had sent a letter. "Will you see, my dear," she said in a repentant flurry, "what does Mahin say?" Asha went outside and read the letter held by her trembling hands at the light of the lamp. He had not been feeling well for some time, he wrote, and so was going West for a change. There was no reason to be anxious about the mother's illness. He had engaged Dr. Nabin to visit her regularly. He also gave directions as to what was to be done, if she could not sleep or if her head ached. A parcel of dietetic preparations from the pharmacy accompanied the letter. In a postscript was the request to send him news of his mother addressed to Giridih.

Asha felt turned to stone. Her indignation entirely got the better of her sorrow. How could she give this cruel message to the mother? Rajlakshmi got more alarmed at the time Asha was taking. "What has he written, child, come tell me, quick," she said as in her anxiety she sat up on the bed.

Asha then came in and slowly read out the missive from beginning to end. "What's that about his not feeling all right? Will you read that over again?" asked Rajlakshmi.

Asha read over again: "I've been feeling out of sorts for some time, so I- "Let it be, you needn't read any mo Of course he's feeling out of sorts, since old mother won't die but only plagues with her illnes! What made you wo him about my illness? He was at last home, in his own room busy with books, troubling nobody; what good it done you to drive him out with this tal of his mother's illness? What would have mattered to anyone if I'd been fou dead in my bed? Your troubles seem make you no wiser." With which R lakshmi dropped back on the bed. Th was a creaking of shoes outside. "T Doctor's come" announced the boy.

The Doctor came into the room. A veiled herself and stood behind the b port. "Will you tell me what the matt is?" asked the Doctor.

"Matter!" said the exasperated R lakshmi. "What can be the matte Haven't people got to die. D'you thi your medicine can make me immortal?"

"We may not be able to make men mortal, but at least we can alleviate suffering—"

"The medicine for suffering was to had in the old days when widows burn themselves with their husbands," interr ted Rajlakshmi sharply. "Now will leave me, Doctor? I want to be alone." gested the Doctor in great trepidation.

"No, you mayn't," said Rajlakshmi, thoroughly aroused. "My pulse is right, I tell you, it's not going to give in a hurry. Now, will you go?"

So Doctor Nabin had to go. He for Asha into the next room and quest ed her about the malady. After hea all he wanted, he re-entered the inva room with a grave face. "Madam," he, "Mahendra has left you in care; if you do not allow me to treat he will be very much grieved."

The idea of Mahendra's grief sou to Rajlakshmi like a joke. "Don't worry so much over Mahendra's feelin she replied. "Everybody in the world his sorrow, Doctor; but this parti sorrow won't be too much for Mah can assure you. Will you leave me and let me get a little sleep."

Doctor Nabin felt it would hardly irritate the patient further. So he be tingly backed out of the room and, lea full directions with Asha, departed.

* The literal meaning of the word "go-dhuli" for twilight. Its significance is obvious.

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As soon as Asha returned to the room Rajlakshmi said, "Go, my child, and take a little rest. You've been by my sick-bed the whole day. Send the maid here and let her attend in the next room."

Asha understood Rajlakshmi. This was not affectionate solicitude—it was a command, and there was nothing for it but to obey. She sent for the maid, and went and stretched herself on the cool floor-bed in the darkness of her room.

The whole day's fast and distress of mind which she had undergone had thoroughly worn her out. There was a marriage celebration in the neighbourhood and the wedding pipes were playing. The darkness of the room seemed to throb to the familiar melody and beat at Asha's heart. Every little detail of her own wedding night came back as a dream-picture and filled the emptiness before her; the lights, the clamour, the crowd;—the scent of the flower garlands and sandal paste, of the new robes and the burning incense;—the bridal tremor in the depths of her heart of bashfulness, fear and joy; and as her memories crowded round her her sorrow gained in strength. Like famished children striking at their mother for food, these wakened memories of happy days clamoured and tore at her heart for sustenance. They refused to allow the exhausted Asha any rest. As she clasped her hands in prayer, the peaceful loving figure of her earthly guardian angel, her Kaki, shone through the tearful mist in her eyes. Asha had vowed she would never drag that devoted woman from her retirement back into the sorrows and trials of the world. But to-day she could find no other refuge, there was no rift in the pall of darkness which had closed round her. So in this day of her extremity she lighted a lamp and taking her writing materials on her lap, she every now and then wiped her eyes as she wrote:

To your gracious lotus feet,* Kaki. I have none but you to-day. Come here just once and draw this miserable creature into your lap, or else I die. I know not what more to write. With thousand prostrations at your feet.

Your loving
Chuni.

Translated by
SURENDRANATH TAGORE.

* The ordinary form for writing to an elder.

THE PEERLESS GEM OF INDIA

A LOVE POEM IN MARBLE.

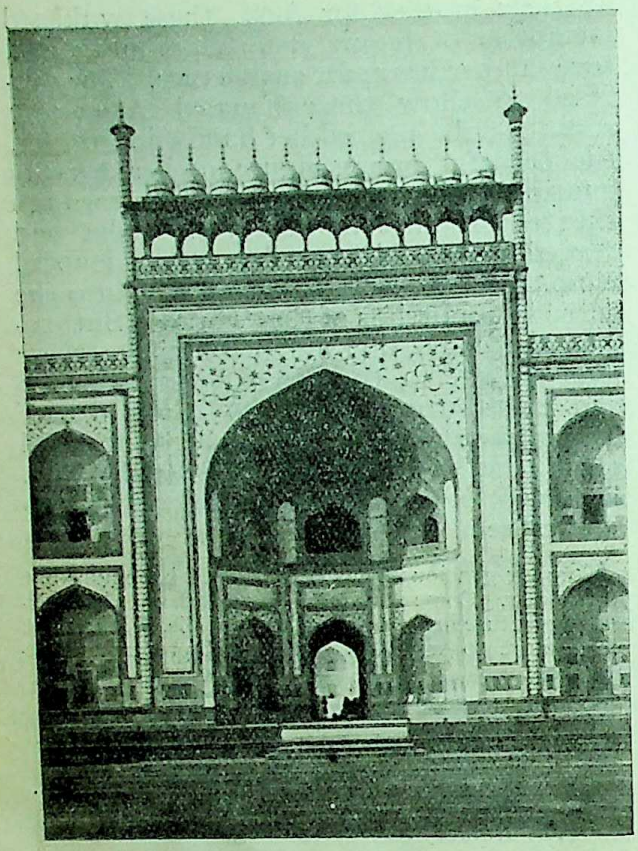
ONE'S pulse beats a little faster as one approaches the famous Taj Mahal. One expects so much, yet there is a lurking fear and anticipation that the reality must fall short of our glowing dreams. The wonder of it all is that it turns out to be far nobler and far more exquisite than any one has ever painted in word or colour. "They talk of the cost of the Taj being nearly £2,000,000 and they say that for fourteen years there laboured on it day by day some 20,000 workmen. But I know better," so writes one traveller.

"It was built in a night from the moonlit snows that lay on the peaks of the Himalayas. Frozen and hard were the gleaming crystals, but the Pari-sprites deftly quarried them, and on waggons of cloud they brought them in haste and builded the Tomb therefrom; but the delicate mouldings around the dome are the petals of the jasmine blossoms. Through the hours of the night the sprites did labour, and finished their work at dawn, when the spirits of the morning came riding on sunbeams around the topmost crescent, and touched it lightly with glittering wings till it turned to radiant gold."

Thus, to the imaginative writer, was the wonderful Taj brought into existence, and, even the most prosaic can scarcely escape from the desire to ascribe its being to some supernatural power. It has been truly said that it requires a genius equal to that which created the Taj, to describe it truly. How many are the descriptions which have been written by every class of visitor, and still they have not been able

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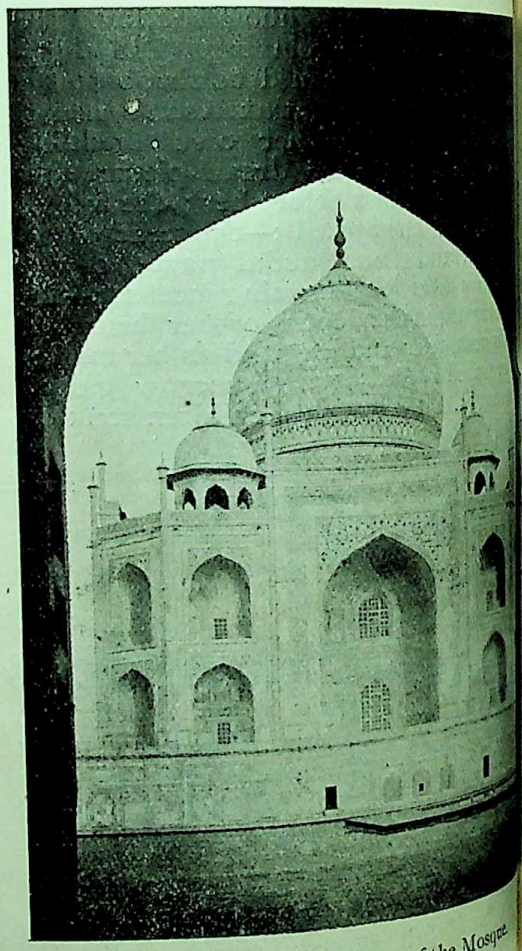
Entrance Gateway to the Taj.
Note the inlaid work.

to put into cold print the sensations they had experienced as they stood before this memorial of a great love. Innumerable photographs and drawings have been made, but none ever conveyed the full beauty of the sacred tomb. Writes Sidney Low :

"There are some few things of this earth which cannot be vulgarised, and chief among these is the Taj. Familiarity does not touch the edge of its charm, or sully its virginal freshness. One has seen it travestied a thousand times, in feeble photograph, and libellous postcards, and clumsy "process" print, and utterly inadequate water-colour or oils. They cut it out of cardboard, or make a miserable forlorn toy of it, in imitation marble, under a deplorable glass shade, so that it seems fit only for the lodging-house mantelpiece. It has been described to death, and the late Sir Edwin Arnold assailed it with blank verse. Tourists travel half round the globe to look at it and go home to gush. If any object could awaken disillusion and resentment by being known too well, that object should be the Agra shrine. But it comes victoriously through all. There is no spoiling of it, any more than by the same familiarity it is possible to spoil the Moolight Sonata, or Romeo and Juliet or the Sistine Madonna."

With so many descriptions available it would be presumptuous of the present writer to impose a description of his own, and must rely on selected passages from those who have wielded their pens with success in their attempt to describe what all agree in saying is indescribable.

The entrance gateway is worthy of notice, though the visitor is too frequently in such a state of excitement at the thought of seeing the world's greatest masterpiece in art, that he pays slight attention to it. He cannot, however, fail to be impressed with the fine proportions and the rich and massive style of construction.



The Taj through Doorway of the Mosque.

"They are not only beautiful but they increase the glories of the mausoleum itself, by the contrast of their stern red sandstone with the soft and pure like white marble of which it is built. An Arabic on the gateway says, 'Let no man who is not in heart enter the garden of God.' Passing under the open vault of the gateway, whose arch hangs above an avenue of dark Italian Cypress, you see before you. Down its centre sparkles a long row of fountains, each casting up a slender jet. On either side, the pipal, the banyan, and the feathery tamarisk mingle their foliage. The song of the birds

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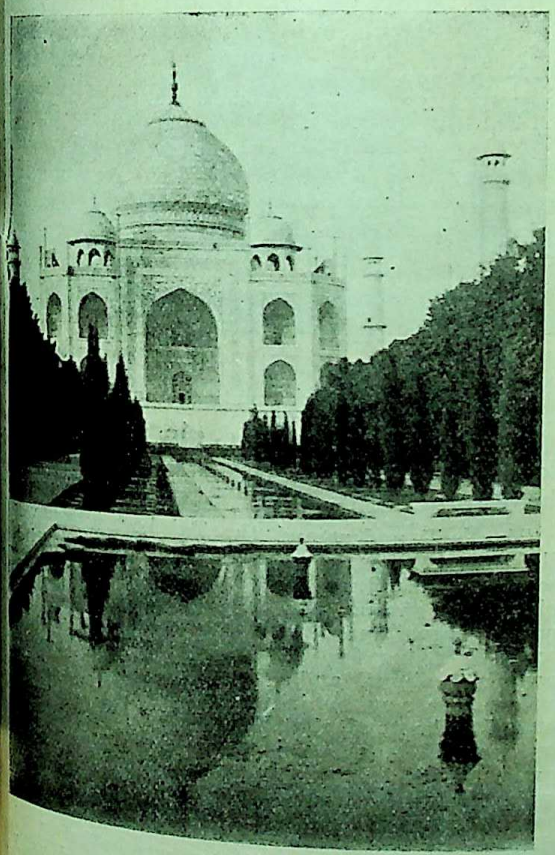
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your ears and the odours of roses and lemon flowers sweeten the air. Down such a vista and over such a foreground arises the Taj."

Thus writes the eloquent Bayard Taylor.

G. W. Steevens, in describing the view after entering the grounds, says,

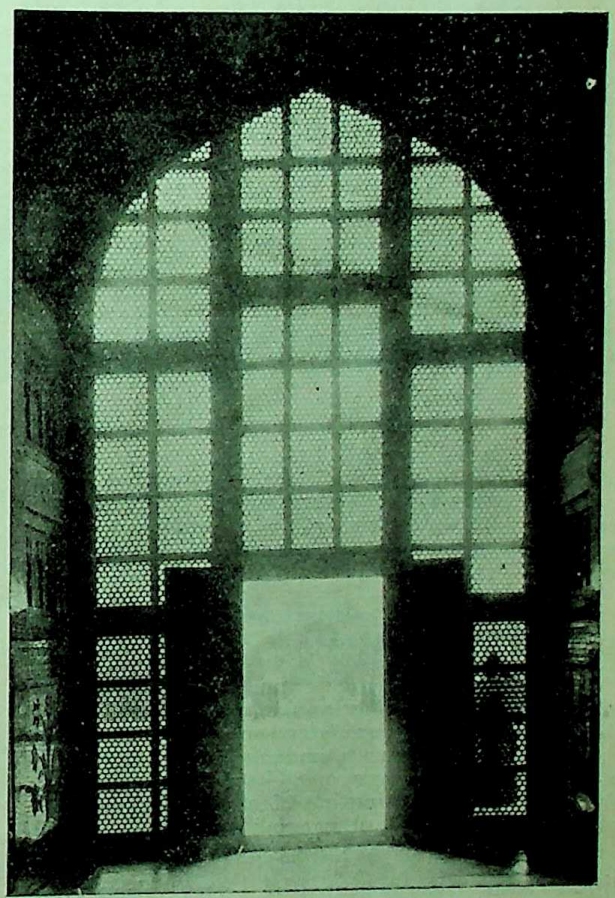
"At each side below the Taj, is a triple domed building of redstone and marble; the hot red throws up the pearl and ivory softness of the Taj. The cloisters round the garden, the lordly caravanserai outside the gate, the clustering domes and mosaic texts from the Koran on the great gate itself, all this you hardly notice; but when you do, you find that every point is perfection. As for the garden, with shady trees of every hue, from sprightly yellow to funereal cypress, with purple blossoms cascading from the topmost boughs, with roses and lilies, phloxes and carnations—and the channel of clear water with twenty fountains that runs through the garden, and the basin with the goldfish. It is pure Arabian Nights."



The Taj and its Reflections.

Some people have professed to be disappointed at the first sight of the Taj, due to the presence of the four cupolas under the dome and the four cylindrical lighthouse towers.

"Repentance comes speedily after the first full-faced unsatisfying glance. It is born when you have crossed the terrace, and passed out of the noonday glare into the silent richness and sweet subduded glow of the interior. Here the golden sunlight strays wandering in, filtered through thread-like trellises of marble, till the whole chamber is full of a soft and luminous æther, free alike from the levity of day and the gloom of night. In this clear twilight dusk, all the lovely details of the decoration are 'more expressed than hid,' and it needs no peering into dark corners to reveal the flowers that grow in low relief on the mural tablets of the ante-chapels, and those that blossom in inlay of poppy red and turquoise blue and emerald green on the walls of the octagon shrine itself. Under the vault of the great dome lies the tomb of Mumtaz Mahal, the fair and gentle lady for whom Shah Jahan, the Emperor, created this peerless monument, in the plenitude of his power and passion. When he died, old and broken, and a dethroned prisoner, they laid him beside her, with the same screen of laced and embroidered stone thrown round both to shelter their slumbers, and the same unfading flowers blooming by their graves."



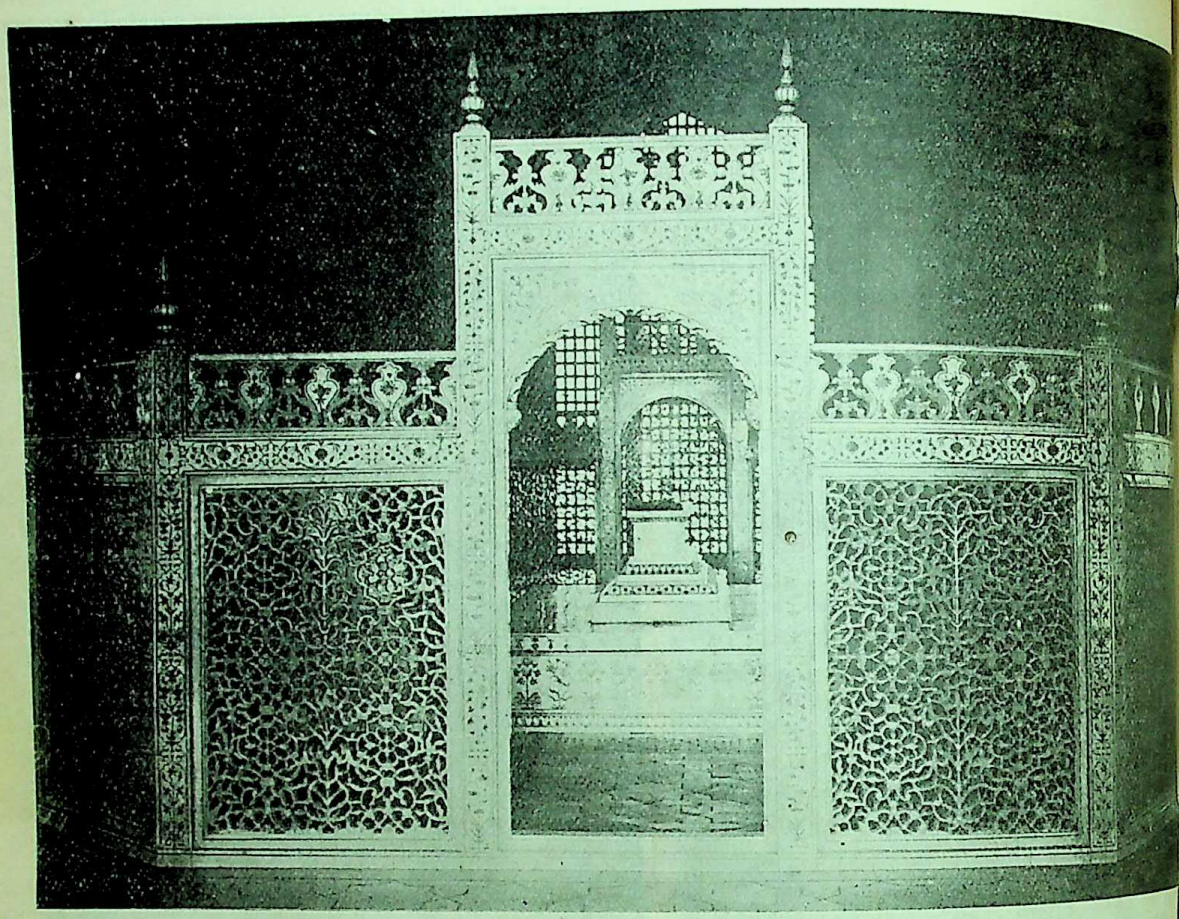
The Marble Lacework of the Entrance to the Tomb.

The screen referred is indeed one of the wonders of Indian art, and it would be difficult to find anything to equal it. Fergusson, writing of the inlaid work which is used so profusely, says:

"It is lavishly bestowed on the tombs themselves and the screen that surrounds them, though sparingly

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The Wonderful Marble Screen of the Taj.

introduced on the outer walls and mosque that forms one wing of the Taj and surrounding buildings. The judgment with which this style is apportioned to the various parts is almost as remarkable as the thing itself."

Of the building as a whole an Indian journalist has written :

"The ethereal beauty which undoubtedly characterises the group as a whole is entirely due to colour and to material. The materials and colour are thoroughly adapted to the climate and would lose their effects in another atmosphere or if backed by dull leaden skies. It is a building in which the stern simplicity of art is the predominant feature."

The Taj should be seen in the evening light and the moonlight, and then the power of it is irresistible.

"Swift fails the sudden evening and the mild light of the moon is substituted for the dusty glare of the past hour. The heavy shadows of the foliage, the deep chiaroscuro of the embayed portals, the soft curve of the dome, all serve to enhance the virginal splendour of the material of the cupolas and the minarets till they appear almost transparent. The repose is unbroken except by the light breeze in the tree tops. The blue sky is without a cloud and the rare genius of the calm building finds its way unchallenged to the heart."

Percival Landor has given a beautiful description of the Taj as it appears in the evening light.

"You will understand the Taj best if you wait till the rosy fleeces have faded in the afterglow and the ripples of the Jumna run steel-grey in the waning light. A bird springs up, and the leaves of the trees and the pepal murmur together as the darkness grows. A flying fox with leathern wings flaps down from above, and a morrice of bats heralds the coming of the moon in the utter silence. And then you will understand that it does not matter whether you can still see the Taj or not. It is no question now of dome or gateway, silver work, or inlaid jewels. But as dusk deepens you will come to know that the frail little body buried far down in its fretted alabaster beside her faithful lord stands for all that must always stand for all that men hold dear and sacred in this world. However splendid and costly it may be, however renowned, however beautiful, the Taj itself is but an emblem and a symbol—so long as men and women love upon this earth, so long as they go to the quiet garden beside the Jumna to lay their flowers in honour of Mumtaz alone, not of Ustad Isa, not of Shah Jehan, nor of another. For she loved and was much beloved."

The article is largely one of extracts, but they are from the pens of men who have caught something of the glory of

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mystery of the wonderful building. Are they exaggerated? No one who has not seen the Taj, can read them, without feeling that they have allowed their imagination to run riot. But, stand in front of the peerless gem, and you will realise that not the half has been told.' A final quotation may be permitted from Steeven's delightful book, "In India."

"O Shah Jehan, Shah Jehan, you are bewitching a respectable newspaper-correspondent. The thought of you is strong wine. Shah Jehan, with your queens and concubines without number, their amber feet mirrored in marble, their ivory limbs mirrored in quicksilver; Shah Jehan, who starved them in the black oubliettes, and hung them from the mouldy beam, and sluiced their beautiful bodies into the cold river; Shah Jehan with elephants and peacocks; Shah Jehan, returning from the conquered Deccan, dismounting in the Armoury Square, hastening through the Grape Garden, hastening past the fair ones to the Golden Pavilion to the fairest within the Jasmine Tower.

Shah Jehan, Grape Garden, Golden Pavilion, Jasmine Tower, there is dizzy magic in the very names. And when I turn aside in your garden, shunning your fierce black and scarlet petals, the sight of your Taj through the trees sends my brain areel again. In this breathless twilight, after his battles and buildings, his ectascies and torments, his love and his loss, Shah Jehan has come to his own again."

MADOC.

REVIEWS AND NOTICES OF BOOKS

ENGLISH

"Steadfast and Abounding" by the Rev. Canon Sell D. D. Published by the Christian Literature Society for India, Madras. Pp. 16. Price two annas.

It is a sermon preached by the Rev. Canon Sell in All Saint's Church, Cooner, at a Memorial Service for the late Right Reverend A. A. Williams D. D., Bishop of Tinnevelly and Madura on Sunday July 5, 1914.

"Will India become Christian?" by Babu Satya Saran Sinha, Professor of Botany, Krishnanath College, Berhampore and published by the University of Chicago. Pp. 281-289. Reprinted from the American Journal of Theology, vol. xviii, No. 2, April 1914.

The Editors of the Journal published the article with the following remarks :—

"This article is published for the purpose of giving to the readers of the *American Journal of Theology* an example of the conception of Christianity, as compared with their own religion, which is held by many non-Christians in non-Christian lands. The editors conceive its value to lie, not in the correctness of the author's views, but in the information which it gives as to the impression which Christianity has made on the minds of many in Eastern lands. From this point of view we believe it deserves consideration."

The writer says that the Hindus are not more idolatrous than the Christians and that Hinduism in its deeper meaning does not teach idolatry. But is not Hinduism Pantheism? He says—"No, not in any real sense of the word." His conclusion is—"An intelligent Hindu cannot give up his powerful, venerable and strongly organised religion and accept the religion of the Western nations." He quotes the following striking passage from a lecture delivered by Lord Curzon on "East and West" :—I concur, indeed, in the view that the East is unlikely to accept Christianity, for two main reasons. First, the religions of Asia give to it what the pagan mythologies of Europe—namely a definite and intelligible theory of the relations of God to man, which satisfies the spiritual aspirations as well as the day-to-day requirements of the Oriental; and, secondly, the latter sees in the teachings of Christianity hostility to that revived self-consciousness of which I have spoken, and to which he clings as his dearest possession. Even if he had no objection to the dogmatic teaching of Christianity, he would not consent to become a Christian at the cost of ceasing to be an Asiatic. . . . . ."

Mithvakhandan, containing the Origin of Jainism by Sri Premchand (Late name, Nanakchand) S. S. Jain Muni Punjabee. To be had of B. Mela Ram, Secretary, S. S. Jain Sabha, Ludhiana. Pp. 138. Price with binding Re. 1-4 (Foreign 1s. 8d.); without binding Re. 1 (Foreign 1s. 4d.).

The book is divided into two parts.—In the 1st part the following questions are answered—Are Jains allowed to bathe by their Sastras? Do they kill a cow made of flour on the occasion of wedding? Are Jains Atheists? Is Charity forbidden by Jain Sutras? Is it regarded a sin to sink a well or construct a tank? When was Jainism started and by whom? Is Jainism an offshoot of Buddhism?

In the second book the author deals with the origin of Jainism and describes the tenets of the Jains.

The 1st book was originally written in Urdu by Sri Swami Ude Chand Ji "Gani", S. S. Jain Muni and it has been translated into English by his disciple Sri Premchand who has appended to it the Origin of Jainism.

The Sacred Books of the Hindus (1) No. 61. Vol. XI Part V.

Samkhya Pravachana Sutram Pp. 327—422.

(2) No. 62. Vol. XI. Part VI. Samkhya Pravachana Sutram. Pp. 423—518.

Translated by Babu Nandalal Sinha, M. A., B. L., P. C. S., Deputy Magistrate, Daltonganj. Published by Babu Sudhindra Natha Vasu, at the Panini Office, Bahadurganj, Allahabad. Annual subscription :—Inland Rs. 12-12as., Foreign £1. Single copy Re. 1-8.

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In these two parts,—III. 53—VI. 7 have been edited, and translated.

As before, each part contains the Sutras in Sanskrit, Padapatha with meanings of words, translation of the Sutras, Vritti and Bhashya.

The work is expected to be finished in another part. It is being ably edited and translated.

MAHES CHANDRA GHOSH.

Selected English Letters XV to XIX centuries. (The World's classics). *Oxford University Press. One shilling.*

In a small compass the book gives all that is likely to be of permanent interest in these days of hurry and bustle. The peculiar quality of a good epistle is that it leads us straight to the writer's heart. We can know him off the resounding stage. We can have glimpses of the real man, for in a private communication to his intimate friend he is not eleborating a special attitude—he is not arranging an artificial pose—he is merely pouring out his thoughts in a homely manner oblivious of the cirticism of the world at large. He does not dress up his views and opinions for the public scrutiny—he merely writes what comes uppermost in inviolate confidence.

We have a fair mass of correspondence from Sir Thomas Moore to Charlotte Bronte—but we fail to understand why Macaulay, Carlyle, Arnold, Rossetti and Tennyson, whose letters form such a luminous part of their biographies, have been omitted. It is in their epistolary work that we find a cosmopolitan touch—a sense of widened horizons.—From trivial gossips—from small domestic events—from petty personal details—from puerilities and inanities we move (at any rate with Macaulay and Carlyle) into a multi-coloured stream of human life. From private individuals wrapped in puny jealousies, we pass on to citizens of the world who have touched at all the ports. We trust a companion volume bringing the selection down to the present day will shortly be published.

Selected English Speeches Burke to Gladstone (World's classics). Oxford University Press. One shilling.

Here we have really fine specimens of the oral efforts of the most famous political leaders. The book opens with Burke's *Conciliation* (1775) the profoundest manual of civil wisdom, in Viscount Morley's phrase, and ends with Gladstone's passion-strung speech on the Irish Question (1886). A close study of these utterances on almost all the vital principles of civilized government will certainly broaden the reader's outlook. We are in the workshop of history and see how great events have been hammered into shape.—We can very well mark the stages of modern political growth. Step by step, the people's voice has penetrated into secret councils and moulded mighty decisions. It is certainly a readable volume.

Specimens of Indian Poetry, by R. T. H. Griffith (Panini Office, Allahabad).

We have spent a pleasant half-hour in reading these specimen. The preface and the appendix are very important pieces of literary criticism applied to certain aspects of the Sanskrit. When the next edition is printed we hope the "foreword" will be omitted.

H. L. C.

GUJARATI

Bharat na Mahan Purusho, Part II, by Ma... lal Hari Krishna Mehta, and Manganlal Mad... Jhaveri, published by the Society for the Encour... ment of Cheap Literature, Printed at the Dia... Jubilee Printing Press, Ahmedabad. Pp. 300. C... bound. Price 0-11-0 and 0-10-0 according to ... (1914).

This volume contains the lives of two great m... of the Deccan, Tukaram and the late Mr. J... Ranade. The writers have, as a matter of co... relied on Marathi works as the source of their in... but that would not justify one of them—the la... in writing Gujarati perilously near Marathi. With... that the great work of Mrs. Ranade, "Some Rem... scences of our Life," narrating her own and her h... band's married life, is so charmingly written, t... even an indifferent translation of it, is sure to p... entertaining. This accounts for the goodness of t... work under review.

Jijare Suryodayah Thashe, by Mrs. Priyamvad... Shukla, published by Manilal D. Mody, Bombay, Printed... the Dharma Vijaya Press, Ahmedabad. Paper cover pp... Price Rs. 0-8-0 (1914)

This is a translation of a short novel in Mara... bearing the same name. It portrays the trials o... impecunious writer, who had quarreled with h... uncle, and whose manuscript of a valuable story w... stolen by a rival, and ultimately recovered by a det... tive. Mrs. Shukla's translation is well executed, a... helps in sustaining the interest of the story.

Balgitamala, by Krishna Prasad Girijashanker Bha... printed at the Diamond Jubilee Printing Press, Ahmed... Paper cover pp. 72. Price Rs. 0-4-0 (1914).

This is a book of songs for children. It is n... illustrated. The illustrations are however tried to... fitted in rather ill. The songs are spirited and s... as would suit children. Special attention has b... paid to language.

K. M. J.

HINDI

Bharatiya Kisan, edited by Pandit Brahma... Tiwari of Cawnpore. Crown 8 vo. pp. 4+12. P... ½ anna. To be had of Pustak Bhandar, Cawnpo...

This pamphlet is a Hindi translation of a s... written article on the Indian peasantry by Lala ... dayal, M. A., pubiished some time ago in the pag... the Modern Review. As to the article, suffice it to ... that it is grand and passionate. The translation ... done justice to the original and we have no unfa... able comments to make on it. *Pandit Brahma... Tiwari also asks us to announce that he will g... prize of Rs. 40 for the best essay to be written in ... on "The Regeneration of Indian Peasants—Its ... and Means." The essays should not be of more ... 50 pages of foolscap size and they are to be sent t... Lajpat Rai, Pleader, Chief Court, Lahore, before ... 31st October, 1914, and he will be the judge of ... merits of the essays.*

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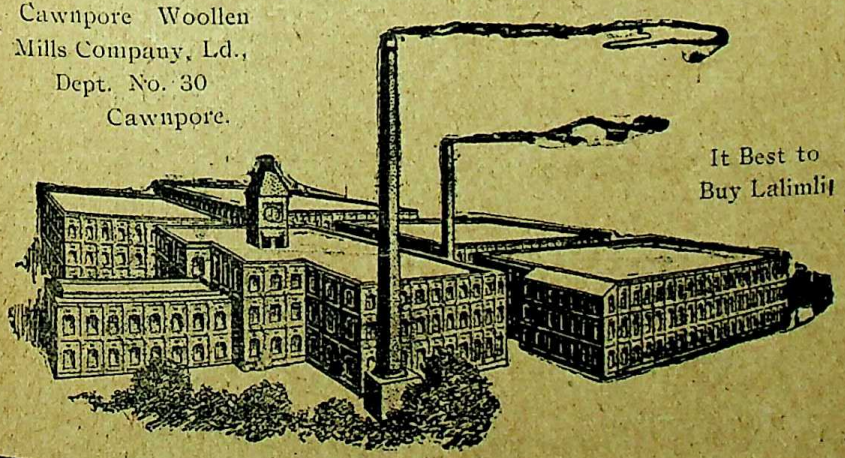
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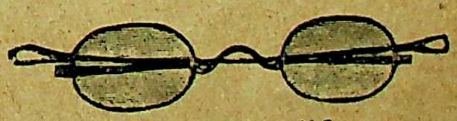
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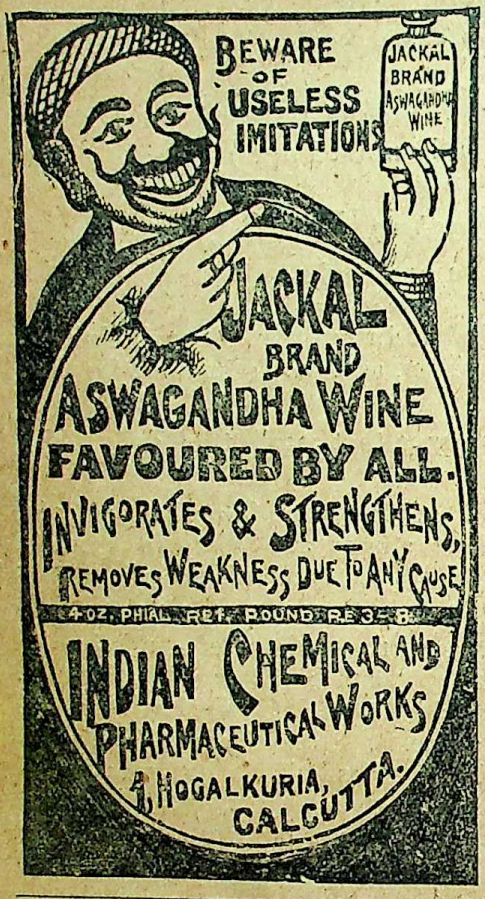
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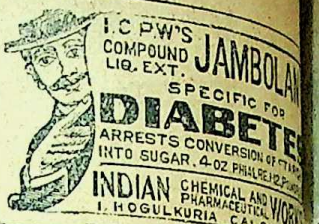
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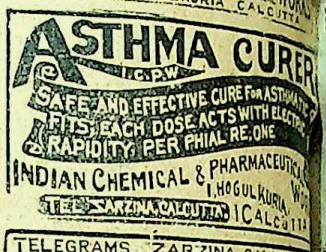
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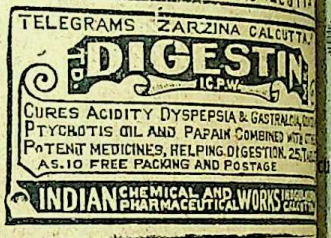
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Whole
No. 95

THE MODERN REVIEW

A Monthly Review and Miscellany

Edited by Ramananda Chatterjee

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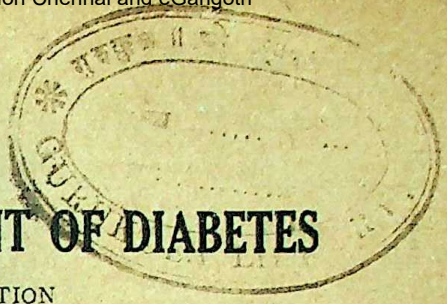
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The Dietetic Treatment of Diabetes. By B. D. Basu, Major, I. M. S. (retired). Fourth edition. Revised and enlarged. Allahabad : The Panini Office, Bhuvaneshvari Ashram, Bahadurganj. 1913. Price, 2s.

The Australasian Medical Gazette for April 18, 1814. p. 341 writes :—

In this little book we have a very useful summary of the present position of medical knowledge on the question of dieting in diabetes, and in addition the author's own views on the nature and treatment of the disease. He rightly insists that glycosuria must be regarded only as a symptom of some underlying morbid condition, and so he speaks of a pre-glycosuric stage in the evolution of diabetes. He considers that glycosuria is a manifestation of alimentary toxæmia, and he enumerates various conditions, which, in his opinion, are the causes of this toxæmia. What are commonly regarded as "complications" of diabetes, he asserts to be symptoms of alimentary toxaemia. It must be admitted that medical opinion on the best method of dieting in diabetes is much divided, and there is no doubt a swing in the pendulum against a too rigid non-carbohydrate diet, in favour of greater liberty in the use of starchy foods. The writer advocates a vegetable diet, with exclusion of meat, eggs, tea, coffee, cocoa, and alcohol. He disapproves of potatoes, and oatmeal, and we fear that a restriction of the diet of an Australian diabetic to the articles named by him would only end in disaster. The truth lies in the medium between the two extremes, and we think that in no disease, more than in diabetes, must the individuality of the patient and his nervous temperament receive the fullest consideration before laying down any hard and fast diet. We agree, however, with Labbe, and the writer of this book, that a vegetable diet is calculated to be of greater benefit than one so rich in protein, as is usually prescribed. The book is worth reading.

Practical Medicine for February, 1914 p. 36 writes :—In its 52 pages, the author has very ably tried to make the unfortunate sufferer of diabetes understand what he should eat, drink and do and what not, in order to cure his disease. There is a lot of useful information in store in its pages for the general practitioner as well, with regard to quality and quantity of carbohydrates which can be allowed with benefit to patients of this disease. Such changes as are now considered necessary in the light of modern researches on the subject are made in the present edition and we can safely recommend it as a useful, concise and up-to-date monograph on a disease which is responsible for many lives, particularly rich in our country.

The Midland Medical Journal for March 1914 p. 47 writes :—On the whole, however, the little book presents fresh views on the important question of diabetic diet, and may be usefully studied by everyone who has the care of diabetes.

The Lancet for May 23, 1914 p. 1471 writes :—This little book has been out of print for some time, but the author has not found it necessary to make any considerable alterations in the present issue. A summary of the statements of various authorities on the subject is given, and the author concludes with his own recommendations as to dietary, in which milk and cocoanut (i. e. coco) preparations figure largely. The restriction, if not the total withdrawal, of meat, alcohol, tea, coffee, and cocoa (i. e. cacao) is advised.

The Indian Medical Gazette for January, 1914, writes :—Since its first publication in 1909, Major Basu's little book has passed through three editions and the fourth, revised and enlarged now appears.

There is no doubt that diabetes is an extremely important disease in India—it is especially the disease of the educated classes of Indians, men well-to-do, and occupied in various important professions and trades. It is not a disease of the lower classes, and according to Major Basu it has been known in India for many centuries, since the days of Charaka and Susruta.

Major Basu wisely calls attention to what he calls the *preglycosuric stage*, where the chief symptoms are dyspepsia, constipation, burning feeling in hand and feet, polyuria or nycturia. Oral sepsis is common as are also piles and hydrocele. The author believes that diabetes is a form of alimentary toxaemia. * *

Major Basu is a strong believer in the advantages of a vegetarian diet, * * * Cocoanut oil and cocoanut water are also prescribed by Major Basu—and no doubt the fats contained in this oil are useful.

The chapter on diet will prove very useful to the practitioner in India. * * the reader will learn much from it and we recommend them to obtain and read.

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New York Medical Journal for February 28, 1914 writes :—Major Basu, prior to the studies of Lane, decided that diabetes was due to intestinal stasis from the fermentation of protein-bearing foods, and therapeutic recommendation is an exclusively vegetarian regimen. He believes however that he has a sort of specific in cocoanut oil ; but it is mainly as a nourishing food that he considers this product. he lays no stress whatever upon its marked laxative properties, which, according to modern western views, what make the oil useful in diabetes if, indeed, Major Basu's theory that stasis is the cause, is correct. It superior to mineral oils, as it enters readily and palatably into many articles of food, and is especially valuable according to the author, as a substitute for *ghee* or melted butter, which, it seems, is becoming increasingly difficult to obtain. The author's familiarity with an enormous population which lives on vegetables religious reasons, lends a special interest to this book, which we commend to our friends.

Indian Medical Record for January, 1914, writes :—We have indicated in our previous numbers value of Major Basu's excellent work on Dietetic Treatment of Diabetes as a work of considerable value both for medical practitioners and the laity. In the present edition the work has been thoroughly revised and while the original excellent plan of dealing with various questions of diet have been maintained, such modifications and additions as the most recent researches concerning the disease render necessary have been added. It should prove very useful to all practitioners in this country where diabetes is a very common disease.

The M. S. Journal, December, 1914. p. 355. writes :—It speaks volumes that in the short space of three years no less than four editions have been issued. Major Basu has handled his subject with such conscientious ability that he has entirely gained the confidence of prectitioners and patients alike. We can only repeat what we wrote of it in our first review that it was an excellent vade mecum for practitioners and patients alike. Major Basu has added from the ancient Indian classics as well. We look forward to another edition shortly.

The Prescriber for February 1914, p. 66. writes :—This is the fourth edition of a small book which covers fairly well the ground indicated in the title. In his preface the author refers to the fact that the etiology and pathology of this fell disease remain as obscure to-day as they were in the times of the early Hindu physicians. The author recognises what he calls a pre-glycosuric stage of diabetes, in which such evidences as indigestion, burning of the hands and feet, oral sepsis, haemorrhoids, and even hydrocele may be present. Many diabetic patients in India also give a history of pre-existing malaria, and consequently enlarged spleen. A vegetarian died is recommended in the treatment of the disease. Starvation and purgation are also important factors. This little book will doubtless prove of considerable value to the Indian practitioner of medicine who desires a brief account of the treatment of a disease which is particularly common in the East.

The British Medical Journal, Jan. 24th, 1914, p. 201, says :—The author's main point is that diabetes should be treated by vegetarianism, at least in India, as this diet is better suited to the constitutions of the natives of that wide country. He advocates the withdrawal or restriction of meat, alcohol, tea, coffee, and cocoa, and the use of vegetables, of which so many are already more or less extensively used in India by the various races. For example, he recommends the use of cocoanut, soy bean, peanuts, various pulses and dals, besan, a meal used in Northern India, meal from *Sesamum indicum* called in the vernacular linseed meal, meal of the seeds of *Buchania latifolia*, poppy seeds, and cotton seeds. In the preface the author adopts the view that diabetes is caused by alimentary toxaemia, which is to be attributed to oral sepsis, to the adulteration of foodstuffs, over-polishing of rice, the exportation of wheat, the prevalence of malaria, the introduction of the potato, and, lastly, to the peculiar political situation of educated Indians which subjects them to worry and anxiety of many sorts ! He supports these propositions by passages extracted from many writers.

The Dietetic Treatment of Diabetes. By Major D. B. Basu, I. M. S. (retired). Fourth edition. Allahabad: The Panini Office. 1913. (Cr. 8 vo. pp. 70. Rs. 1-8.)

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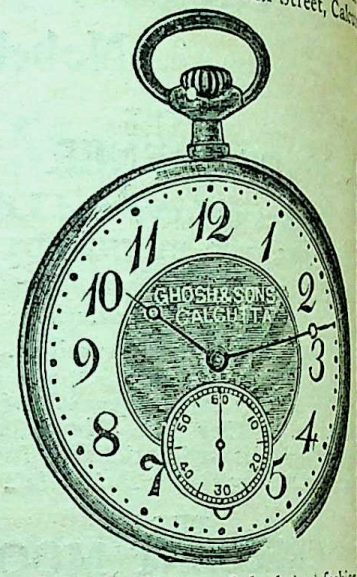
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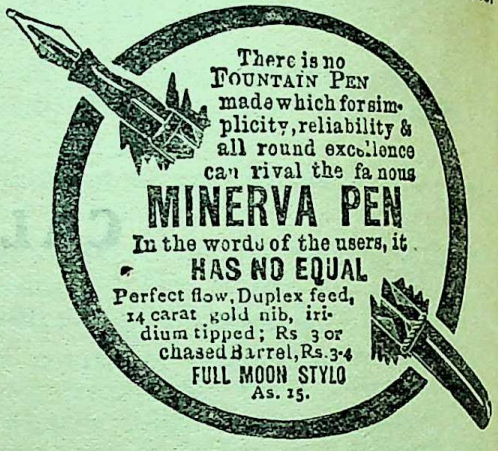
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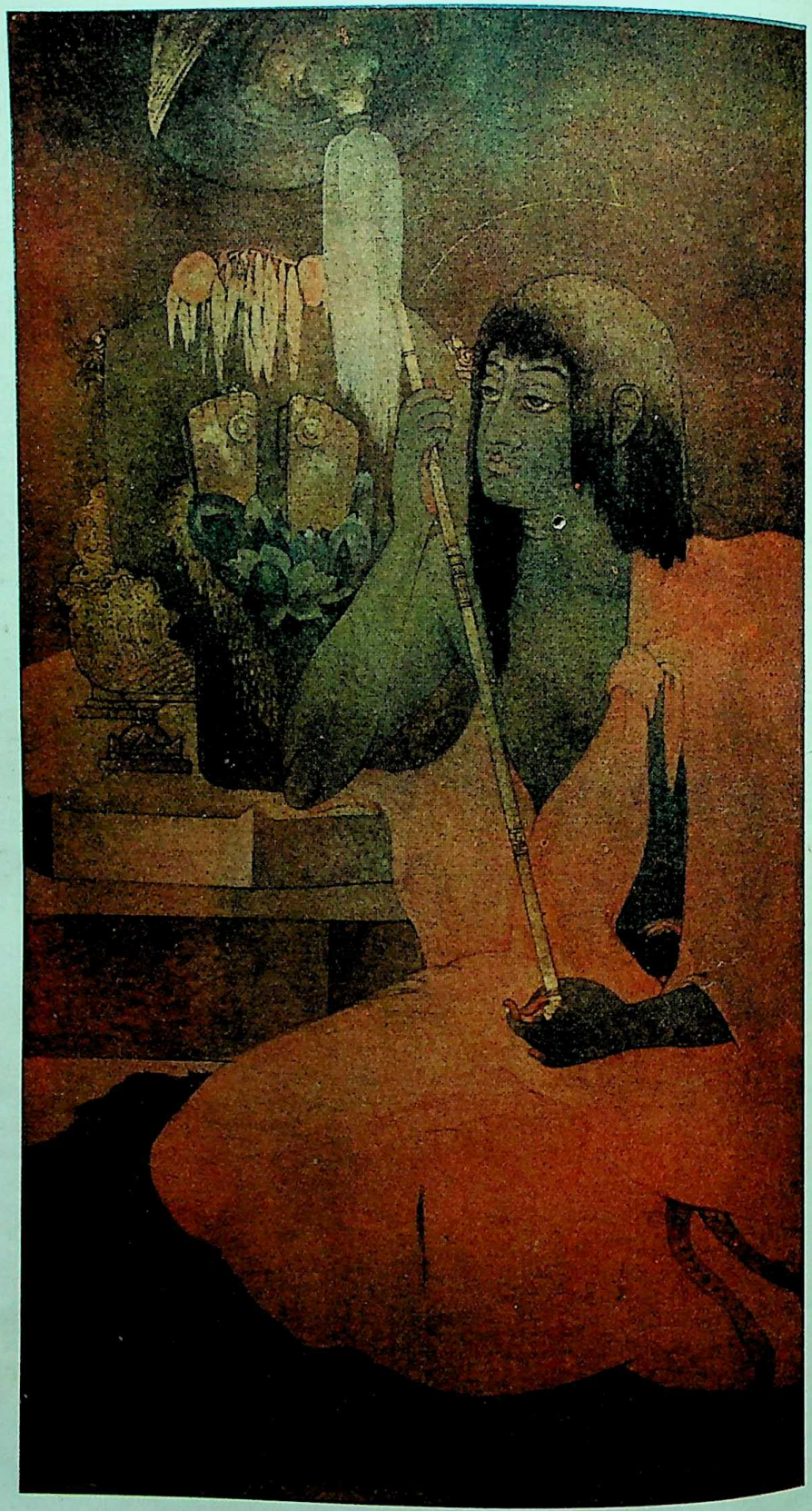
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NOVEMBER, 1914

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NOTES

South American Republics and Armed Peace.

The news has been flashed across the oceans that an attempt is being made by some South American republics not to increase their armaments further as they believe that the theory that the best way to prevent war is for all parties to remain armed to the teeth, the theory of "armed peace" that is to say, has broken down in Europe. There is no doubt that the possession of arms is a strong temptation to their use, to which all nations, on some occasion or other, has fallen victims. But, apart from the feasibility of the reduction or limitation of armaments, it cannot be said that the proposal touches the root of the matter. As the *Christian Register* of Boston says :—

> We should go further than mere reckoning of the influence of armaments in bringing on war, for, admitting no mitigation of that influence, we have to ask what produces the armaments. To abolish them, if that were possible, would not reach the root of the matter, for they would at once begin to grow again with every necessity to enforce among nations the decree of one, many, or all nations. While among nations, as among individuals, carrying weapons makes their use more likely, there are circumstances when the knowledge that weapons are available and sufficient has instant and surprising tranquillizing power. The agreement to dispense with them must of course be unanimous, or it would be futile, and would moreover, lay the highest civilization at the feet of the lowest. What would become of courts if they were not backed by the whole power of a people? In estimating the influence of armaments we must distinguish between their influence in subordination to enlightened aims and their dominance over those aims.

If the proposal for the limitation of armaments came from a nation ill-equipped in this respect, obviously it would not be seriously considered. If it came from a well-equipped nation, it would give rise to jealous and scoffing comments. For there is no reason why nations which are ill-equipped should not increase their fitness for war so long as they are not as well provided with arms as others. If a nation having the largest number of the most improved type of aeroplanes proposes that there should be no more building of aeroplanes, the proposal can be made reasonable only in two ways : (1) it should itself cease to build any more aeroplanes and request and allow all nations that care to do so to build a number equal to its own within a reasonable period of time ; (2) it should destroy all aeroplanes that it possesses in excess of the number possessed by the nation which has the fewest aeroplanes. So with regard to dreadnoughts, cruisers, sub-marines, destroyers, guns, &c.

In spite of treaties, alliances and *ententes* it is clear that no nation at heart believes absolutely in the good faith of another nation. For this reason the proposal to reduce or limit armaments can be made worthy of serious consideration only in the way we have suggested. The suggestion, we are sure, is unstatesman-like, undiplomatic and impracticable, and perhaps it would appear nonsensical to those who have to deal with high affairs of state. But what has been the fate of the proposals emanating from statesmen and diplomats ? Did anybody take Mr. Churchill's proferred Naval Holiday ? To speak the plain truth, all such proposals appear to all but the proposers as attempts to prevent the less lucky and powerful nations of the earth from becoming as

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lucky and powerful as the strongest and most fortunate.

In modern times the greatest wars of the world have been fought by the nations of Europe. At present there are among them various causes which have actually led or may lead to war. The chief among them are, (1) historical causes of revengeful feelings, (2) race hatred, (3) love of independence, (4) dynastic ambitions, (5) the strong desire of manufacturing nations to have good harbours giving outlets into the ocean, (6) the desire for markets outside Europe in the shape of dependencies, and (7) the desire to possess territories outside Europe which can be exploited and colonized. A minor cause is perhaps also the feeling that none but Christians should have sovereign power in any bit of land in Europe. So long as these causes remain, we do not see how armaments can be limited or reduced, or war prevented.

As for the activities of European peoples in territories outside Europe, their chief motive has hitherto been self-enrichment and self-aggrandizement, in some cases accompanied with enlightenment and elevation of the subject people as a concomitant, subordinate and indirect factor. No European nation has yet made any sacrifice for its non-European subjects or fellow-subjects. The cupidity of these European nations which are not very lucky in the matter of dependencies can be checked and ultimately destroyed by the fortunate nations setting an example of self-sacrifice. This can be done if the latter directly and earnestly set themselves to the task of civic and economic enfranchisement and educational enlightenment of the races subject to them, making this, and not self-aggrandisement their chief concern. So long as this is not done, power and pelf in Asia and Africa will continue to excite the envy and cupidity of the less fortunate European peoples and lead to war.

For these reasons, the most important factor in peace progress seems to us to lie in the development of individual life and character. If an increasing number of men are convinced that there are spiritual values higher than material prosperity, getting on in life, &c., the nations whose units they are, will necessarily work towards peace.

If conditions in South America be entirely different,—that they are different in many respects is evident,—from what the... are in Europe, the republics there ought... succeed in maintaining peace. What T... stoy wrote of governments in gener... in the passage quoted below, he m... have written mainly as the result... his own bitter experience of the Russi... government. It cannot be said that it... true of all governments, particularly of th... governments of the freest and most enlig... ened countries. If the South Americ... peoples are not under governments answ... ing to Tolstoy's description, then th... have a strong guarantee for peace.

"Governments to have a reason for existing m... defend their people from other people's attack; ... not one people wishes to attack, or does att... another. And, therefore, governments, far f... wishing for peace, carefully excite the anger of o... nations against themselves. And having exc... other people's anger against themselves, and str... up the patriotism of their own people, each gov... ment then assures its people that it is in danger, ... must be defended.

"And having the power in their hands, the Gov... ments can both irritate other nations and exc... patriotism at home, and they carefully do both ... one and the other; nor can they act otherwise, ... their existence depends on thus acting.

"If, in former times, Governments were necessa... to defend their people from other people's attack... now, on the contrary, the Governments artificia... disturb the peace that exists among the peoples, ... provoke enmity among them."

Sikhs and British Rule.

In the history of India, it has alwa... been the case that the Punjab had to... subdued before any foreign nation co... claim the sovereignty of India. The r... of the British power is said to be an exc... tion to this general rule. But if the rise ... that power be closely investigated it w... be found that the Punjab contribu... both directly and indirectly to the ex... sion and consolidation of the Bri... dominion in India. Four years after t... battle of Plassey, the Marathas w... challenged the British for the sovereig... of India, were defeated on the battle-f... of Panipat. The crushing of the Mara... power would not have proved so benef... and favourable to the British but for ... fact that Ahmed Shah and his Afghans c... not take full advantage of their vic... owing to their being harassed on th... rear in the Punjab by the predatory ba... of the Sikhs. The real object of Ah... Shah's expedition was to release ... Emperor of Delhi from the grasp of t... Marathas and to restore him to the p... and dignity which belonged to the ...

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tors of the Delhi Emperor. But this object was not fully realized because the victorious Afghan Chief could not prolong his stay in India, for his rear was threatened in the Punjab. It was this fortunate circumstance which enabled the British four years after the battle of Panipat to wring from the Delhi Emperor the *firman* of the Dewany of Bengal, Behar and Orissa.

The Afghan Chief and his successors could not again return to India in their capacity of rulers and friends of the Delhi Emperor owing to the rise of the Sikh power in the Punjab. That this helped the British is a fact which has been recognized by at least one English writer, namely by Sir Alfred Lyall in his work on the Rise of the British Power in India.

Again it was the Sikhs who have been mainly used as soldiers in extending and consolidating the Britlsh Empire both in and beyond India. When during the dark days of the Indian Mutiny of 1857, the British supremacy in India was trembling in the balance, it was mainly the help which the Sikh states and soldiers rendered to them, that saved the British from ruin and served to consolidate their Empire in India.

Thus though the British did not enter India through the Punjab as had been the wont of other invaders and conquerors of Hindustan, yet the Punjab helped them indirectly to establish their Empire, and it was the annexation of that province which served to consolidate their supremacy. And these services the land of the five Rivers would not have been able to render to the British, but for the existence of her Sikh population. So the rise and progress of the Sikhs forms a subject of interesting study to all students of Indian history. The story of the Sikhs points a moral and adorns a tale.

In his "Ethnography of the Panjab" p. 103, Sir Denzil Ibbetson writes as follows on the effect of Sikhism on the character of its followers:—

"The Sikh Jats of the Punjab are proverbially the finest peasantry in India. Much no doubt is due to the sturdy independence and resolute industry which characterise the Jat of our Eastern Plains, whatever his religion. But much is also due to the freedom and boldness which the Sikh has inherited from the traditions of the Khalsa. I know of nothing more striking in the history of India than the bravery with which the Sikh fought against us, the contented cheerfulness with which he seems to have accepted defeat, and the loyalty with which he serves and obeys us. It is barely thirty years since the Khalsa was the ruling power in the land; yet outside a few fanatical bodies, there is so far as we know, no secret repining, no hankering after what has passed away. But the Sikh retains the energy and determination which made his name renowned, and though still inclined to military service, carries them into the more peaceful pursuits of husbandry. In 1853 Sir Richard Temple wrote: "The staunch foot soldier has become the sturdy cultivator, and the brave officer is now the village elder;" and their children now grasp the plough with the same strong hand with which the fathers wielded the sword. The prohibition against the use of tobacco has driven them to spirits and drugs, which are not seldom indulged in to excess. But the evil is largely confined to the wealthier classes, and is more than counterbalanced by the manly love of field sports and open-air exercise which their freedom from restraint in the matter of taking animal life, and their natural pride in excercising and displaying that freedom, have engendered in them. The Sikh is more independent, more brave, more manly than the Hindu, and no whit less industrious and thrifty; while he is less conceited than the Musalman, and not devoured by that lurking discontent which so often seems to oppress the latter."

Colonel Macmahon, Commissioner of Amritsar, writes as follows in his Census Report:—

"The large decrease in the number of Sikhs since 1868 is not surprising. Sikhs decline in numbers in years of peace. There was a serious decline, I believe, after the conquest of the Punjab down to 1857, when the demand for Sikhs for our army during the mutiny for a time gave a great stimulus to the growth of Sikhism. The idea prevails, not only with the officers of native regiments, but also among the classes from which Sikh converts are obtained, that Sikhs make better soldiers than Panjabi Hindus; and hence whenever the warlike spirit revives, Sikhism in this part of the Panjab also revives. All the members of the same family do not always become Sikhs; and those who have acquired a taste for the soothing influence of tobacco abstain from taking the pahul. Hence in times of peace there is a tendency for Sikhism to decline."

The Komagata Maru Enquiry.

Lord Hardinge has done a statesmanlike act by ordering an enquiry to be held into the Budge-Budge affray between the passengers of the Kamagata Maru on the one hand and the police and the military on the other. The committee appointed by him will enquire into the circumstances connected with the voyage of the Komagata Maru to British Columbia, its return to British India, the riot at Budge Budge and the subsequent arrest of those concerned, and report to the Government thereon. The terms of reference are too comprehensive. On this point the *Panjabee* writes:—

Referring to the terms of reference of the Committee which has been appointed to enquire into the Budge Budge affray *The Indian Social Reformer* says:—"Whatever judgment may be finally passed on

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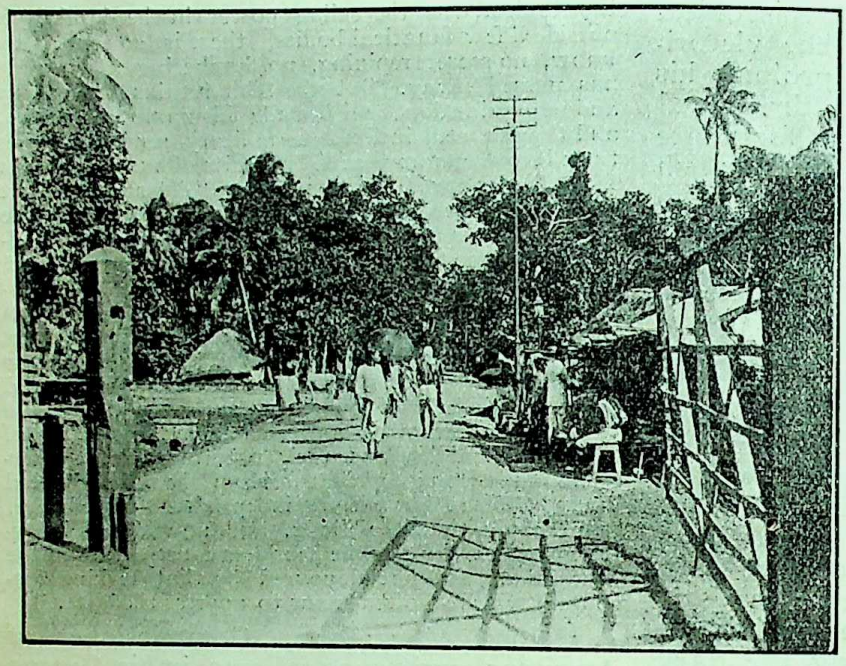


Photo. by T. P. Sen.

Road leading from Budge Budge to Calcutta.

the affair at Budge Budge, can have no bearing on the circumstances in which the Komagata Maru's voyage was organised, and we do not see why the latter are included in the present enquiry." In our opinion also the terms of reference of the enquiry are unduly and unnecessarily wide. The circumstances connected with the voyage of the Komagata Maru to British Columbia and its return to British India would form an eminently interesting subject of study and of enquiry taken by themselves, but they seem at any rate to the lay man to have little or no connection with "the riot at Budge Budge and the subsequent arrest of those concerned." To mix up the two things in the way that they are mixed up in the official *communique* is to complicate the issue and make the enquiry considerably more difficult than it need have been. The voyage of the Komagata Maru is part of a large national and Imperial question and ought to be regarded in that light and no other. The riot, on the other hand, involves no political or imperial issues. Here the simple qnestion so far as the Government are concerned is whether the position which they originally took up was sound and whether having taken up that position they or their officers did all that was practicable to prevent undesirable consequences. Similarly, so far as the alleged rioters are concerned, the question is whether they did all that they are alleged to have done and if so under what circumstance they did it. These are issues which have nothing whatever to do with the motive of Sardar Gurdit Singh in organising the Komagata Maru expedition or the legitimacy or otherwise of that step. Nor do we for a moment think that issues of so wide a character as those involved in the larger question can be settled by the verdict of a Commitee of enquiry such as His Excellency has appointed, and very rightly appointed, to enquire into the riot.

For a proper discharge of its duties the committee should have the evidence of certain officials of British Columbia and of the proprietors and cap... of the Komagata Maru. ... is not known whether t... are going to be called ... witnesses or whether ... committee is in a positi... to secure their attendance.

The enquiry should ha... been strictly confined ... the question of how t... Sikh passengers behav... and how the Bengal offici... behaved at Budge Budge. As the motives and acti... of Gurdit Singh and ... party before they reach... Budge Budge can not ... any circumstances ... brought forward either ... justification or in condo... nation of what they or th... police and the military ... at Budge Budge, there w... no need to go beyond t... events that bad taken pl... there. However, let us hope there will ... no confusion of issues.

Representatives of the press ought t... have been admitted to the enquiry. B... as the committee has decided otherwis... we hope, in addition to the report, t... evidence will be published in full, so t... the public may be satisfied as to whet... the report logically follows from the e... dence.

It may not be amiss to mention so... of the points on which the public wo... have to be satisfied.

The report should state on what grou... it was decided that the passengers ... not to be allowed to proceed to Calcu... Ordinance V. of 1914 is an "Ordinance ... provide for the control of persons enter... British India, whether by sea or land ... order to protect the state from danger ... anything prejudicial to its safety, inte... or tranquility." It is not known whe... the Government of India or the Be... Government or the Magistrate of the ... Parganas thought of applying the ... visions of this ordinance to the Pun... passengers. Whoever may have thou... of it first, there was the idea that it ... not safe or desirable to allow them free... of movement before they had reached ... It was therefore natural that their bel... things were searched, as was deposed be... the Coroner; and it is usual, too, fo...

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Indian passengers landing from ships to be subjected to a thorough search. It was added in the evidence before the Coroner that the persons of the men were not searched as, it was said, that would have led to a fracas. The report will have to harmonize this evidence with the following letter which has appeared in the *Tribune* of Lahore, dated October 22:—

Sir,—You published in your issue of the 16th a letter which I addressed to the *Civil and Military Gazette*. As the public in India knows a good deal about the Budge Budge affair by now and will be in a position to know more very shortly, I will not anticipate matters. As suggestions have in various quarters been made as to the necessity of certain steps that should have been taken before we landed, I will only add that we arrived in Diamond Harbour on the 5th September and for 3 days all the passengers and their belongings were thoroughly examined and subjected to a careful search by some officers and men of the C. I. D., among them being Sardar Bahib Sukha Singh, and Mr. Nanak Chand of Montgomery, accompanied by Mr. Humphreys and Mr. Petrie.

I will only add that nothing untoward happened during the search or soon after it. It was after we arrived at Budge-Budge that the trouble began.

BHAN SINGH,
One of the passengers by the Komagata Maru.

BIRING :
Jullundur. 20th October.

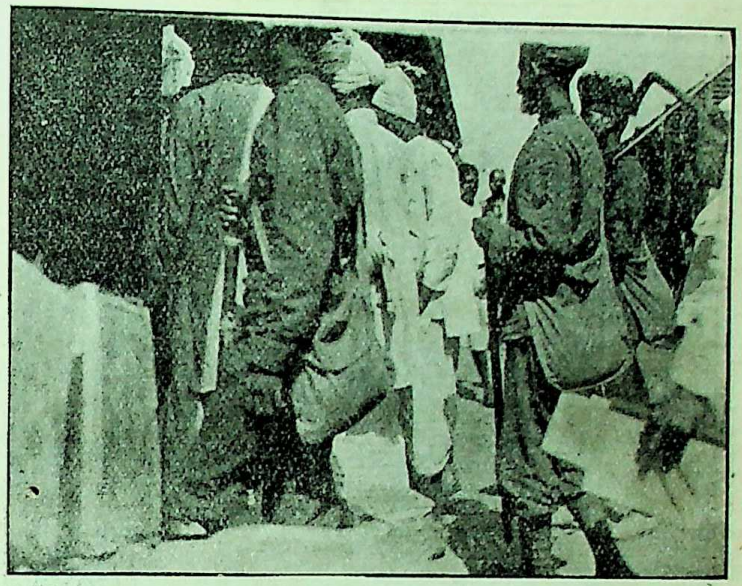


Photo. by T. P. Sen.

The arrested Sikhs under Police guard at Budge Budge station.

However, if it be true that the persons of the passengers were not searched, though Mr. Bhan Singh asserts they were, the report should state why, if the passengers were considered such as to come under Ordinance V. of 1914 arrangements had not been previously made to search their persons with the help of a strong police force to prevent a fracas.

The Bengal Government *communique* states that "The men became suddenly very excited and without warning a hot revolver fire was opened on the Police and officers, while others charged them with staves, and even one or two swords." Sir F. Halliday in his evidence before the Coroner mentioned 30 or 40 pistols and revolvers, lathies and a Winchester repeater, as among the weapons with which the passengers were armed. *The Englishman's* representative has made himself responsible for the statement that "The Sikhs were all well armed and possessed modern rifles, sabres and swords, all of which were of military pattern;" and the *Pioneer* and *Times of India* have made similar assertions. The committee should enquire whether the passengers really had these weapons, whether their dress was such as to enable them to carry these concealed under their garments or whether they carried them openly; and in the last case, whether the Bengal officials knowingly allowed them to carry these dangerous weapons and thereby to infringe the Arms Act. As the men were stranded in Japan and almost on the brink of starvation, and too poor to pay for their passage to India, and as under these circumstances the Government of India, convinced of their helplessness, brought them to India at its own expense, the committee should enquire where and how they purchased these costly weapons "of military pattern," bearing in mind that in Canada they could not land nor could their friends see them in the ship. A local enquiry should be made at Budge Budge to ascertain the correctness of the rumour widely prevalent as to how some of the men secured arms.

The Bengal Government *communique* says that the men got suddenly excited. There are various rumours regarding the cause of this excitement, one of which has

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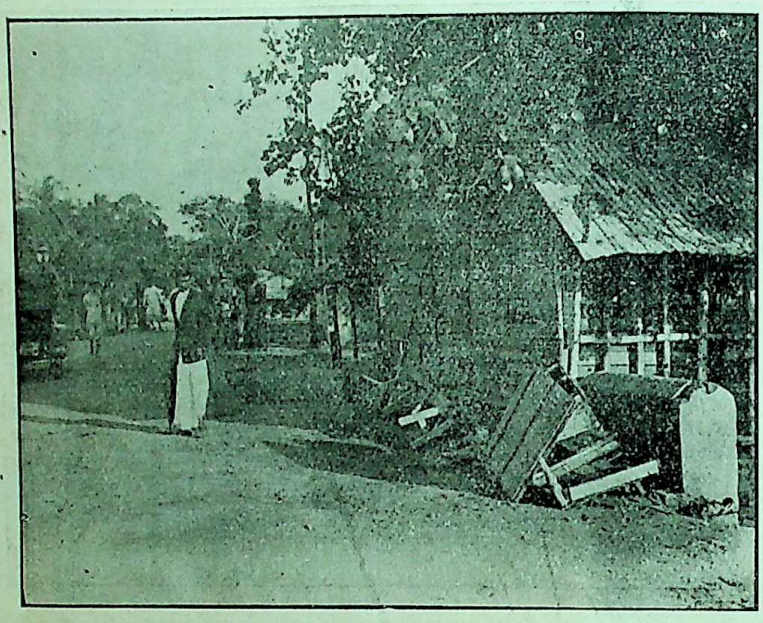


Photo. by T. P. Sen.

The shops from which the Sikhs fired.

been mentioned by the *Indian Planter's Gazette*. This is the most important matter of all that call for enquiry. *The Pioneer* of the 2nd October published a telegram from its own correspondent in which it is said: "The Bengal Government refuse to allow newspapers to publish details except as given in official *communiques*." We have reasons to think that this allegation is unfounded, as the *Englishman* published many details not to be found in the official *communique*. However, an enquiry ought to be made as to why the misleading statement of the *Pioneer*'s correspondent came to be made and whether it has been contradicted.

There is one other point to which we beg to draw the attention of the committee. In the course of his evidence before the coroner Dr. Durga Prasad Ghose, House-Surgeon, Medical College Hospital, said that no statements were obtained from the Sikhs who died in hospital. "We asked them nothing except their names." As dying men are generally believed not to tell lie, it would have been useful in ascertaining the truth if the dying declarations of these men had been taken. As, however, that has not been done, we hope if there be anymore wounded Sikhs in hospital who are not progressing favourably, the committee would take their evidence immediately.

Since the above was in type we have come across the follow... paragraphs in the In... *Social Reformer*:—

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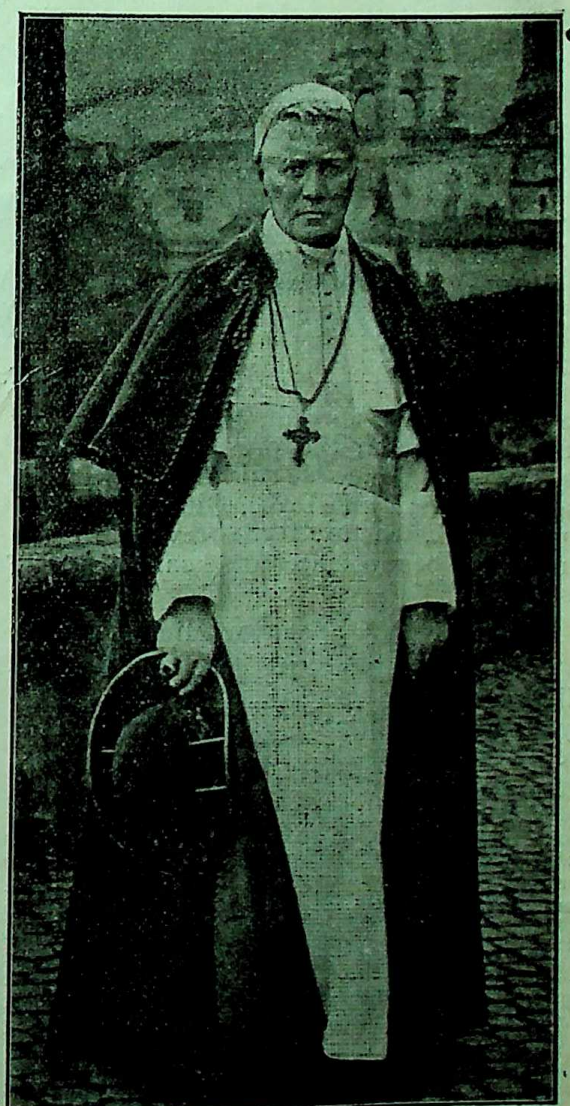
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Pope Pius X.

Pope Pius X., the Supreme Pontiff of the Roman Catholic Church, died on August 19, in the eighteenth year of his age and the eleventh of his pontificate. His end was hastened and his last hours darkened by grief over the terrible war involving most of Europe. His last official proclamation was a call to all Catholics to pray that a merciful God might "speedily remove the evil causes of war, giving to them who rule to think the thoughts of peace." He said once on his sick-bed: "In ancient times the Pope by a word might have stayed the slaughter, but now he is impotent." When the Austrian Emperor sent envoys to His



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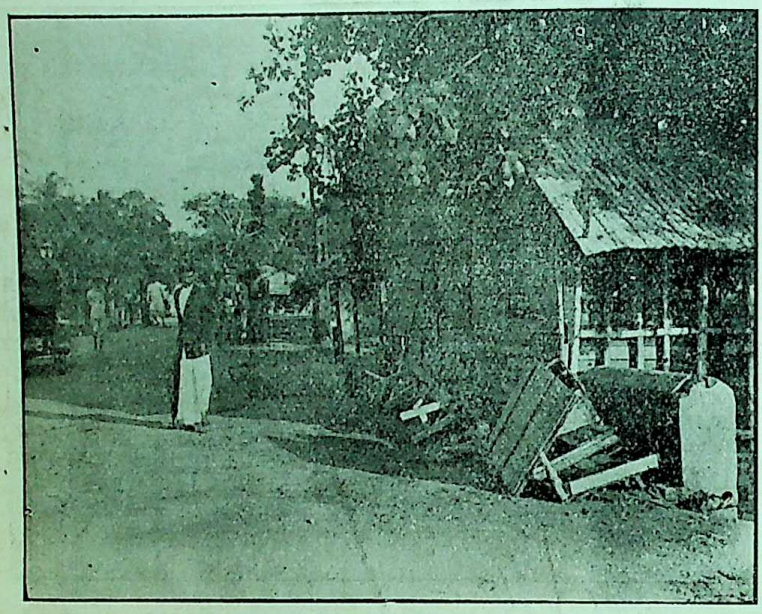


Photo. by T. P. Sen.

The shops from which the Sikhs fired.

been mentioned by the *Indian Planter's Gazette*. This is the most important matter of all that call for enquiry. *The Pioneer* of the 2nd October published a telegram from its own correspondent in which it is said: "The Bengal Government refuse to allow newspapers to publish details except as given in official *communiques*." We have reasons to think that this allegation is unfounded, as the *Englishman* published many details not to be found in the official *communique*. However, an enquiry ought to be made as to why the misleading statement of the *Pioneer*'s correspondent came to be made, and whether it has been contradicted.

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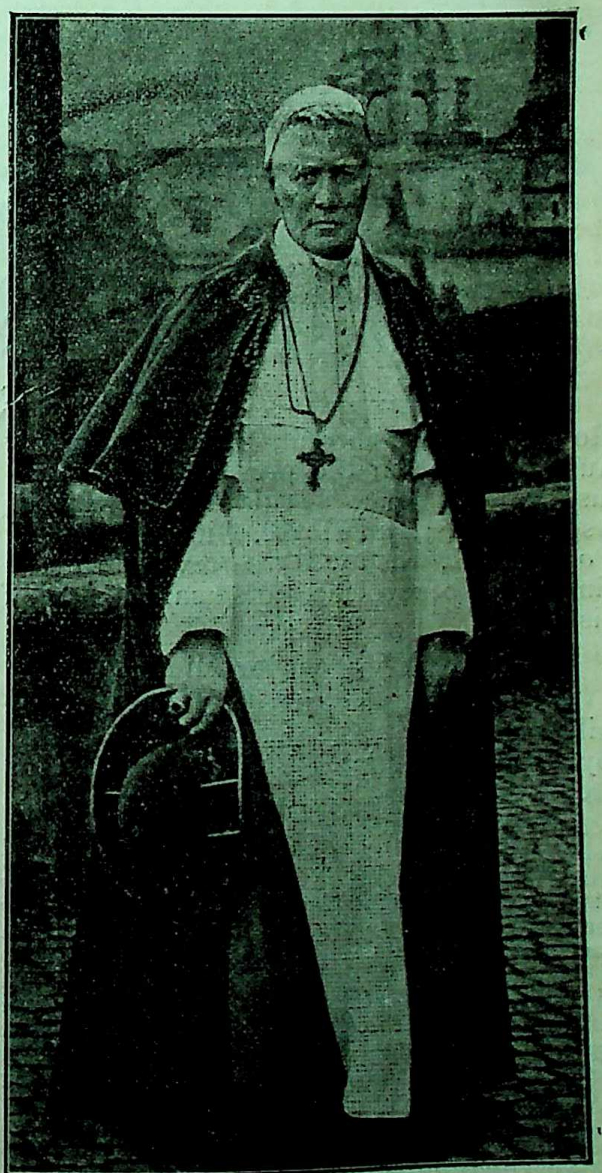
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Pope Pius X.

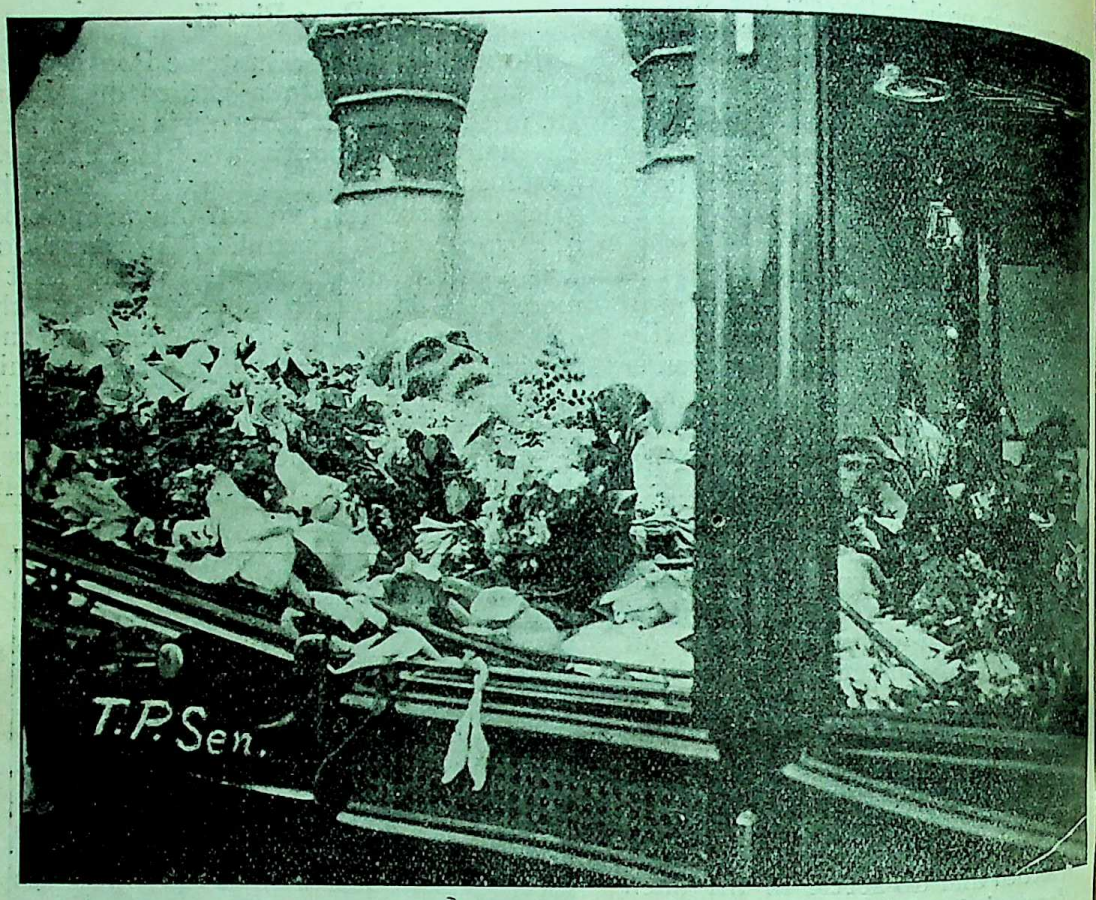
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The Funeral of Sir Taraknath Palit.

Holiness to ask for his blessings on the Austrian arms in the present war, he refused to bless them. He said, "Bless peace." As man, priest, and Pope, Giuseppe Sarto, Pope Pius X, was loved and revered for the simplicity, benevolence and saintliness of his life.

Generous Vancouver Hindus.

The following extract from the *Tribune* will show how generous, forgiving and loyal to the empire Vancouver Indians are:—

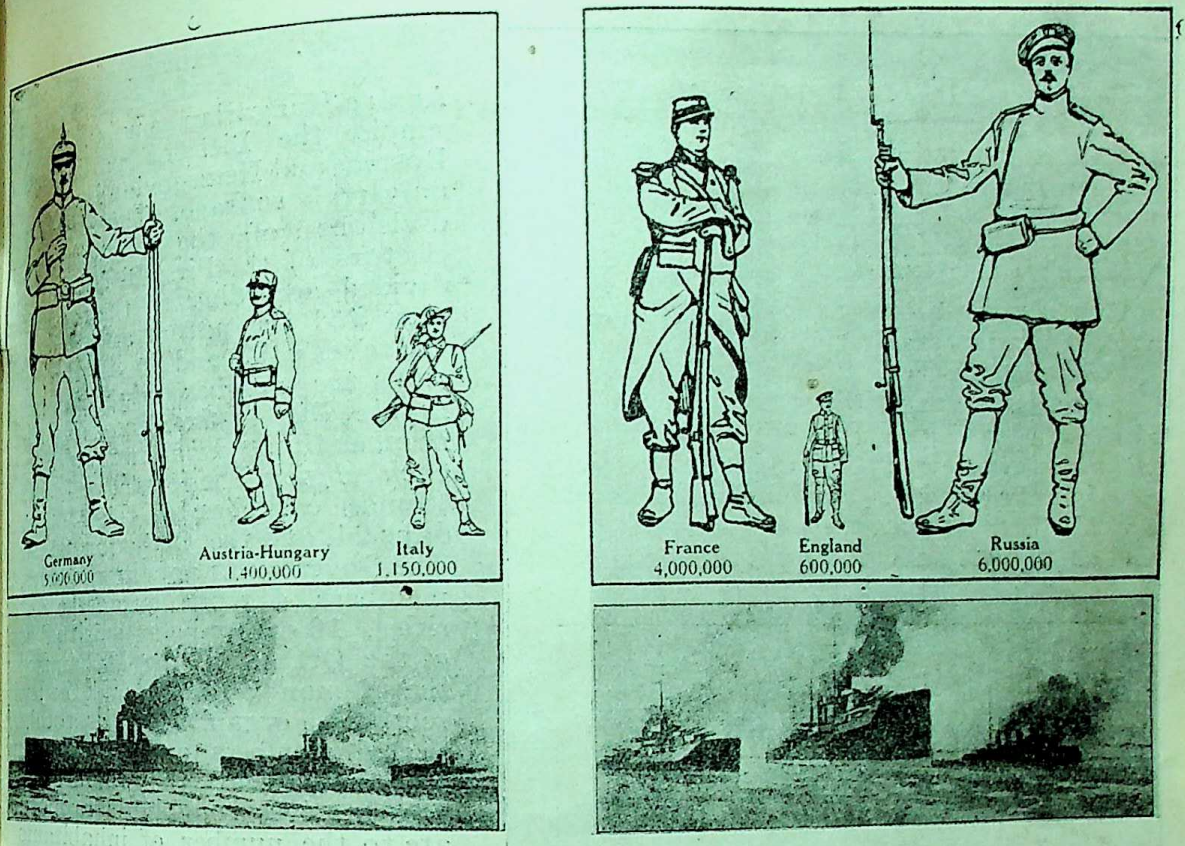
> The Canadian correspondent of the "Pioneer" says, and Anglo-Indian papers are gratified, that the feeling of bitterness among the natives of India in Vancouver raised by the "Komagata Maru" incident has entirely disappeared owing to the war. Instead there is a keen desire to serve the Empire. The recruiting offices in Vancouver are, we are told, overwhelmed with offers from them. There are at least 500 who are anxious to go to the front. They would like to make a special regiment of their own, or failing that to get back to Calcutta, and enlist in a regiment there going to the war.

Sir Taraknath Palit.

Sir Taraknath Palit is no more. Of his numerous benefactions, the donation to the Calcutta University of Rupees fifty lakhs for establishing and maintaining college of science is the most memorable. Under any circumstances the donation would have been noteworthy: but what makes it more so is the fact that he gave away almost his entire property though he had heirs. The condition attached to his donation that the professors who are to fill his chairs must all be Indians would not have been necessary if India had been a self-governing country. But Indian genius and talent are systematically discouraged in and all but excluded from the educational and scientific departments of the state in India, it was necessary to provide for them a sphere of work where they might have free scope. Taraknath will be remembered as the man who succeeded in making such a provision and in asserting the self-respect of the nation thereby. His object was not only turning out of more science graduates but the training of scientific investigators and of infusing the scientific spirit into the national mind.

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After diagrams in "Le Gaulois de Dimanche," Paris.

Germany, 296. Italy, 161. Aus.-Hy., 105. France, 382. England, 434. Russia, 173.

NUMBER OF NAVAL UNITS. NUMBER OF NAVAL UNITS.

NAVAL AND MILITARY WAR FORCES OF THE TRIPLE ALLIANCE AND TRIPLE ENTENTE COMPARED.

War strength of some European Nations.

The illustrations printed here give a comparative view of the naval and military war forces of the Triple Alliance and Triple Entente and the relative strength of some of the European nations in aeroplanes and dirigibles. The comparison is roughly true of the period preceding the war. At present the military strength of England is about double of what it was at the beginning of the war. It is well-known, too, that in war numbers alone do not count; nor do the huge armies of some nations give an exact idea of their effective strength.

Sectional representation.

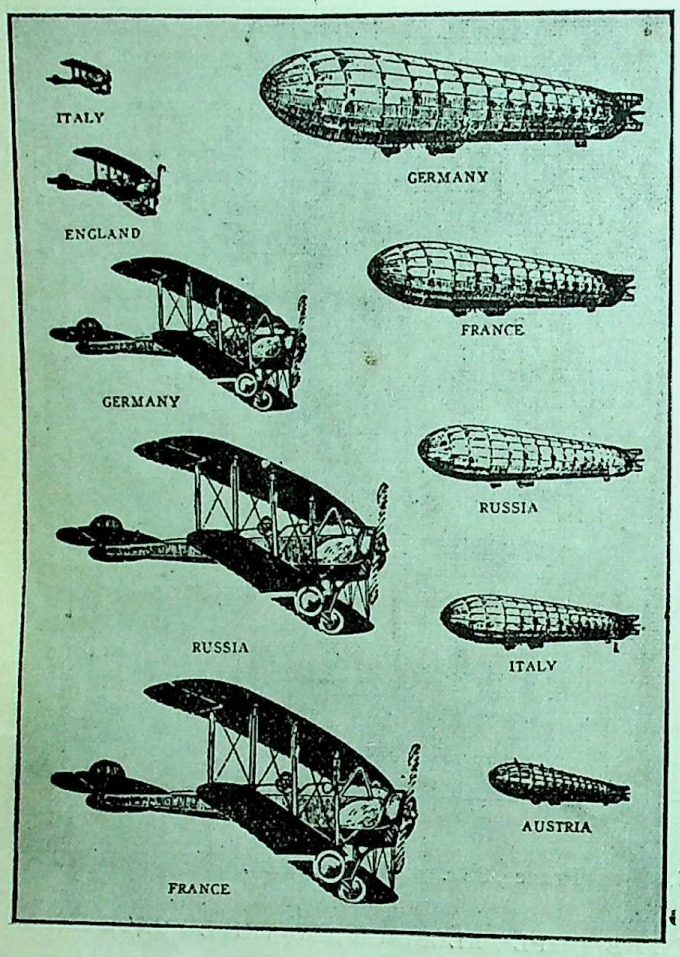
Separate, sectional or communal representation as it obtains in India is a very one-sided affair. It applies only to the case of Muhammadans. Here they are in a minority, there they are politically important, elsewhere they are mainly a literate town population, and so on; reasons are never wanting to show them favour.

In the United Provinces the Musalmans are a very small minority. Naturally enough that is one of the Provinces where the demand for separate representation on the part of Musalmans has been the most insistent. At a meeting of the United Provinces Legislative Council held early in October, the Hon. Saiyed Reza Ali asked the Local Government whether it would be pleased to state whether its orders concerning the separate representation of the Moslem community on local bodies would come into force before the next annual elections. To this the Hon. Mr. Ferard gave the following reply:—"The reply is in the negative. The Local Government is considering the principles of an enquiry into the representation of minorities and will appoint officers to conduct it as soon as men of the necessary experience and qualifications are available."

On this the *Panjabee* says:—

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The relative strength of some of the European nations in aeroplanes and dirigibles.

This is a matter in which the United Provinces should profit by the bitter experience gained in the Punjab. "The Lieutenant-Governor considers," said the Punjab Government in the course of a Resolution on the working of municipalities in the Province a little less than two years ago "that sectional representation, where it exists, is still on its trial, and recognizes the force of one of the objections which have been raised against it, *viz.*, that it sometimes promotes the election of men of extreme views." "In cases where the adequate representation of minorities can be secured by other means," the Resolution added, "His Honour thinks that the possible alternatives should first be considered."

Separate representation as a permanent feature of the constitution of any country can be thought of only as suicidal. Even as a temporary expedient, we have never been in favor of it. The experience of the Panjab is highly discouraging. But if in spite of principle, logic and experience, Musalmans insist on having it and those officials who encourage a separatist tendency among different sections of the Indian people are desirous of granting their request, it ought to be granted on a reasonable basis. To explain what we m... we shall quote the example of ... Austro-Hungarian empire. In ... empire the Diet or parliament ... Bosnia and Herzegovina is chosen ... universal suffrage. There are th... divisions of the electorate. ... electors of the First Division are s... divided according to their qualific... tion and the nature and amount ... the taxes paid, and in all three d... sions *the number of representat... in the Diet is fixed according to ... number of the inhabitants profess... each religion.* The Jews have 1 seat, ... Roman catholics 16, the Moham... dans 24, and the Orthodox 31 se... The Government appoints, besides, ... members 4 representing the auth... rities, 16 others being spiritual he... of the Orthodox, the Mohammed... the Roman Catholic, and the Je... religious organisations; total, ... elected members and 20 nominat... To show that the number of ... presentatives roughly is proporti... ate to the number of inhabitants ... each section, it should be mentione... that Mohammedans number 626,64... the Servian Orthodox, 856,15... Roman Catholics, 451,686; &c.

That separate representation d... not give solidarity to and strengt... a state is evident from the weakness ... Austria-Hungary in the present war. ... are not so illogical as to say or sugg... that because there is separate repres... tion in that empire and it is also weak, ... one fact is the only cause of the other; ... it is not an unfair presumption that th... state is weak because among other ca... the people are there accustomed to th... of themselves not primarily as units o... nation but as units of a religious com... nity or as units of a linguistic or ra... group.

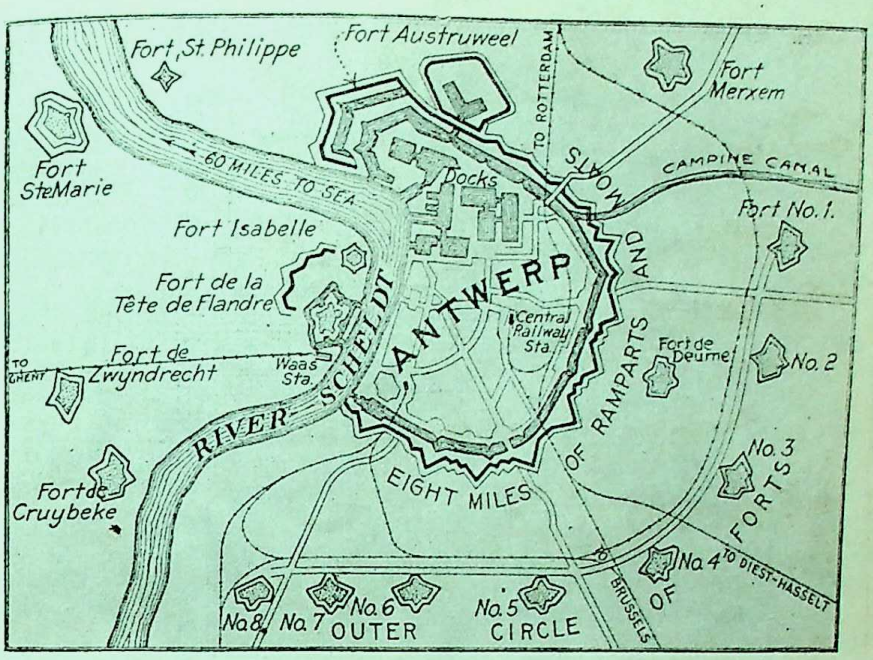
The present war ought to convince ... those officials who are at heart the ad... rents of the "divide and rule" policy t... Indians exist not simply for being ruled ... also as very useful comrades in an impe... crisis. The strength of India as a pillar ... the empire is therefore sure to increa... with its solidarity.

The fortifcations of Antwerp.

In the Japan-Russian war, strategi... had declared that the fortifications of P...

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Antwerp and its Fortifications.

Arthur were impregnable. But the Japanese captured it. In the present war Liege and Namur, and then Antwerp were declared impregnable. But all have fallen. Of Antwerp it was said that "is surrounded by a strong palisade of almost unassailable redoubts." The military experts of the *Figaro* of Paris said :—

"Antwerp, as is shown on the map, is very well protected by fortifications, against which the German cavalry will throw themselves in vain, and there is every reason to think that the occupation of this town by the allies will do very much toward steadying the balance of power in Europe, and in guaranteeing the safety and peace of outlying nations who might be threatened by the perturbation of this terrible war."

Military prophets have been so often discredited that henceforth their predictions are likely to arouse only some amount of amused curiosity.

Russia and Germany compared.

It was not long ago that it was the fashion for English writers to paint Russia in the darkest of colours. Now the fashion runs all the other way. We have never had any doubts that the Russians are a great people in the making, as proved by the heroic band of self-sacrificing workers (of both sexes) for the improvement of the condition of the common people, and by the great scientists, political reformers, thinkers and writers that they have produced. Of the Russian Government we have still considerable mistrust; though we shall sincerely rejoice if it has really turned over a new leaf. Of the German people and their culture we had read a good deal. Now they are styled the New Huns, the New Barbarians, &c. We do not know. Of the German Government we had never had a very high idea. Of course, we are not so presumptuous as to think that it matters much to any foreign governments what Indians think of them. But the opinion of English people is not negligible. The following comparison of Russia and Germany by Vernon Lee, published in the *Labour Leader*, is somewhat different from what we have become accustomed to read about those countries in recent issues of newspapers. But it may serve to help people in arriving at a sane and impartial opinion, though that seems very unlikely in these days of storm and stress.



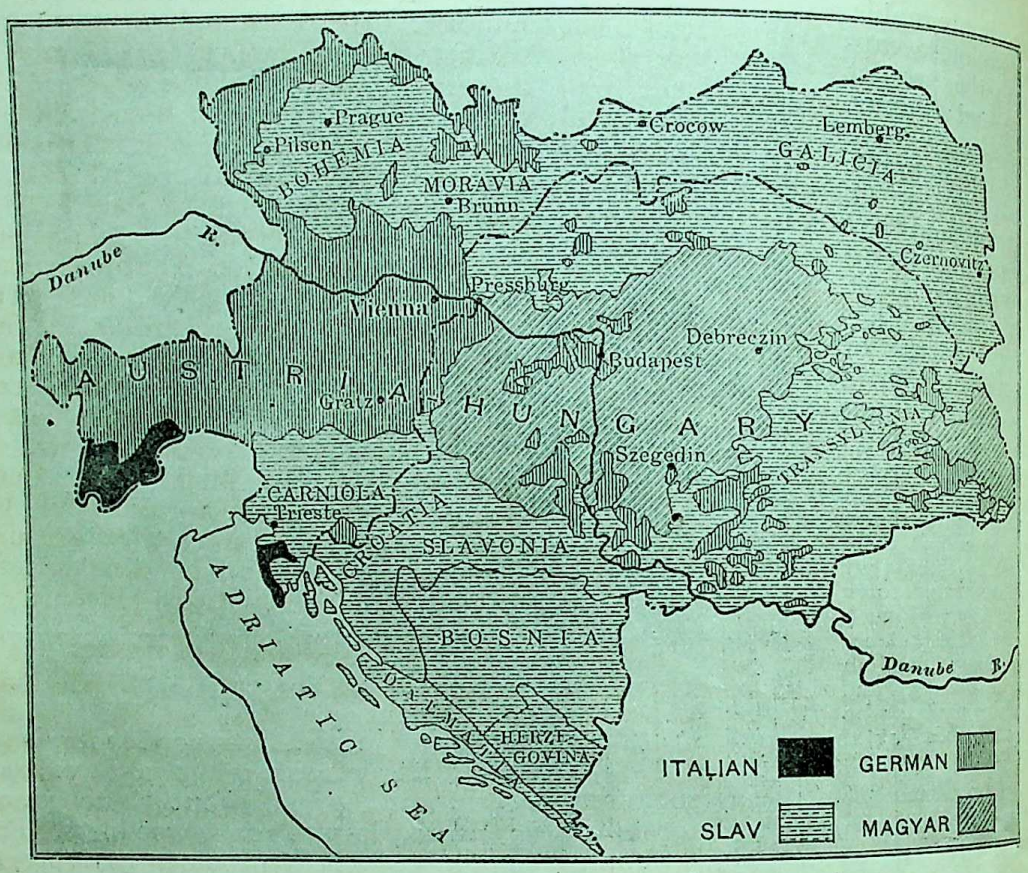
"MY BELOVED JEWS."
Thomas in the Detroit News.

Russia and Germany compared.

First, that the German Empire, and even the Kingdom of Prussia, has freedom of the press, as is proved, I will not say by the Socialist *Vorwarts* and the Bavarian comic *Simplicisimus* (which has caricatured the Chancellor, but no English paper would dare to caricature King George), but by the constant anti-militarism and anti-absolutist campaign of the

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After a diagram in the London "Graphic."

AUSTRIA'S PROBLEM OF DISCORDANT RACES.

Berliner Tageblatt, one of the greatest papers of Prussia and Germany.

Secondly, that although Jews are sneered at and excluded from smart society only a little less than in democratic France, they form in Germany one of the most influential factors in public life, instead of being liable to every civic disability, penned up in Ghetto-towns, and, even when not massacred with police assistance in the last two or three years, submitted to the incredible procedure of the recent Kieff trial for habitual ritual murder.

Thirdly, that instead of having been hanged and flogged to death, German Socialists constitute nearly the whole town council of Berlin, a large party in the Parliament of the Empire, and possess many papers,...

Fourthly, as my habitual acquaintance with German newspapers and with sundry leading German Radicals and Socialists entitles me to state, there has been every hope that better relations with England (and "through England," as the Editor of the *Berliner Tageblatt* told me 18 months ago, "with France") would diminish the need for, and *prestige* of, Prussian militarism, and then bring about a reform in the suffrage and the police *regime* of the Kingdom of Prussia, bringing that kingdom on to the level of democratic self-government already enjoyed by the other states of the German Empire, which are not, as Mr. Wells seems to think, slaves of Prussia, but his autonomous confederates.

Fifthly, that these hopes of the inner evolution of Germany will in all probability be utterly broken or indefinitely put off by the present war which, so far from delivering Germany from Prussian militarism, is uniting all her parties, states and provinces in obedience to that Prussian militarism which Germany has learned to regard as her weapon of self-defence and a weapon which seems, also by no means "sham-efficient" as Mr. Wells told us a month when he prophesied that Berlin was in greater than Paris.

It is marvellous, by the way, how our war unites the controversial advantages of Germany's ineptitude and inefficiency with Germany as a menace to the life and liberty of four or five nations at present united against But then our grandfathers alternately denounced French as a danger to the world, and as miserable underfed "Frogs."

Why Austria is Weak.

It can not fail to have been noticed the present war that actual experience fighting gives an immense advantage an army. The more recent the experience the greater is likely to be the advantage provided there are the energy and the intellect to profit by it. This explains to a considerable extent Servia's successes in many battles that she has recently fought with Austria.

One source of Austria-Hungary's weakness is that she is inhabited by a number many races, speaking many languages

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among whom there is in some cases open antagonism and intense animosity. The races are principally four in number, Italians, Slavs, Germans and Magyars. But the Slavs are sub-divided into many really distinct peoples, the Slovak, the Polish, the Slovene, the Servian and Croation, &c. The ethnic map of Austria-Hungary here reproduced will illustrate our remarks.

The Emden's Raids.

The Times of India is somewhat bitter in its reflections on the raids of the "Emden."

> Here is India a prey to the wildest and maddest rumours anent the course of the war: of what avail is it laboriously to explain the failure of the German plans, when the only direct evidence the untutored Indian has of the position of German arms is the ability of one of her small cruisers to raid Indian shipping with impunity. Small wonder is it if he deduces from these results the widest conclusions as to the character of German naval power.

Educated Indians understand that the raids of the "Emden" do not in the least indicate the respective strengths or efficiency of the British and German navies. They can also understand that these raids cannot in any way ultimately affect the issue of the war. They also know that it is of the first importance that the seat and centre of the empire should be safe-guarded, that troops from different parts of the empire should be safely convoyed across the oceans to the seat of the war and that the mails should be safely carried to and from the colonies, dependencies and protectorates. No doubt it is very annoying, and rather humiliating too, to have a small German cruiser raiding with impunity in Indian waters. It has also caused great dislocation of trade and financial loss, producing distress among the dock and jetty laborers, jute mill hands, some clerks and most of all among the jute-producing classes of Bengal. But in a choice of evils, affecting the whole empire, a well-wisher of the empire cannot but come to the conclusion that these must be put up with rather than that England should be exposed to the attack of the German navy.

But the *Times of India* is right in concluding that the raids are producing a very undesirable impression on the minds of the masses.

Big Guns of Today.

The article on big guns of today which we reproduce in this number from an English magazine is not taken from a very recent number. Hence though it gives a fairly correct idea of modern artillery, it is not quite up-to-date. In the Daily Mail Year Book for 1914 we find 15-inch naval guns mentioned among the equipments of some British battle-ships, at present built, building or projected. Such guns are to be found in smaller numbers in the Italian, German and French navies, too. The same year book says that the year 1913 "has seen the adoption of the 15-inch gun for the German battleships laid down some six months after that gun had been introduced in the British Navy." It is said that some ships not yet completed will have 16-inch guns. In land fights Germany possesses the biggest guns, of 17-inch calibre. But it is said they are difficult to bring into action on account of their heaviness and complicated machinery.

"The Regency of Bharat."

This picture by Babu Nanda Lal Bose which we reproduce on our frontispiece to this number illustrates an enobling incident in the Ramayan. Ram's step-mother Kaikeyi obtained two boons of king Dasarath, by one of which she brought about the exile of Ram and by the other she wanted to make her son Bharat the heir-apparent. When Ram left the capital Dasarath died of grief for his favourite eldest son. The throne having fallen vacant, Bharat went to the forest to persuade Ram to become king. But Ram having been exiled by his father for fourteen years, he had determined to make his word true; so he did not return. Bharat, too, would not ascend the throne. So "after much ado it was settled at last that Bharat should rule the land on behalf of Ram till Ram came back from exile, and that Ram's sandals should be placed on the throne and be shown all the honours due to the king." So Bharat came back to Ayodhya, placed Ram's sandals on the throne, paying them royal honours by holding the umbrella over them himself, and then came out of the city to Nandigram, a village outside Ayodhya, and lived there in a humble cottage like a hermit.

A Training ship for the sons of Indian Seamen.

A Government press note states:—Mr. Muhammad Yusuf Ismail of Bombay has intimated to the Government his intention

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of starting and maintaining at his own expense a small training ship in Bombay harbour for the sons of Indian seamen irrespective of caste and creed. The object is entirely charitable and boys will be trained free of charge on a scientific basis. If the experiment proves successful Mr. Ismail intends to make a permanent endowment to ensure its continuance. The Government of Bombay heartily welcome this scheme which is at once charitable and practical and calculated to raise the status and accomplishments of Indian seamen. They have, therefore, decided that every possible facility should be accorded to Mr. Ismail. They have ordered that the training ship should be allowed free entry into all ports of the Bombay Presidency and should be exempted from certain customs, regulations and formalities. The Trustees of the Port of Bombay have also agreed to waive all their dues in respect to the training ship.

Mr. Muhammad Yusuf Ismail's idea is entirely commendable. We hope his experiment will be successful.

What Turkey thinks.

The Jerusalem correspondent of the *Daily Mail* wrote on September 8th:—

While a few educated Moslems are on the side of the Allies, the bulk of Islamic sympathy is for the Germans. Ever since the visit of the Kaiser to Turkey in 1893 the German Emperor has been regarded as the protector of Islam in the world. The masses believe him to be Moslem at heart, but Christian in appearance for political and geographical purposes.

A Moslem newspaper declared the other day that the Kaiser had sworn to say his Friday prayers in Paris very soon. But besides this farfetched creed of the masses, Turkish officials are openly in sympathy with the Germans.

The Military Governor of Jerusalem, who is a staunch supporter of Young Turkish ideals, called the journalists of the city round him and actually prohibited them from publishing any telegrams that were unfavonrable to German success.

Mobilisation is not as keenly carried out now as it was at the beginning of August, and several hundred troops have been sent back home. The condition of the soldiers is deplorable. They provide their own food and clothing, the Government supplying their rifles and other arms. Horses, mules, foodstuffs, clothes, and shoes are being requisitioned for military purposes. Receipts are given in return for these, but no one believes in the credit of the Turk.

Syria, Damascus, Beyrout, Aleppo, Haifa, Nablous (Shechem), and Jerusalem have become great military camps. The recruits are taken out every day and drilled. The fez has been superseded by the German-fashioned hat, which sits shabbily on the head of the native soldier. It is significant that this radical change in the Turkish soldier's headgear has called for little comment from fanatical Moslems, who always maintained that the fez is the distinguishing mark of a Mahommedan believer.

The prestige of European Consuls is waning fast. England is believed to be at the bottom of this trouble; consequently English residents are in for a large share of the Moslem's spite and hate. The departure of all the English colony from Palestine owing to want of money (the large majority of English residents are missionaries) has caused the wildest conjectures. Some said a massacre of Christians is contemplated; others that England intends to occupy Palestine, invading it from the borders of Egypt.

Christians and a large number of Mahommedans longingly await the arrival of the British soldier and his occupation of the country. Nothing less will please them, since all reforms promised by the Turks have been unfulfilled.

Trade is at a standstill owing to the closing of banks.

We do not know whether the *Daily Mail*'s Jerusalem correspondent is a well informed and unprejudiced observer. If he be, Turkey would seem to be not well advised. Apart from the chances of victory on one side or the other, Turkey ought not to count on the friendship of any of the powers in particular. Her first duty is to set her house in order. In order that she may be able to do so she ought to remain strictly neutral, not giving any offence to any country so far as that is practicable.

Help for discharged prisoners.

In Burma the prison administration has revealed a very important method of reclaiming the better sort of criminals even without the Prisoner's Aid Societies.

They teach the convict any means of livelihood in which he takes the greatest interest and, at the time of his discharge he is supplied with the materials necessary for his utilising the instruction received in the jail. This reform has proved quite successful in Burma, but we are not aware that in any province it has been copied yet. Criminals are of course taught one or other of the handicrafts while in jail—more perhaps with a view to extract some work from them than to out of any idea as to their future life—nothing is done by way of encouraging them to utilise that skill after their release.

The late Lala Baijnath.

In Lala Baijnath the United Provinces have lost a veteran worker and a worthy citizen. He was a public servant in all the senses which that expression can bear. In the service of the state he rose by his merit

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to be District and Sessions Judge. He was the life and soul of the Vaisya Mahasabha, a social reform association of the trading community which has effected many reforms and done much philanthropic work. Outside his own caste, too, he took a keen practical interest in social reform. In the industrial advancement of the country he was equally interested. That he himself belonged to the commercial classes was a fact which enabled him to become a practical and earnest worker in this field. He had crossed the seas and travelled in foreign lands. This widened his outlook, but did not change his dress or make him give up his simple Indian style of living. He wrote many useful books in Hindi and English, mainly on the subjects of religion, education and social reform. He occasionally contributed to *East and West*, sometimes over his own name, sometimes under the pen-name of "Indian Thinker." To our pages, too, he had contributed a few articles. His writings always showed sound common sense and were instinct with love of his country and his race.

The late Munshi Govind Prasad.

The late Munshi Govind Prasad, M.A., Vakil of the Allahabad High Court, was a quiet worker. He did much good work as President of the Kayastha Pathshala Committee of Allahabad. He was twice elected to that useful and honorable office. On the first occasion the editor of this review had the pleasure to serve under him as principal of the College. Our relations were very cordial. No one employed under Munshi Govind Prasad could fail to be struck with his unassuming manners, the simplicity of his character, and his innate gentlemanliness. He never even unconsciously made any employee feel that he was his official superior, which cannot be said of all official (paid or honorary) superiors. On the second occasion that he was elected President of the Kayastha Pathshala committee, he, unhappily for his College and his province, died in harness. The college had recently been affiliated to the B.A. standard, and much money was required to raise and keep it up to the mark in all respects. Munshi Govind Prasad spared no pains to work in collaboration with the Kayastha deputations which have been visiting different towns in the U.P. to raise funds. Early in life he had been a professor in the M.A.-O. College, Aligarh and Muir Central College, Allahabad. This educational experience and inclination fitted him for the honorary office which he filled with scrupulous dutifulness.

Another ruptured spleen.

A man named Martin Forbes, Port Trust Inspector, Bombay, found another man named Dhondu working under his supervision to have fastened the sling to the wrong part of a wheel. Forbes "got somewhat disconcerted at this fact, went up to Dhondu and gave him a blow on the stomach while Dhondu was still bending to fasten the sling." The result was, Dhondu died, and Forbes was in consequence put to the trouble of taking his trial before a magistrate. The magistrate held that the blow struck by Forbes "could not have been violent," but as Dhondu suffered from a diseased spleen, "which, according to Dr. Powell, was so feeble that even a gentle push could have ruptured it", he died within thirty minutes. The magistrate charged Forbes with voluntarily causing hurt under section 323, Indian Penal Code, and sentenced him to pay a fine of Rs. 25, which we hope was subscribed on the spot by the *Advocate*(?) *of India* which has written a chivalrous article in defence of Forbes.

The men whose diseased spleens are ruptured belong mostly to the laboring class. They have to earn their living by hard bodily labour almost every day of their lives. In the course of their work, they receive pushes, pressures, knocks, blows, &c., on different parts of their bodies, including the stomach, which are not always gentle : yet no case has come to our notice of death from a ruptured spleen among them, except when the push, &c., happened to be administered by a European or Eurasian. That is a peculiar characteristic of Indian spleens, Again, every year in Bengal and other malarious parts of the country, there are serious and sometimes murderous affrays among the agricultural population, not infrequently resulting in deaths from blows on the skull. There are the so-called religious riots, too. And such or similar scuffles are far more numerous than the unfriendly physical contacts of Indians and Europeans or Eurasians. But we do not remember ever reading of any peasant or field-laborer dying of a

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ruptured spleen in consequence of these agrarian or other riots or scuffles. But as we are not medical men, we would ask the Government to compile statistics showing how many Indians during, say, the last 10 years have died of a ruptured spleen, (1) as the result of their stomachs coming gently or violently in contact with inanimate substances in the course of their labours, (2) as the result of blows received from the hands of their countrymen, and (3) as the result of blows received from the boots, fists or sticks of Europeans and Eurasians.

We do not know what Government can do in this matter. They cannot pass a law that in every case in which an Indian dies in consequence of an assault committed on him by a European or Eurasian, the accused must be hanged; that would be a rather unreasonable and unjust law, against which all white men would rebel. But that kind of *administration* of the law, too, which has resulted in no European or Eurasian slayer of an Indian receiving the extreme penalty of the law in recent years (we cannot speak of days to which our memory does not run back) cannot be called satisfactory. Mayne in his Criminal Law of India lays it down indeed, as pointed out by the *Bombay Chronicle*

> that a charge of culpable homicide could lie against a person who "knowing that disease of the spleen was prevalent in the district, and knowing also the risk involved in striking a person suffering from the disease, struck a person who had the disease, but who was not known by the defendant to have it." The condition applies to every large city in India, and certainly to the docks in Bombay, where everybody in charge of coolies ought to know that to assault one of them is to take the risk of causing death by a ruptured spleen.

But what can Government do if judges and jurors do not take that view? The remedy is not easy to find or administer. But one thing is clear. No remedy can be effective until the people of India have become healthier, stronger and manlier than now, and until there has been a thorough change in the political and economic conditions of the country; and, let us add, until, partly in consequence of those changes, the consciences of the European employers, supervisors, &c., and of judges and jurors have been roused. For, though it ought not to be and cannot be asserted that all judges who acquit or lightly punish the accused in such cases are guilty of conscious injustice, or that all doctors who in such cases pose that death was due to a rup spleen are liars, there is no doubt in Indian mind that some such judges doctors exist. They require a renew the heart and an awakening of the science.

Primary Education in Bombay City.

The administration report of Bombay Municipal Corporation for last year gives one an idea of what body is doing to spread elementary ed tion in that city. Other municipal large and small, ought to emulate example. What it did and spent education last year will appear fro passage quoted below from its report:-

> The number of municipal schools and of attending them rose from 160 schools with pupils to 174 schools with 18,846 pupils. F new schools were opened, six giving instruc Marathi, five in Gujarati and three in Urdu Gujarati schools for the children of Bhangs opened during the year. Education in these sch given free, and the pupils are supplied with and exercise books. In all there are now schools for the depressed classes with an attendan 960 pupils. The three free schools opened for children had an attendance of 215 pupils. It is that with the cooperation of mill manager experiment will show better results. The expen rose from Rs. 3,78,088 to Rs. 4,37,815. The ris principally due to the opening of new schools promotion of teachers, the provision of better for schools and an increase in the grants schools. The cost per pupil was Rs. 20·4 agai 19·9 for the previous year. The number of m teachers is still large; but with the facilities by the training colleges at Poona and Ahmed it should be possible gradually to remedy this progress was made with the provision of new buildings, though for various reasons it was rapid as might be desired. Twelve schools in special buildings of their own. Fourteen were moved to new quarters during the year ten more were provided with additional accom tion. The number of schools to which aid was was 134 with 14772 pupils. The total grant aided schools was Rs. 53,005 against Rs. 46 the previous year.

Village improvement in Mysore

Some months ago we gave an ou of the village improvement scheme Mr. M. Visvesvaraya, Dewan of My foreshadowed in his address a Dasara Representative Assembly last In his present year's address he is report that the scheme has made sa tory progress in the few months been in operation. The following taken from the most recent report indicate the results attained:-

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Number of villages for which committees have been formed out of a total number of 16,740 in the State ...	11,923
Number of village committees started ...	7,440
Number of villages in which people have agreed to devote half a day's labour once a week for communal benefit ...	6,126
Number of villages (in five districts) which have started libraries or subscribed for newspapers ...	55

Considering, says the Dewan, that the seasonal conditions last year were somewhat unfavourable and the outlook in the current year up to the present has not been very satisfactory, the extent of popular support given to the scheme is extremely gratifying. We are also of the same opinion.

Under the sanctioned scheme, the Mysore Government cotribution towards the cost of works started by the Village Improvement Committees was fixed at one-third of the total cost; but in view of the attendant difficulties in carrying out the scheme in its initial stages, that contribution was increased to one-half for the year under review as well as for the current year. That was quite worthy of a popular government.

The Village Improvement Committees undertook during the period, works of permanent untility involving an estimated outlay of Rs. 1,25,000 of which the Government share amounted to Rs. 59,000. The balance of Rs. 66,000 was contributed by the villagers concerned either in cash or labour.

The Revenue Commissioner of Mysore states that signs are not wanting to indicate the popularity of the scheme. It owes its rapid introduction to the enthusiasm and interest taken by the District Revenue Officers. If wisely directed, its operations should be the means of spreading enlightenment among the people and stimulating cooperative action for improving the prosperity and conveniences of villages in Mysore. Nature has so liberally endowed our country with beautiful scenery and natural facilities of every kind that, if only the people made the attempt, many a village might be transformed from a congregation of irregularly disposed huts—separated by ill-kept and insanitary spaces—into well-ordered, cleanly and attractive places of human abode. That is what the Dewan says of Mysore. It applies equally to the rest of India.

That the people of 6,126 villages in Mysore, more than one-third of the total number, have agreed to devote half a day's labour once a week for communal benefit, is most encouraging news. When will the rest of India be animated by a similar spirit? When people have once tasted the joy of working for the community they will readily devote even more of their time to the service of the country than half a day once a week.

Deaths from Wild animals & Snakes.

The Government of India resolution on this subject does not afford comfortable reading. One concludes that if people could buy and keep arms as easily as in some other countries, there would not be this large mortality every year. The paragraphs printed below are taken from the resolution.

"The reports received from the various local Governments and administrations show that 1,680 persons were killed by wild animals in British India during the year 1913, a figure which constitutes a remarkable diminution from the number reported in each of the four preceding years, the casualties from this cause in 1912 numbering 2066. The largest number of victims was reported from Bihar and Orissa which claims nearly one third of the total for all India. In 1912 the same province claimed nearly 40 per cent and inasmuch as it bulks so largely in the total the variations in other provinces are of comparatively minor effect in comparison with the influence exercised on the consolidated figures by sueh a fall as occurred in this one Province for example in the year under review, when the mortality fell to 546 as against 807 in 1912. The other provinces generally exhibit decreases, the most marked being in Bengal, but in Madras the number of deaths rose from 322 to 379 and there were trivial increases in the Punjab and Central Provinces and Berar. The North-West Frontier Province which showed a blank return in the two preceding years reports two victims in 1913.

"Tigers were, as usual, the most destructive beasts, though the total number of persons killed by them decreased from 885 in 1912 to 641 in 1913. The decrease is shared by all provinces except Madras, where 173 human beings were killed by tigers as compared with 164 in the preceding year. The highest mortality occurred in Bihar and Orissa, which with 251 deaths shows, however, a satisfactory improvement over the heavy casualties (306) which took place in the preceding year. The depredations of two man-eaters in Sambalpur caused considerable havoc. In the United Provinces, where the figures have fallen from 71 to 30, a noticeable decrease from 20 to *nil* occurred in the Almora district, while the destruction of the man-eater which was responsible for no less than 41 deaths in the Naini Tal district in 1912 had a marked effect. To tigers were attributed 84 deaths in Bengal, 31 in Burma, 36 in the Central Provinces and Berar (where reports show a steady decrease in the ravages caused by this beast) and 33 in Assam. Of other animals leopards caused 250 deaths against 261 in 1912. The victims to bears increased from 88

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to 104, but the number killed by wolves declined from 255 to 152. Elephants were reponsible for 62 deaths, or nine more than in the preceding year, and hyænas for 12. Under the unclassified head 'other animals' 459 deaths were reported against 498 in 1912.

"There was a slight increase in the mortality amongst human beings caused by snakebite, the figures reported being 21,773 against 21,461 in 1912. As in that year Bihar and Orissa with 5,640 deaths, the United Provinces with 5,166 and Bengal with 4,495 were the provinces which suffered most severely. As compared with the year 1912, the figures in these provinces do not show material variation, but while in the first two provinces there was a decrease, the third province shows a small increase. Decreases are noticed in the North-West Frontier Province and Burma, and, as in 1912 Coorg returned only one death. In Bombay the introduction of special remedial measures are being considered for the extermination of snakes in the Ratnagiri district which has an unenviable notoriety in the Presidency in this respect. Sir Lauder Brunton's lancets are reported to have effected a few number of cures in cases in which they were used, but as on previous occasions the information furnished in these reports does not justify any definite conclusions as to the efficacy of this method of treatment."

It shoud be borne in mind that there are many unreported cases of death.

"The Fool's Hour."

Such is the heading of a leading article which appeared in *The Times* of London on Sunday the 13th of September. In it the writer refers to the ease with which a great nation behaves well when war first breaks out, and the sudden change from peace sobers it, as compared with the extravagance in which it is liable to indulge when it begins to feel the resentment caused by suffering, whether that suffering be necessarily or wantonly inflicted. At such a stage, the writer says, it is natural to men to seek some compensation for what they have to endure, and if compensation is not given to them in the joy of any dazzling victories, they are tempted to provide it for themselves in a kind of mental indulgence, in boastfulness, in a comforting hatred of their enemies, in a readiness to believe any evil of them or any rumour of their defeat or general demoralisation. The writer proceeds:—

> At such a time and when a whole people is thus tempted, the fool comes into his own. He for the first time in his life is a leader, because every one is now more or less subject to that folly which is habitual with him. He has always talked nonsense, and can therefore talk it now with less misgiving than those who are not used to talk it. He has always been sure that he knew what he did not know; and now his confidence infects those who wish to believe what he tells them. Above all, he has always enjoyed his own transports of moral indignation; and now he can teach others to share that most demoralising pleasure. *For moral indignation is most subtly demoralising of all emotions as soon it becomes a pleasure.* So long as we suffer at thought of all that the Belgians are suffering well with our minds; but the moment we begin glad that our enemies have given us such good to hate them, or so just a pretext for revenge, we in danger of listening to our fools rather than to wise men

The italics are ours.

To quote further :—

> There are signs now that we are threatened by danger, that our fools are tempting us to their indulgence of their own folly; and now time for us to remember that we have always esteemed a great nation even by our enemies. Germans, for all that they may say, fear us; their fear will grow less if we talk nonsense them or about ourselves; if we raise premature of victory; if we believe falsehoods against where there is so much that is true to believe; magnify the deeds of our Army when they need magnifying. There is nothing that awes an enemy much as quiet before the stroke; every foolish of ours that the Germans hear will convince that we are mere boasters; every unjust accusation we make against them will persuade them that our accusations are unjust. When we read nonsense of theirs we are glad; and they, too, are glad they read nonsense of ours. In fact, the fools in country hearten and exasperate the enemy; and is the only effect they have upon the war."

Again:

> "For it will be won and lost with arms, not tongues; and if the Germans are beaten, it will be our soldiers and sailors, not by non-combatants chattering of their defeats and their villainies. It is a duty upon non-combatants as high as any in this war; and that is that we do not allow selves to suffer any spiritual defeat, whatever national issue may be. In that way we shall fight for England, the England of our souls, against baser part of ourselves, even though we are not fighting against the enemy. Hatred is the easiest and most worthless part of patriotism; it is the sorriest gallant by which the coward persuades himself that is brave; and the worse he thinks of his enemy more he will fear him in disaster. The brave knows that his task is to defeat the enemy, not hate him, and he knows, too, that those we cannot understand. It is part of our task to understand the Germans, even when they seem unintelligible to us, so that we may defeat them, so that when the war is over we may make them that lasting peace in the hope of which we gone to war."

We commend this last paragraph to *The Times*, on whose loyalty, patriotism and imperialism no doubt can be cast, all newspapers in India whose principal stock in trade is abuse of Germany and the Kaiser.

Indians in Germany.

We print below extracts from letters which ought to reassure all Indians

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who have relatives and friends in Germany. Professor Ruchiram Sahni writes to the *Tribune* of Lahore:

I learn from a private letter from the Punjab that an absurd report was circulated by a Lahore vernacular paper, ——, early last month, that myself and other Indians in Germany had been looted of all our belongings and were being kept in custody in Germany. As a report like this is likely to create great anxiety and alarm in the minds of the relatives and friends of the many Indians now in Germany, I wish to assure them that the report is as far from the truth as anything well can be. I was in Germany up to the evening of the 4th of August, or within a few hours of the final declaration of hostilities with England. Of course war with Servia, Russia and France had been declared. There was great excitement in the country. Everywhere all the trains were packed with soldiers, but I did not notice violence of any kind. Several people in Germany, some of them utter strangers to me, advised me not to leave the country as it was a bit risky to travel at that time. A few of them even offered to take care of me and feed me, if necessary, on credit till the war lasted. The Professor with whom I was working, Dr. K. Fagans, a scientist of European reputation, several times offered his help to me in every way and on the last day when I had finally decided to leave Germany at any risk, he came to my hotel and spent an hour with me, expressing his great regret at the outbreak of war and offering to do anything for me that he possibly could. I should add that at this time (2nd August), the whole atmosphere in Germany was charged with electricity and everybody, German or British, thought it was probable that war with England would soon break out. From Carlsruhe, I came to Heidelberg and stopping there for a night, I left for England. At Heidelberg I was taken to be a Servian and, as such, shadowed for more than a mile. At another place, on my way to England, at a railway junction where I had to change my train I was suspected to be a Russian. But on both occasions I was questioned in the kindest manner possible and on each occasion on my satisfying my questioner about my real nationality and why I was in Germany, he took off his hat and bowing most respectfully, said: "I am sorry, it is all right now." It was from these persons themselves that I learnt that I was suspected to be a Servian or a Russian. At two places near the German frontiers I was closely searched, but on both occasions the greatest consideration was shown to me. The only part of my belongings which was objected to was a small map of the German empire which formed the frontispiece of one of my German books. On my tearing it off and throwing it away, the man smiled and making a respectful bow, said: "You can pass on now." I mention all this to show the temper and attitude of the German officials. I met about a dozen Indians—mostly advanced students. I tried to induce several of them to come away with me. Having a little spare money with me, I offered it to two students, but they said they would find no difficulty in borrowing money from their Professors or other German friends. They had been assured that keepers of lodging houses would not press them for payment in ready money. I should have myself preferred to remain there rather than take the obvious risks incidental to travelling at such a time, had it not been for the sake of my people who, I thought, might become very nervous about me in the absence of news from or of me for months, or, it may be, for a year or more.

I hope this rather lengthy personal narrative will be excused if it tends to allay the anxieties of the friends and relatives of other Indians who are still in Germany. I have not the slightest doubt in my own mind that they are all being treated with every consideration and that they are quite safe and comfortable.

Mr. D. K. Bhave writes from Edinburgh to *India* of London:—

I shall be glad if you will allow me to inform those of my countrymen whose friends and relatives have not been able to leave Germany that they need feel no anxiety on their account. I have recently received a letter from a friend of mine in Germany, which contains the following:—

"We Indians are not prisoners here, but are only under watch. We are quite free, but are not allowed to leave the city or the country. This applies to all Indians. British subjects are under the protection of the American Consulate. The people are very kind, and the University authorities are quite willing to admit us."

Letters have been received in Calcutta from Indian students in Germany reporting that they are quite comfortable there. The behaviour of the Captain and crew of the "Emden" would lead one to expect as much.

War and Christianity

Some German theologians and writers have protested against the inclusion in war of "heathens" and non-whites like the Japanese and the Indians. In reply Sir Claude Macdonald says, in a letter to the *Times*, that it is not known, as generally as it ought to be, how straightforward, honest, dignified and loyal to, the English was the Japanese conduct of negotiations before and after the Russo-Japanese war and how courteous and chivalrous was their conduct to their opponents in defeat. Fullest information regarding wounded Russians for transmission to their friends was immediately obtainable and even details were sometimes telegraphed. Sir Claude Macdonald says that Baron Hardinge, who was at that time British Ambassador in St. Petersburg, can bear him out in this connection. Sir Claude Macdonald ventures to think that some Christian nations, not forgetting Germany, have much to learn of the virtues of chivalry, courtesy and honesty from "Heathen Japan."

Lord Curzon and others have praised the Indian soldiers in a similar strain. On behalf of America the reply has been given that if Germany were at war with the United States of America she would

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have to fight the Negro soldiers of America who make the finest cavalry.

Japan beat Russia. If it be not beneath the dignity of Germany to cross swords with Russia, why should it be derogatory for her to enter into a trial of strength with a country which defeated Russia?

But the point which strikes us most forcibly is whether it is claimed that war is exclusively or pre-eminently a Christian occupation. We are familiar with the expression "Christian charity," though none but an ignorant Christian missionary will now-a-days claim that it is exclusively or mainly a Christian virtue, or that it is the chief characteristic of Christians; but we are not familiar with the expression "Christian warlikeness." It is no doubt a fact of modern history that nations professing Christianity have invented and used weapons of destruction to a far greater extent than "heathens;" and thus they have been greatest disturbers of the world's peace in modern times. But we do not wish to be sarcastic. We wish to judge people by the ideals of their best men. And the message of Christianity is peace on earth and good will among men. This is the ideal of some older religions too.

Turkey abolishes the Capitulations.

The capitulations were treaties between the Porte and other states by which foreigners resident in Turkey were subject to the laws of their respective countries. These existed in other oriental countries too. Their history has been traced to as early a date as the 9th century A. D. In their origin the capitulations were not concessions wrested by victorious or strong nations from vanquished or decadent nations. The explanation of the practice is to be found in the fact that the sovereignty of the state was held in early ages to apply only to its subjects; foreigners were excluded from its rights and obligations. The privilege of citizenship was considered too precious to be extended to the alien, who was long practically an outlaw.

The chief privileges granted under the capitulations to foreigners resident in Turkey were the following: liberty of residence, inviolability of domicile, liberty to travel by land and sea, freedom of commerce, freedom of religion, immunity from local jurisdiction save under certain safeguards, exclusive extra-territorial jurisdiction over foreigners of the same nationality, and competence of the forum of defendant in cases in which two foreigners are concerned.

Whatever the origin of the capitulations might have been, in recent times they enabled the Christian subjects of Turkey to intrigue with foreign powers. They were felt as a humiliation, in as much as Turkish subjects in foreign states were under the jurisdiction of the law courts of those states, though in Turkey the subjects of those states were not under the jurisdiction of Turkish courts but of courts of their own nationality. This implied a slur on the competence and impartiality of Turkish courts.

Turkey has taken the right step, but she may find herself in trouble nevertheless. This could have been avoided if she had put an end to the capitulations after negotiations with the powers. But in that case too there was the strong probability of the powers witholding their consent.

Japan was liberated from the burden of the capitulations some years ago.

Indian soldiers in action.

The following Reuter's telegram will gladden Indian hearts:—

Correspondents describe how the Sikhs and Gurkhas received their baptism of fire in the present war near La Bassee. They saved the situation when an avalanche of Germans overwhelmed the British trenches. The Indians displayed bravery and dash equal to anything seen throughout the war. They had been held in reserve and were ordered forward with the bayonet in the nick of time. The issue was decided in an instant. The German advance was not merely checked but was beaten and broken, the enemy fleeing headlong. The Indians ran through them using the steel in a workmanlike manner. They turned the foe back to receive the fire of the British right and left. There was a regular slaughter. The Indians did not stop at the recaptured trenches but pursued the enemy some distance downhill till they were recalled. They returned as proud of their work as the "Tommies" were of them.

Police Administration in the U. P.

His Honour the Lieutenant Governor of the United Provinces observes in his Resolution on the Police Administration Report:—

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"The Lieutenant-Governor has perused this report with mixed feelings. . . . . There has been no dearth of cases of smart detection, inquiries marked by unquestioned honesty and high intelligence, and acts of striking humanity by all ranks. Mingled with this there is notoriously much petty exaction and dishonesty; while cases of grave incompetence and wrong-headedness are frequent. The task of purifying the force and imbuing them with higher intelligence and ideals is slow and uphill: and it is terribly hampered at present by the difficulty of obtaining a sufficiency of educated and high-principled young men to train in the investigating grades. The Lieutenant-Governor had to accept with regret the necessity of promoting even temporarily an increased ratio of head constables, for he felt the danger of drifting back towards the vicious circle in which the old-fashioned methods of Police working alienated the public and the aloofness of the public paralysed the honest detection of crime. He was compelled, however to recognise that the new school of investigating officer, greatly though it may be hoped that he will improve with experience and the rising morale of the service, has not at present the equipment which will enable him to cope, on the one hand with the growing precision of judicial trials and on the other with the increasing astuteness of the criminal classes. This position must be regarded as a calamity in a province where there are many elements of lawlessness ready to take advantage of any weakening in the administration."

Sir Oliver Lodge as a Lascar.

It ought to do good to prosperous people, and particularly to impecunious gentle folk who disdain to work with their hands that a great scientist like Sir Oliver Lodge willingly did the work of lascars on a recent occasion. *New India* says:

Life is composed of strange vicissitudes. Otherwise it would be unthinkable to have Sir Oliver Lodge doing the work of a lascar on a P. and O. boat, cleaning the decks with broom, bucket, cloth, and other cleaning utensils at 5-45 A.M. To see distinguished scientists like Sir Oliver Lodge "scrubbing and brushing, or swabbing and cleaning," polishing the rails and clearing the point-work on a Mail Steamer from Australia to England, must have been the sight of the day. The correspondent of the *Englishman*, who describes this unique sight, does full justice to the adaptability of this man of science, as well as of the various other illustrious people who were on the boat.

The English Mail boat, the Marea, was the scene of this extraordinary contretemps. The lascars on this boat left the ship on Sept. 26, when she put into Bombay harbour. No others could be obtained; and the ship sailed without lascars, with the exception of 24 Royal Engineers, sergeants and others, who were going to England and who were taken up with the permission of the authorities. But these were not enough. Therefore the saloon passengers volunteered and "grey-bearded, grey-headed professors, Knights, colonels and others, attired in pyjamas tucked up, or in shorts, etc., were seen working. And they did not want much telling. The work was probably more thoroughly done than ever by the lascars. The Professors are the members of the British Association of Science, who had been to Australia and who are on their way home. Their batch was headed by Sir Oliver Lodge."

Amongst the other distinguished lascars was Sir Charles Lucas, Commissioner of Sind, who has been invalided home, but who, in spite of his ill-health, volunteered for work. This episode brings out a remarkable phase in the psychology of the human mind. Just as necessity knows no law, so also good breeding and noble hearts are never downcast, and are never backward in weathering a storm.

Distress in Bengal.

Stories of distress come from all parts of the jute-growing tracts of Bengal. Agricultural loans, help from the ordinary famine fund, and grants from the war relief fund should now be given in the affected areas. Reports of acute distress in Tipperah district have reached us from a very trustworthy source.

A professor to the front.

An English professor of St. Paul's C.M.S. College, Calcutta, has left his post to take part in the war. War brings out the fact that there are things which men value more highly than life. We say this to give war its due. But if war alone could lead men to sacrifice their lives, mankind would be in a bad way. Happily, in the fields of religious propaganda and philanthropy, of scientific research and geographical exploration, men have been known from early ages to risk and often to lose their lives.

National Self-confidence.

The Japan Magazine says that referring to recent expressions of opinion in England as to whether Japan is losing self-respect, Dr. Sawayanagi, formerly president of the Kyoto Imperial University, contends that the Japanese nation, owing to an awakening democracy, may seem to be departing from its old-time moral vigor, yet the Japanese, like all progressive countries, are bent upon adopting the best ideals, and, as a people, are as self-reliant as ever. Face to face with the stress and strain of western competition, says he, there may be in certain quarters some doubt as to national potentiality, due to a period of transition; but spasmodic movement is now being superseded by steady and purposeful progress. Optimism is justified by the fact that the nation still seeks the best in all foreign institutions. The tendency to scepticism, Dr. Sawayanagi thinks, has about run its

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course, and, having reached the extreme, will now return to a state of equilibrium. Fault is found with Japan for not trusting other nations more; but Dr. Sawayanagi is disposed to the opinion that Japan in some respects is trusting foreigners too much. In international relations, however, the nation is learning to insist more firmly on her rights, instead of yielding in everything, as was the policy some years ago. He further thinks that his country should in future make a point of cultivating her own powers instead of depending too much on the favor and sympathy of other nations. Excessive reliance on others is bound to weaken the prestige of a nation. There is no reason, however, why Japan should not pay to all foreign countries the respect they deserve. While disposed to agree with Dr. Sawayanagi's valuable opinion on the whole, *The Japan Magazine* yet feels convinced that not sufficient realization is had by the people of Japan of the vital importance of the spiritual factor in national evolution and progress, nor of the necessity of allowing reason to overcome prejudice. Willingness to stand corrected where mistakes are patent is, nothing to be ashamed of, but rather to be encouraged as a mark of all truly noble minds. Western nations are continually hauling one another over the coals; and this criticism and constant brushing up against each other, have produced a high degree of polish and culture which would have been impossible were each to remain in isolation resenting all extraneous criticism. When a Japanese is good enough to criticise and correct the mistakes of the Englishman who is trying to speak or write Japanese, the latter, in so far as he is highly moral and intelligent, will be only too grateful for the assistance; but the Englishman will undoubtedly expect the Japanese to stand corrected in regard to English with an equal degree of gratitude. Herein is involved a vital principle of international relationship without which progress is impossible. Self-confidence is good, but when it is interpreted to mean teaching Greek to the Greeks, it becomes an absurd hindrance.

But there have been in India European professors to teach Hindus Sanskrit.

Castes and subcastes of Garhwal.

BY TARADUTTA GAIROLA.

There are three principal castes in Garhwal,—Brahmins, Rajputs and D and innumerable subcastes. The Brah are again subdivided under three heads—Sarolas, Gangaries, and K Brahmins. The Rajputs are subdiv into two classes—*Rajputs* and *Khas* Some writers, including Capt. Brow subdivide Rajputs into three classes: class Rajputs, 2nd class Rajputs, a *Khasias* or 3rd class Rajputs. Doms subdivided into several castes: Koli, Lohar, Auji, Badi, Hurkiya, and a others. Sarola Brahmins are further divided into at least 29 castes; Gang Brahmins, into at least 111 sub-cas while Khas-Brahmins include 4 or 5 cas Rajputs of the first class, according Capt. Browne's classification as menti above, contain 34 castes; Rajputs of 2nd class 102 and those of the 3rd class Khasias 163 castes. Now, testing this fusing mass of sub-castes by the prin of endogamy, we find the following br features. The Sarolas intermarry and terdine among their own sub-castes. regards Gangarie-Brahmins, an attempt at present being made to separate t castes of Dobhal, Unyal, Dangwal Bughana from the rest of the Gangaries, the score of the former's supposed super ity. These four castes now take girls marriage from other castes of Gangar but the girl after marriage does not in dine with her parent's family. The Jos and Deopriyagi Pandas sub-castes Gangaries, also observe this custom. older sub-divisions of Gangarie Brahm were *Gangaries* pure and *Nanagotries*, this classification is now obsolete. inferior classes of Gangaries are rap moving upwards and mixing with hig ones and all the attempts of the hig castes to oust them are proving inef tual. In the same way, the hig classes of Rajputs are gradually ris upwards and mixing with higher c Still the first class Rajputs, namely, Thokedar families, generally, marry in th own castes. Generally the Rajputs of three classes stated above, intermarry inter-dine in their own classes. But if one of an inferior caste becomes influen he manages to marry into a higher fam As regards functional distinctions a the various castes and sub-castes higher castes of Brahmins are gener priests. In the time of the native Rajas higher castes of Rajputs held high ran

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the army, their castes deing called after the office they held : for instance Gusian means master; Rawat means a hero ; Negi means a warrior; Bhandari means a treasurer. The sub-castes of Doms follow different occupations. Odes are carpenters and masons; Lohars are black-smiths; Bujis are drummers; Badis and Hurkias are professional dancers. But one thing common to all the castes and sub-castes is that they are all agriculturists.

To a close observer of Garhwal society one thing becomes quite clear : the process of gradual evolution, if I may so call it. I was greatly interested to find an instance of a Lama or trans-Himalayan family settling down in a village in Garhwal and gradually being transformed into veritable Rajputs; they call themselves Lama Negis and intermarry with second class Rajputs. Similarly the families, which were at one time known as Khas-Brahmans, are gradually changing their caste names and assuming names which denote high class Brahmans. I believe this refining process is going on all over the world and is quite in keeping with social laws. But I can not omit to mention one fact which is of some economic importance and requires serious thought. Some Khasia-Negis or Pabilas of Rath and the bordering Thaties, who never put on sacred thread before, have begun to assume the sacred thread and have adopted the mode of life of the three "twice-born" castes. But unfortunately they have also given up their ancestral occupation of hemp growing and manufacturing, considering it as degrading. Some of them also now refuse to work for higher castes, specially in carrying *dolas* and *Palkis* in marriage processions. This tendency on the part of Khas-Rajputs is causing a great agitation in society.

THE ORIGIN OF CASTES & SUB-CASTES.

This has been a most perplexing question among ethnological enquirers. There are two schools of thinkers. One holds that the origin of castes is to be explained by their racial differences; while the other school ascribes the differences in castes to functional differences merely. But if we bear in mind the fact that every race performs the four functions which divide the Hindus into four castes,—Clerical, Military, Trade, and Service,—we feel no hesitation in coming to the conclusion that the Hindu idea of caste system is wholly based on the economic principle of division of labour. It has directly nothing to do with differences in race. Recognizing the full importance of the three principles of heredity, association and education, the Hindu lawgivers considered it most conducive to the progress of society to divide the whole nation into four functional units, to enable each unit or caste to come to the fullest extent under the influence of the three principles stated above. It is a well known fact that caste is of later origin and did not exist during the Vedic period, when society was not so complex. But at the same time there is no doubt that the Hindu castes, notably the last three, have absorbed a good deal of the foreign element from time to time. Non-Aryans have been admitted into the castes slowly and imperceptibly ; and men from a lower caste have risen into higher ones, in spite of the gates of each caste being so jealously guarded against outside intrusion.

Illustrations of the above facts can be easily found in Garhwal District, as I have incidently mentioned before.

As regards the origin of sub-castes, my experience is confined to Garhwal alone in this matter. Therefore, the following remarks apply to Garhwal only. But I believe that the general fabric of Hindu society is the same throughout India and therefore the facts discovered in one District might throw light in elucidating the general social questions involved under this head of enquiry. I have enumerated above all the sub-castes to be found in Garhwal. It now remains to consider the known facts connected with the origin of these sub-castes. Generally speaking, I may say at the out set, that most of the sub-castes of Brahmans and Rajputs in Garhwal have been called after the villages in which they settled, after migrating from some other villages in the District itself or from the plains. This important fact will be considered more fully when discussing each sub-caste.

Let us first take the Brahmans. As stated above, their main sub-divisions are into *Sarolas* and *Gangaries:* Khas-Brahmans being a mere accretion on them. Now, Sarolas had formerly only 12 families, which were called after the twelve villages around the Chandpur-garh, where the ancestors of the present Rajas of Tehri originally lived. In those

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days the whole District was split up into many small principalities or Thanku-rains, as they were called; the Chandpur Raja being one of them. If the theory that the Chandpur Raja originally came from the plains and settled in Chandpur-garh be true, though I have my own theory about it, which being irrelevant to the present enquiry I leave out of consideration here, then he must have brought with him his own family-priests, cooks, and astrologers. These Brahmans who came with the Raja settled in the villages in the neighbourhood of Chandpur-garh and generally began to be called after the names of the villages in which they settled.

The Brahmans who settled in Nauty village, were called Nautiyals, the Gurus of the Raja of Tehri, and so on. Being connected with the Raja, they naturally considered themselves of higher importance than other Brahmas who lived lower down in the valley or Gangar. Their marriage and interdining were confined within their twelve houses or *thans*. Gradually, the Chandpur Raja subdued the other Chieftains and extended his dominion over the whole of Garhwal and Dehra-Doon. He then came down and settled at Srinagar, which is a central place in the District. He brought with him his own Brahmans from Chandpur. With the growth of their Raja, the importance of these Brahmans also increased; They began to monopolise important state offices and being the Gurus of the Raja, were held in respect by all his subjects. Hence, they began to be looked upon as a distinct sub-caste of the Brahmans. These twelve families gradually migrated to other villages: and some of them lost their original family sur-names and began to be called after the village of their new domicile. For instance, Hatwals, from the village Hat near Chamolie; and so on. Some families were subsequently made Sarolas by the Raja on account of their being priests of important temples or for their political or social importance. For instance, the Dimris of Badrinath were made Sarolas on the ground that they cook food, as *bhog* for the deity of Badrinath which is eaten by all all over India; as it is by the Rawal or high priest of that famous temple. Bhutts, who were Dakhini Brahmans, have been made Sarolas, being priests of some important temples. The Sarolas are supposed to lead a strict life of purity. They do not drink, or eat onions. If any Sarola takes his deceased brother's widow as a wife the offspring no longer remains Sarola. Endogamy is strictly observed among them. The offspring of exogamous marriage, also, does not remain Sarola. Unfortunately, the result of this strict observance of the rule of endogamy have been disastrous in the caste; as the number of Sarolas is decreasing and there is danger of that class becoming extinct in the near future.

The total number of Sarola proprietors at the last land settlement of 1894 was 1567.

Gangaries. As stated above the Gangaries, literally those living lower down the Gangar or the Gangetic valley, form the greater bulk of the Garhwal Brahmans. Originally they were sub-divided into two main classes,—the Gangaries pure, and the Nanagotries or mixed Brahmans. It is now difficult to say who belong to the former and who to the latter category. Among the purer Gangaric Brahmins, such as Uniyals, Buganas, Dangwals and others, marriages are generally exogamous. When the girl imported into the family is forbidden to take rice cooked by members of her parental family. The custom of marrying a deceased elder brother's widow or wife is looked down upon, although in course of time the offspring of such connection gets mixed with members of higher birth. The origin of Gangarie Brahmans is lost in obscurity and one can only conjecture about it.

(To be concluded.)

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THE INDIAN COLONY IN ENGLAND

THE number of Indians settled in England and visiting it either for educational purposes or for trade or otherwise is ever on the increase. Some nine years ago, on the occasion of my first visit to England, the number of Indians settled in England was very small and the students also were comparatively fewer in number, and this in spite of the fact that educational facilities have been considerably curtailed since then. At the present moment the number of Indians in England may be roughly estimated at about 2,000, the great bulk of them residing or staying in London and being students of Law at the various Inns of Court. Next come the colonies at Cambridge and Oxford. There is a goodly number at Edinburgh and there are smaller batches at Manchester, Leeds, Liverpool, Newcastle, Dublin, Glasgow, etc. Some doctors are practising in Yorkshire, Lancashire and other counties, and have to all intents and purposes settled here. The character of this small community is determined by the standards of those residing or staying in London ; and I am afraid it is not what it ought to be.

As at home, this small community is divided into cliques and groups on the bases of religious, political, provincial and personal prejudices. Some nine years ago when I first visited this country, religion played very little part, if any, in the activities of Indians in London ; but now (1914) it is a somewhat important factor. The Mohammedans have a London branch of the Muslim League, presided over by the Hon. Mr. Ameer Ali, and they have besides, an active centre of religious propaganda under Khwaja Kamal ud Din of the Punjab. The influence of the Muslim League is not as strong now, as it was 4 years ago, and there is a growing tendency towards an All-India nationalism regardless of creed, but there can be no denial that there is a class of Muslims over whom the Muslim League does exercise a certain amount of influence. Then we have the Hindu Sabha, the Arya Samaj, and the Brahmo Samaj, of which the last is the oldest. The Brahmo Samaj was started and is being kept up by some Bengali ladies and gentlemen, the Arya Samaj mostly by Panjabees and people from the United Provinces, while the Hindu Sabha possesses more or less an All-India character. The Hindu Sabha is not so influential as the Muslim League. The Hindus who have settled in London are not of the kind, both in quality and position, to which the Mohammedan leaders of the Muslim League belong. Most of the former are only Hindus in name. They are neither Hindus by faith nor by sympathies. The Hindu Sabha has, so far, evoked no enthusiasm either among permanent residents or among students. It has no connection whatsoever with the Hindu Sabhas in India, for the reason that the latter have not provided themselves with an All-India organisation of their own and have taken no trouble to look after Hindu interests outside India. These facts show how the Hindus lack in communal insight. They are either too narrow, confining their sympathies to their own caste, or too broad, embracing the whole world. It is rather difficult to effectively impress upon them the desirability or the necessity of a middle course, and the attempts so far made to create a Hindu communal spirit, have not been very successful. The prospect of any great success in this line in the future seems to be scanty.

Besides these denominational bodies there are a number of Indian Societies in London with professedly social aims, but in reality representing the political opinions of those who started them or manage them. The whole atmosphere savours of intrigue and of party spirit.

It pains one to find how hopelessly Indians are divided and how hopelessly pettymindedness dominates them. "Everyone for himself" is not so bad as "everyone against everyone else". The same desire of trading in the name of the country, of pushing oneself forward at the cost of others, of putting others in awkward

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places, if by so doing one can advance his own interests even a little, of straining every nerve to keep others in the background, of imperious domination on the part of those who have assumed the role of leadership, of brushing aside rather summarily the opinions of others, etc., prevails here to the same extent and in the same degree (if not even to a greater extent and degree) as in India. The two articles which constitute the stock-in-trade of the average educated Indian are "patriotism" and "loyalty". These he carries with him wherever he goes and these he sells in the best and the readiest market. The worst feature is the necessity he feels of running down some and underselling others of his countrymen. The sight is painful and sickening. In this sea of hypocrisy and petty-mindedness, in these backwaters of personal jealousies and personal vanities one does not find a single lighthouse to cheer the stray wayfarer or to guide and show the way to the storm-beaten sailor.

The Indians in England, or rather in London, can be classified as below :

(1) Those who come here for trade or business.

(2) Those who have settled here in professions.

(3) Those who have retired from active life and settled here either on pensions granted by the Government or otherwise.

(4) A good number of Government servants, such as the I. M. S. and others, who constantly visit this country and pass long periods of leave here with the double object of improving their own knowledge and educating their children.

(5) Professional politicians, permanent and temporary, who think that residence in England or a visit to this country with an ostensible political mission, raises them in the estimation of their countrymen and gives them opportunities of hob-nobbing with the highest in the land.

(6) Persons who want to escape from the attentions of the authorities in India, and who come either to rehabilitate themselves, or to ventilate personal grievances, or to seek a temporary shelter.

(7) Students.

Of these, the most dangerous (from the Indian point of view) and the most despicable are some of those that are covered by heading (5). They ruthlessly victimise their own countrymen and impose on the authorities. They get large sums of money from various sour... at home, espousing causes for which t... care only as much, and as long, as it ... them. They assume representative c... acters and pose as leaders. Some of th... get regular or irregular allowances fr... Native States. A few of them play t... double game. On one side they hob-n... with the authorities and are profuse ... their expressions of loyalty and in th... desire to be of service to the Governm... on the other they carry on a friendl... with Nationalists, fish out their secre... raise subscriptions in their names, a... organise costly receptions, but all the ti... their chief motive is personal gain a... fame. There are others who are of ... slightly different kind; to whom pec... ary gain is no consideration. They s... other kinds of gain. They meet emin... persons, take up their suggestions and t... to work them out and establish their in... ence. They will not listen to argument ... reason. They are out for certain thi... and will do them or will have them d... at any cost. Anyone opposing them ... differing from them is dubbed extremi... uuwise and unpractical.

They cannot think, much less talk *sincerity* in politics. They have ... scruples as to means so long as the ... justifies them. They want their game, ... matter if it puts some of their countryn... who cannot follow them, in awkw... positions. This is mainly the nature ... the political work that is done in Engla... and the impression left is most unfortuna... Englishmen, as a rule, have no resp... for persons who adopt a whining attitu... People who appeal for mercy and for ... or those who crave indulgences or who ... for concessions in the name of God or ... favours, command no respect here. ... Anglo-Indians, of course, like them ... try to make much of them and the In... Office, perhaps, also smiles and pats th... on the back; but the independent peo... look down upon them and think ... poorly of the movement they repres... and the organisations they lead. ... recommend their pills to others in ... name of the future political good of th... country, in the name of prudence, exp... ency and diplomatic wisdom. They ge... lot of invitations to teas, lunches, dinn... At Homes and receptions, and this ra... them in their own estimation. The re... is that puffed up by their own import...

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and full of their own sense of "wisdom", they become dictatorial in tone and bearing and lose what little influence they had with their own younger countrymen. It gives birth to a contemptuous smile on the face of honest men to see these worthies using institutions and societies, run by other people's money, for their own selfish purposes. But what is most contemptible is that they run away with the ideas of other people, pass them as their own and establish their claim to the gratitude of their countrymen, without acknowledging the source, and by keeping him or them entirely outside in the actual working of it. Involuntarily one exclaims, "If such be thy Gods, Oh Israel"

What is even more despicable is that some good ladies too are used as tools by these estimable persons. Oh, the villainy of the whole thing! It is no wonder that a person of excitable nature begins to despair of the future of his country. He finds meanness, smallness and treachery all around him. He sees that in most cases patriotism is only a mask for personal ambition. Believing that righteousness alone exalteth a nation, and that patriotism, the disinterested love of one's country, the unselfish love of one's people and of humanity at large, is a virtue, which is the offspring of self-sacrifice, self-abnegation and self-less service, he gives way to pessimism and becomes disconsolate.

In this frame of mind the only ray of hope that illumines his mind and cheers him a little is the innocent, sincere, outspoken, though sometimes wild, ill-considered and ill-formed prattle of his younger countrymen. It is no wonder that these young men are sometimes wild and rash both in thought and in word. It is no wonder that in the exuberance of their innocent enthusiasm, and in the warmth of their feelings, they sometimes betray their ignorance of the real condition of things and also their inexperience. It is no wonder that in the absence of sympathetic guidance, for lack of affectionate lead and for want of that loving solicitude tempered with consideration for their age, and for their youthful feelings, which alone can win young and unsophisticated minds, they are sometimes misled into undesirable by-lanes of political life. The "leaders" do not love them. They have no consideration for them and no patience with them. They want to use them as pawns in their game. They want to rule them with an iron rod. They want to establish a regime of military discipline. They want only tools and not colleagues. They aim at unquestioned obedience and not intelligent co-operation. They brush them aside as impatient, wanting in knowledge and wanting in experience and worldly wisdom, but they would not lift their little finger to communicate their knowledge and experience to them, to train them, to argue with them, to teach them patience and self-control, either by precept or practice. They are mistaken if they think that the younger generation is going to follow them blindly. Sometimes blind following is possible, but that falls only to the lot of leaders whose motives are transparent, whose life is an open book, whose character is unmistakably pure and noble, whose conduct is manly, free from suspicion of self-interest and ambition, and whose life is a record of selflessness and self-abnegation. Such leaders might evoke even blind following; but ordinary mortals, possessing ambitious souls, with dubious records of their deeds, with dubious methods of work, revelling in all the luxuries of life secured by wealth not always acquired by very pure and high means, possessing transparently petty minds and small heads, create a very sad impression when in the name of expediency, policy, wisdom, patriotism, and age they claim implicit obedience from men whose education is perhaps better than theirs, and whose aspirations are certainly higher than theirs, simply because the latter are younger and have had no experience of the double lives these worthy leaders have been leading. The younger generation of Indians, whether at home or abroad, are sick of these shibboleths, they are in no mind to accept things on authority; they are not disposed to bury the purity of their hearts and the loftiness of their aspirations under the *debris* of expediency and diplomacy. You must convince them of the soundness of your views and also of the purity of your motives. You must reason with them and defeat them in their own game before you can win their allegiance and their respect. You must give incontestable proofs of your sincere love for your country and your sincere affection for the younger generation, before you can demand their loyalty and regard. You must have patience for their whims, eccentricities and frolicsome habits, however

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distasteful they may be to your mature minds, disciplined tongues and trained eyes. You must win them both by love and talk. *But what is most important is that your life and your character must be above suspicion.* Your reasoning may be without flaw, your logic may be powerful, your arguments may be unanswerable, but if your life is not pure and the disinterestedness of your character is not clear to them they will not follow your lead, though the obverse is possible.

A great many Congress-leaders are also only the remnants of an old world. Most of them have led very busy lives and even now can only give their spare time to public duties. Self and family interests have mostly dominated their lives in the past. Their patriotism is only of a subordinate nature. It does not permeate their body and soul. Their knowledge of things, and of political and social science too is antiquated. Their ideas of public life are old-fashioned. At best they are only landmarks in a great march onward; they are milestones which people have passed by long ago. In their march onward both in thought and in spirit, the younger generation has left them miles behind. They have served their purpose. For them to assume airs, to expect that people will stick to them with gratitude and homage is a presumption which spells ruin to them and a certain amount of derangemet and trouble to those whom they want to drag behind. If they want to keep their place and maintain their position as leaders, they must go forward, though with care and caution, exercising their right to insist on discipline and order, and at times even to order a halt where they consider it necessary to do so in the interest of all concerned. But sticking to the patches of land where they were posted 30 years ago by their pioneers, and demanding that people should not go forward, but stay where they are themselves, is not only unwarranted presumption but folly and perhaps even madness. No one will listen, much less obey. The result will be a struggle, in which those who want to go forward must win, leaving those behind who presume to stand in the way of their progress. Sullen and beaten, they may swear to be avenged and may succeed in a few cases, but the infamy of the step will eventually drag them down to their shame and discomfiture.

The Indian students in England are so hopelessly divided as their older countrymen are. Some of them are used by latter for their own ends, but the major of them keep aloof from them and do care either for religion or for society. Indian politician in London takes interest in Indian students except when wants them either to fill up his meeting or to add to the dignity of his reception I wonder if, with one or two notable exceptions, the Indian householders London ever invite Indian students to homes or take any trouble to cultivate their acquaintance, or seek their society or show the least anxiety to be of use them otherwise. The Indian Societies the membership of which Indian students are admitted, profess to eschew politics There is no place in London where Indian student can study Indian politics in sympathetic surroundings. It is no wonder then that he forms his own independent views and grows in an atmosphere of distrust towards the Indian National Congress. It will be no exaggeration to say that 75 per cent. of Indian students who care to have political opinions are on principle opposed to the Congress propaganda. They strongly dislike its methods and make no secret of their dislike. In the remaining 25 per cent. are possibly some who get their political cue from 21, Cromwell Road. It would be a mistake to suppose that all the Indian students in England are serious in their political views or for the matter of that in any views. In the absence of any effective control they drift into lives of frivolity. The guardianship of young men in England means almost nothing. In the case of English students the only thing which controls them is the opinion of their fellows. Besides, they have their own home influences. In the case of Indians both these influences are wanting. In a foreign country, in entirely strange surroundings, with alien surroundings, they are amidst formidable temptations, they are left to the guidance of their own good sense. Under the circumstances I am inclined to think that the wonder is not that so many go wrong, but that so few are hopelessly bad. The establishment at 21, Cromwell Road originated in the desire of the authorities to check this evil and to provide a certain amount of guidance for the Indian student in Great Britain.

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experiment cannot be said to have succeeded. The desire to befriend the Indian student and to provide hospitality and healthy influences for him during his stay in this country may be laudable and thoroughly well-intentioned, but it is not likely to go far enough to check the evils from which he suffers. The Indian student in England suspects that all this hospitality has been designed to control his political opinions and that the object is to smother his nationalism by too much caressing, and to drown his independence in cups of tea aided by heavy loads of pastry. The one thing which he hates is an air of patronage, assumed by those who arrange entertainments for him either for political motives or out of compassion for his forlorn condition. Perhaps he is too fastidious, perhaps he is unreasonably sensitive. Perhaps he on his part assumes airs of undue importance. Be the cause what it may, the fact remains that, so far, the attempt to provide state-aided, official or semi-official control of, or guidance for the Indian student has not met with any success. The Indian residents have done little to win the esteem and affection of the Indian students. The latter is thus left to his own resources and goes about as he pleases.

The Indian visitors to London do not set a very good example to their younger countrymen. They live and go about in a style which encourages extravagance and a high scale of expenses quite out of proportion to the Indian standards of life and Indian standards of income. Many an Indian leader spends India's money in England as if there were no need of it at home. All this tends to demoralise the Indian student and encourages him to take to costly habits which never leave him in after life and mar his usefulness to his country. The rest of his life, in very many cases, is spent in earning money to meet his newly contracted habits and in living them out.

London is becoming the "Mecca" of the Indian and the stream of visitors grows with every year. The number of the students too has not diminished.

It is time that patriotic Indians put their heads together and devised some means to provide suitable and sympathetic guidance for Indian students in England, if it is intended that, during their stay in England, the latter should grow in moderation, wisdom and sound patriotism. The present policy of drift and supercilious leadership spells ruin.

"IZZAT."

A RUSSIAN REFORMER IN ENGLAND

A story of struggles and triumphs in both countries.

BY SAGAR CHAND, *Middle Temple*, LONDON.

IT has been frequently the case that religious or political exiles have become pioneers of new thought and reform impressing their influence upon the progress of the countries of their adoption. But it is not often that one such pioneer makes his reforming zeal felt and welcomed in so many and varied directions, as is the case with the Russian patriot, Mr. Jaakoff Prelooker, of whom it may be truly said that both by his remarkable literary creations and stirring public lectures and addresses fluently delivered in five languages, he carries a wide-reaching message of hope and cheer to all the oppressed and downtrodden all the world over.

From his early childhood he struggled vigorously and triumphantly for his own education and emancipation from the iron religious orthodoxy of the majority of his race, and his whole after career is a vivid manifestation of the force of the inner spirit overcoming all outward difficulties.

The story of his experience cannot fail to instruct, encourage and uplift others, and many eager but timid souls may per-

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haps be guided by it to a definite choice of their life's work, as a spark of fire guides the traveller wandering in darkness.

Jaakoff Prelooker was born in 1860 in Pinsk, a little town of Western Russia. His childhood was passed in the home of his saintly grandfather, the famous Rabbi Abraham Prelooker, who ended his days in Jerusalem and around whose grave the local Israelites have erected a prayer-house with an ever-burning oil-lamp, congregating there and praying to the Rabbi's departed spirit for help and intercession in various cases of private or communal difficulties and distress.



Jaakoff Prelooker.

Jaakoff too was destined to become a Rabbi and was brought up in the straitest traditions of the most exclusive orthodox Judaism, so vividly and not unsympathetically portrayed by him afterwards in his remarkable book "Rabbi Shalom on the shores of the Black Sea," in which novel the chief hero is but a realistic reproduction of the patriarchal figure of his own grandfather.

The boy however very early manifested a thirst for secular learning, broke away from Talmudic studies and rigid religi night-vigils, secretly learned the Russ language, and at the age of 16 by indo able resolution and self-denial succeed in entering a Government College of p ceptors in the distant town of Zhito much to the chagrin of his scandalis family.

Here young Jaakoff soon became imbu with ideals of freedom and univers brotherhood, which smoulder in m Russian educational institutions, a during four strenuous years of study a reading he laid the foundations of h whole subsequent life as an apostle n only of regeneration and reconcilia between races and religions, but also equal justice for both sexes alike.

At 20 he was appointed a master a Government school for Jews at Ode and almost at once started a refo propaganda which became known as t "New Israel" movement and which aim at uniting reformed Israelites with t progressive dissenters from the Russ Established Church, Stundists, Molocan Doukhobors, and others. The heresy dr the local Jewish community almost t frenzy, and a series of persecutions of t innovators began. At an official meeti of Jewish representatives at the Town H which formed a kind of modern Sanhedr Prelooker was tried and virtually exco municated from the Synagogue. Not daunted, our reformer continued his w both amongst Jews and Christians e with greater zeal, and published in 1 his book "Hebrew Reformers—New Isr and the Spiritual Biblical Brotherhood which work created quite a sensation a won for the new movement numer suppporters among both Jews and Ch tians.

During ten years Prelooker ardu laboured for the success of his ideals str ing both against the inertia and fanatic of his compatriots and against the Gov ment authorities, who began to alarmed, and not without reason, lest New Israel should seriously affect State Church, which actually happe as we shall presently see.

In 1887 'New Israel' meetings were al gether forbidden and further open pro ganda became quite impossible, w secret meetings and visits to Christ became more dangerous on to the increased watchfulness of the po

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Prelooker then wrote an elaborate essay on "The Comparative Position of Woman in Judaism, Christianity, Mahommedanism, Brahmanism, and Buddhism," a subject which he had studied diligently for yeears, being deeply interested in the Women's emancipation movement since his college days where he had already read Mill's "The Subjection of Women" with great sympathy for the down-trodden sex.

This essay in the form of six lectures he hoped to deliver in various towns without hindrance, as containing, in his opinion, nothing political and nothing offensive to the Russian Church, even, on the contrary containing a high eulogy of the position of woman in Christianity as compared with all other religions.

But great was Prelooker's dismay when his 6 MSS. after wandering for a couple of years from one Ecclesiastical or Secular Department to another and having gone through various censorships, were finally returned to him with the fatal word "forbidden," an explanation volunteered privately by the police stating that it did not behove a layman to expound publicly theological problems, this being the function of duly ordained priests only!

Jaakoof Prelooker however was not prepared to take this last blow lying down, these six lectures being the result of his most cherished labours of a number of years, and he was resolved that they should see the light of publicity by all means, and his resolution took instant form, for he said to himself: "They have interdicted my lectures on the lettered banks of the Neva, but I will deliver them on the free banks of the Thames".

It was thus that in the summer of 1891 he, with just two pounds in his pocket, landed in England where he soon established for himself a high reputation as a litterateur and public lecturer, as a successful practical organiser and helpful champion of various progressive causes, but particularly of the cause of Russian Freedom and of equal justice to women.

Here his enthusiasm, talents, initiative, and enterprising energies found full scope and encouragement. In numerous churches, chapels, public halls, and at various clubs and other political and literary institutions as well as at open-air meetings all over the United Kingdom he made his voice heard and his influence felt by his ardent eloquent appeals on behalf of the down trodden in Russia and by organising attractive exhibitions and bazaars with pictorial, musical and other entertainments, all calculated to illustrate at a glance the causes he has at heart.

The full story of Jaakoff Prelooker's many-sided activities and general valuable information about Russia will be found in his own book "Under the Czar and Queen Victoria. The experience of a Russian Reformer" published in 1895 by James Nisbet, and in "Under the Russian and British Flags" by Helena Frank in co-operation with our author, published in 1913 by Spriggs publishing Agency. Here it will suffice to point out only some of the main incidents of his career in England, where according to his own expression he sometimes accomplished more things during a single day than he could have done in Russia during a whole lifetime.



Jaakoff Prelooker leading the procession of the Women's Suffrage Exhibition of Art, Literature and Sweated Industries, Town Hall, Eastbourne. February 1913. (From "The Eastbourne Gazette.")

In 1895 he organised a series of

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conferences in London which resulted in the establishment of "The Russian Reformation Society" and in a number of provincial branch committees.

In 1897 he founded the vigorous monthly paper "The Anglo-Russian" which continues under his able editorship to this day its brilliant career as a champion of Russian freedom and of the woman's cause, encouraging all workers for progress in various other fields.

In 1899 he organised an important Russian Exhibition in Eastbourne which lasted about a month.

In 1900 he and a Finnish friend established "The Russo-Scandinavian Press Agency" and he became its editor in England, sending out at once warnings of Russian designs upon Sweden.

In 1905 he married an English woman, Miss Ethel Thorpe, and after a daughter was born to them, he became the first man to refuse to pay rates and taxes as "a protest against the political disabilities of his wife, daughter, and women generally", organising in connection with this protest a number of public meetings and writing a series of articles on the subject.

In 1912 he represented Russia at the First Congress of the Men's International Alliance for Women's Suffrage held in London, wrote several stirring articles on the Congress, and published them in a separate booklet under the title "More light on the Women's Question".

In 1913 he organised the first Women's Suffrage Exhibition of Art, Literature, and Sweated Industries held in the Town Hall, Eastbourne.

The object was, as he formulated it, "to give an object lesson of woman's talent, erudition, wisdom, wit, and humour, and to convey an idea of the extent of the Women's Suffrage Movement, the magnitude of its organizations, and of the innumerable journalistic, literary, artistic, and other productions illustrating the need of women's political enfranchisement and the justice of their claim to full citizenship."

For this purpose he achieved the unprecedented feat of uniting eight different Suffrage Societies, including the "constitutional" and the "Militant" suffragists, and secured the participation of various continental Women's Suffrage Societies.

The Exhibition proved a great success and created quite a sensation.

In the same year he represented as a delegate "the Men's International Alliance for Women's Suffrage" at the Universal Peace Congress held at the Hague, made a stirring speech there, and together with the other delegate, Colonel Mansfeldt, presented to the Congress a Women's Suffrage Resolution, and directly the Congress was over he lectured on Women's Suffrage at the Women's Centenary Exhibition at Amsterdam.

The originality of his views on Women's Suffrage may be gathered from the following quotation from the eloquent article he wrote upon the great Women's Demonstration in Hyde Park, London, in which he took part :—

It seems to us that even if all women were silent or even reluctant to exercise political rights they should be simply compelled by law to take part in Parliamentary elections and record their votes. For the vote is a duty as well as a privilege of every citizen, of every member of a civilised community, as education has been made compulsory for men and women alike, and ignorant parents are punished for not sending their children to school, so women as well as men should be compelled to vote for all elective bodies, and not remain selfish and indifferent to the affairs of the community and the State at large.

The second thing we want to say is that Women's Demonstrations will remain "human documents" to the disgrace of the masculine sex, so that such gigantic efforts and sacrifices are needed to make man move along the path of mere justice towards his own mother, sister, wife, or daughter. The future historian, writing of our modern times, is sure to record the present period in terms somewhat like the following:

"In those barbarous times man was so ignorant and cruel that even she who gave him birth, who nurtured him into maturity, or was his life companion and mother of his children, or watched at his sick bed and nursed him back to health and life, and in a thousand other ways shared his sorrows and joys, herself to go out into the open streets and publicly combine with her sisters and together cry aloud for the recognition of her human dignity and her individual liberty."

In another article he utters the following terse aphorism, the truth of which is scarcely possible to dispute :—

"Man has always 'preached to Woman the ideal of virtue and saintliness, whilst contenting himself with the enjoyments of a 'poor and miserable sinner'. What wonder if the saint now at last calls upon the poor sinner to hasten to repent."

Jaakoff Prelooker's latest achievement, which may prove of far-reaching beneficial influence upon the whole East and especially upon the Islamic World, is the foundation by him in Paris in January last of a strong "Franco-Ottoman League to co-operate with the "Anglo-Ottoman Society" for the defence of the integrity of

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Turkish Empire against any further attacks in the future.

With his world-wide sympathies for the weak and deep sense of justice, he wrote in his "Anglo-Russian" a series of indignant articles, protesting against Italy's unprovoked agressions in Tripoli and against the 'Powers' conspiracy for interfering in the internal affairs of Turkey, and encouraging the dismembering of the Ottoman Empire.

He feels sure, that for this policy the chief responsibility falls upon Russia, which in Turkey as in Persia, wants first of all to crush the newly introduced Constitutional institutions and then establish her own Czarist despotism.

He therefore at once joined the Anglo-Ottoman Committee when it was formed in January last and forthwith suggested the necessity of forming similar committees in other countries and first of all in France.

He accordingly was entrusted with this mission in Paris, which he carried out brilliantly, forming within one week a provisional committee of distinguished politicians, professors and litterateurs and organising its first meeting on Jan. 31st at the offices of the leading international weekly "Le Courrier Europeen", at which meeting the inauguration of the Franco-Ottoman League formally took place.

This movement is sure to spread, for many are beginning to realise that the fatal counsels and intrigues of Russia have become the main factor in the decisions of European diplomacy, and that it is high time to put a check on Czarist ascendancy in the Near as well as in the Far East, an ascendancy, the dangers of which are being more and more felt even in Sweden, as the latter's military preparations clearly show.

Jaakoff Prelooker has lived to see the rich harvest of his propaganda work in Russia when it seemed that all was lost and the seed was sown in vain. For strange to say, his "New Israel" message preached chiefly among the Jews and rejected by them, has since become widely spread among Orthodox Russians and Dissenters from the Established Church, who have formed many communities under the name of "New Israelites". These are cruelly persecuted by the Government, and their more active members have been imprisoned and exiled to Siberia in such numbers, that hundreds of them have succeeded in escaping and emigrating to America.

There, particularly in San Francisco, Los Angeles, and even in Uruguay, they have already formed small prospering colonies, and are doing their best to help their brethren left behind to emigrate too. Prelooker is in frequent communication with them and of course gives them every encouragement in their endeavour to help the "New Israelites" in Russia, though this reform movement among Christians runs on somewhat different lines from his own ideas and naturally enough, more in accordance with Slavonic peculiarities and traditions.

Our reformer has made his influence even more widely and lastingly felt by his purely literary creations which, already highly appreciated and admired in intellectual and spiritual circles, are gradually gaining in popularity among the reading public at large.

He wields a facile pen in five languages, and his lucid, engaging and forceful style has been recommended by English reviewers as an example to be studied by young writers. There is, as the present writer feels it, a sort of music in his words which haunts the memory long after their purport has escaped us. All his books and stories, studies and essays, dispersed in various magazines, bear the stamp of scholarship, historical insight, sane common sense and judgment, many passages being classical in their eloquence and very original in their philosophical conception, frequently also with flashes of fine wit and humour.

Read for instance the parable "Creation in Revolt," "The Wonderful Buddhist Monk," "Semite or Slav," or "Why Count Stroganoff became a Revolutionist ?" in the collection of his stories published under the general title of "Russian Flashlights".

Or read his standard work, "Heroes and Heroines of Russia" or his unique book "Rabbi Shalom on the Shores of the Black Sea," and you are sure to feel transported into a newer and brighter world, to have your mental horizon broadened, your sympathies deepened, and above all you are sure to love the author personally and feel inspired to start yourself on a new path in a life of self-denying service to humanity.

For it may be said that Jaakoff Prelooker's books have the effect of electric shocks, setting the soul of the reader on fire.

The truth however is that our reformer

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in spite of his vigorous speech, and still more biting pen, and intense devotion to the cause of all oppressed and down-trodden, is by his personal temperament one of the gentlest human beings in existence, averse by his very nature and inclinations to any act of violence even when directed by his own political friends against the tyranny he hates so much. In fact in many articles he strongly opposed individual acts of terrorism whether by Russian revolutionists or by Woman Suffragists, as frequently defeating the very ends they are meant to obtain.

Recently some English admirers of Prelooker's writings have fully subscribed to an edition of 5,000 copies of "Under the Russian and British Flags" giving an account of his life and work, and have presented 500 copies free to public libraries in the poorer districts of the United Kingdom. The same friends have also presented to public libraries 500 copies of his book "Russian Flashlights", and are sending out regularly about a thousand copies of his periodical' "The Anglo-Russian" free to cabinet ministers, members of parliaments, ambassadors, newspapers, etc., all over the world.

How much the paper is appreciated even in remote colonies may be judged from three articles on its editor's life-story which appeared in Dec. 1912 in "The Otago Witness", New Zealand, from the pen of J. Mackay, in which the writer says : "It is" (The Anglo Russian) "not only a true and authoritative reflection of Russian politics and current events, but it is a liter magazine in which Russian fiction, poe music, and folklore are dealt with scholarly and attractive fashion...W independent though temperate reasonable in tone, "The Anglo Russ has nobly fulfilled its purpose."

"The Anglo Russian" is now in the 1 year of its existence and is published at Paternoster Square, London, E. C., f which office information about Russ always freely and readily given to applicants, a work which falls hea chiefly upon the willing shoulders o accomplished editor, seeing that all t of inquiries are received from all parts the world.

Amidst all this practical and liter work and world-wide correspond Jaakoff Prelooker finds time to contri to other periodicals, his stirring art having appeared in such varied magaz as "The Fortnightly Review," "The Str Magazine," "The Wide World Magaz "Die Deutsche Hausfrauen Zeitung"—B lin, "Die Frauen des XIX Jahrhunder and other continental publications.

Such in brief is, so far, the story man for whom there was no room in vast empire of Russia, but who found si er, devoted friends, and wide fields of vity in little and overcrowded Eng Jaakoff Prelooker is now a natura British subject, and surely he is an ad son of whom Britain, nay, any nation, be proud.

SOCIAL REFORM

THERE are people who concede that religion is an individual's affair with his God, he may do with it as he likes, but society is a quite different thing; he has nothing to meddle with here. If any change is necessary, leave it to the time-spirit and in time every wrong will be righted, and the necessary progress be made; as if time were an agent and not a form of human thought. They forget that it is not time that regulates events but it is events, it is human activities that create time. Man makes time as he To leave things to themselves in the that reform would come in its good is to leave human society to the mer the blind forces of nature which may not lead to the right destin Man is a rational being and a self mining agent to boot. To leave h tiny to be moulded by the most ines law of the struggle for existence would sell one's birthright as co-worker o Why should we not exert to mak

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selves fit to live, if that be the only law of survival? Man as a rational and self-determining being stands here to guide evolution; for a mess of pottage, for any consideration, however tempting, he is not going to surrender this noble heritage. The love of ease is that mess of pottage held out to us, for which man is sometimes tempted to sell this birthright. The fallacy of the contention would be shown up if we stopped to think what this timespirit was, and how it worked. If human society be evolved by the time-spirit, why is that evolution different in different nations? Even in India why are Parsis and Bhatias more advanced commercially than others? Why among the Hindu castes in Bengal do some castes lead the van and the rest are only making feeble attempts to approach them. Our social evolution must come to pass through our self-determining conscious efforts and not through the agencies of blind forces. How time is made by human activities is well illustrated by the history of the rise of the labour party in the British parliament. When Mr. Kier Hardie stood in that august assembly in the midst of the historic parties, the whigs and tories, with the promise of a third party, through what stress and storm had he not to pilot his ship. As is the case with all new truths, the opponents, both liberals and conservatives, both having vested interests, the former siding with capital and the latter representing the landed aristocracy, tried to dissuade the people by misrepresentations and calumnies. They were so successful in their campaign of misrepresentation that in 1895 Mr. Hardie failed to secure a seat in Parliament, the very people for whom he was fighting having deserted him. There could be no better circumstances for the plea of "time was not yet." But the "Sirdar Coolie" was not to be so easily put down. The man who was destined to make time was not to succumb to the influences of an unfavourable situation. He redoubled his energy. And the result is that the party which was only an object of ridicule 25 years ago dominate party politics today in the British Parliament. No better refutation can we get of the time theory.

There is another party, who, though not apostles of inaction like their compeers of the time theory, are preachers of the line of least resistance and caution and slow progress,—as if without action along a line you can know whether it is of more or less resistance, and as if there were a universal standard of slowness and rapidity for all time to come. The contention is quite baseless. We are living in the motor car age. Our notions about progress derived from the bullock-cart age must be given up before we can accommodate ourselves to modern life and activity. The slow speed of the motor car in the city of Calcutta is 12 miles per hour, which is beyond the comprehension of the bullock-cart age. We are to adapt ourselves to the progressive world or be prepared to be left behind in the march of nations. Jagannath's car of progress is proceeding without minding any let or hindrance. If we do not mean to be crushed under it and left aside to be gathered with the sweepings of the roadside, we must keep pace with the world. As we are not isolated from the world,—to be so would be death itself, we must give up our peculiar notions of things and adopt up-to-date ones. And how does the world progress? What is its rate of speed? Here also I will cite an example from contemporary history and that again from the annals of the most living of all institutions, the British Parliamen t. There has been going on some agitation for the reform of the House of Lords and sometime ago the news was flashed across the oceans that the new chamber could contain no vestige of the hereditary principle. What a stupendous change was contemplated would be evident from the fact that it was more revolutionary than the proposal, if ever made, that a Brahmin's son should not become a Bramin. Because in the Veda we find that a Brahmin's son could be a Kshatriya, or Vaishya, or Sudra, whereas it is coeval with the English nation that the Lord's eldest son should become a hereditary legislator in the upper house. And with what rapidity the change is being brought about? In 1911, Lord Lansdowne proposed a reform of the House in which 100 would be elected by the Lords, 120 by the Commons, 100 by the Ministry according to the strength of the parties, 7 would be spiritual peers and 16 judicial. This change would have been revolutionary to the radical member of Parliament only a decade ago, but to-day the Prime minister has actually proposed this reform. You cannot call it revolution, as it emanates from the head of the constitution.

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We must keep pace with the world. Old notions must be given up. The humour of the situation lies in the fact that when we are to give up some privilege, make some sacrifice or introduce some change ourselves, the question of caution comes in; but when we ask for some right, we forget the contention altogether. 10 or 20 years' education is sufficient for the introduction of a new political institution, but 50 years' agitation with all the facilities of an enlightened age is not enough for a social change, though quite consistent with the genius of the race; nay, more, once practiced, only discontinued through perhaps foreign influence; and I will show that all the reforms proposed by the Brahma Samaj are of this nature.*

If we do not believe in the soundness of a reason we cannot urge it on our o behalf. "To base on a state of most g ing social inequality political institut under which", says Henry George in Progress and Poverty, "men are theore ally equal, is to stand a pyramid on apex". And if our Anglo-Indian friends p us in our own coin we have very little say. When we claim more posts and th higher ones, it suits their purpose very w to urge that the British character of the ministration must be preserved at any c But when, in order to give that very B tish character to the administration t vaunt so much, we demand the separa of the Executive and Judicial functions t at once turn round and say, "East is E and Western methods are not applic to the East." This is a game of bluff wh both parties play well. However, political agitation to be fruitful must h its base well established in our wh hearted allegiance to social reform m ments. It is impossible for human bei society being an organism, to play the of a lion outside simply to come back sleep at home like so many lambs. Hum nature is not composed of such water-tig compartments.

It has been truly said that the soc reform in India means the removal of abilities unjustly imposed on sex and bi Justice is at the very foundation o social organisations. To allow injus in society is to take away its very ba There can be no healthy developmen such a society. The social organisati obtains in India has in this respect su so grievously that it has crippled itself matter of course. The health of a soci ganism depends on the harmonious deve ment of all its members. To put obst in the way of a part is to obstruct the lution of the whole. By crippling, in v ous ways, the growth of the fair ha society and depressing, as it is techni called, a large section of the commu as the inevitable result of the perv system of caste, we have been very j overtaken by Nemesis. It is very remarked by Gibbon that there is no es from nature's revenge. "I shall n trust, be accused of superstition, b must remark that, even in this world natural order of events," says the histo of the Roman Empire, "will sometimes afford the strong appearances of a retribution." And nemesis has

* *At the Provincial Social Conference held at Satara in 1900 the late Mr. Ranade said:* "As a matter of fact the social arrangements of the present day are admittedly not those for which we can plead the sanction of the great law-givers whose names we revere in lip-worship but whose behests we disobey at every step. Most of the customs which we now profess to follow run counter to the practices observed in the old times, when the Institutes were written. The dependent status of women, the customary limits of the age of marriage, the prohibition of re-marriage to widows in the higher castes, the exclusive confinement of marriage to one's own division of the sub-castes into which the country has been split up, the ignorance and seclusion of women, the appropriation of particular castes to particular professions, the prohibition of foreign travel, the inequalities made by the license enjoyed by men and the abstentions enforced on women, the jealous isolation in matters of social intercourse as regards food and even touch, indiscriminate charity to certain castes—for all these and many more alienations from the old standards, you cannot hold the old law-givers responsible. They are the work of human hands, concessions made to weakness, abuses substituted for the old healtheir regulations. They were advisedly made by men whose names are not known to our ancient history. They are interpolations made to bolster up the changes introduced about the times when the country had already gone from bad to worse. They are innovations for which no sanction can be pleaded." On another occasion, in *1895 addressing the Hindu Union Club on "the Telang School of Thought," Mr. Ranade said:* "It is not the immediate past of which we are to feel proud but of the past of our great ancestors in whose times our philosophies developed, our literature and sciences grew up, and our people went to foreign lands, far off to Java to the East, and far away to Mongolia to the North. About these times we ought to have intense reverence. The more immediate past has brought us to our present position and stranded us into the difficulties in which we find ourselves. We are creatures of that more immediate past: we are suffering the penalty of our weakness, hesitation, self-seeking and mutual jealousies. That immediate past has landed us into our debasement."

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our portion. Man and woman are not two factors in the social whole but two sides of the same fact as two pages of the same leaf inseparably connected one with the other. The improvement of both proceeds side by side. One cannot advance without the other. In the economy of God's providence every injury and wrong disastrously reacts on the perpetrators. And by wronging women we have grievously wronged ourselves. Our society has been paralysed all round. We must right the wrong or remain fallen for ever. We glory in our past, but did not our women enjoy greater freedom in the hallowed past? Why in the past? They enjoy that coveted emancipation where they have not been deprived of it in imitation of foreigners. The people of the Bombay Presidency can not understand how the cursed purdah can form a part of the Hindu's social system. Dr. Sir R. G. Bhandarkar, could not repress his contempt for those who being Hindus would have none of female emancipation, so fallen are they from the Aryan culture and civilisation. Female emancipation is the peg on which the enemies of reforms and for the matter of that, of the Brahma Samaj, have hung all their armour of attack. Take away this, the calumniator's occupation is gone. Yet according to the Hindu idea of the Marhatta of Bombay, practically no emancipation has been effected by the Brahmas in Bengal; as Mr. Devadatta Bhandarkar, pointed out to me, because he did not see any lady come out when he happened to sojourn in Calcutta for six months, and Marhatta ladies are as good Hindus as claim that honoured name. An English lady has written a book on female education. Therein she remarks that "a Brahma girl is supposed to be free but is almost shy of her freedom." To what depths of degradation we have descended that we are shy of our birth right! Our Sitas, Draupadis, and Damayantis were not purdah ladies. What would remain of our Kalidasas and Bhavabhutis if their heroines were so many bundles of red clothes when brought before the marriage assembly? Alas, what a glorious picture has been drawn by Bhavabhuti in his immortal poem, *Uttaracharitam*, of female education, impossible even in imagination in our fallen condition. Arya Atreyi was crossing a dense forest in search of a better academy as Maharshi Valmiki was [illegible] occupied with Lava and Kusha. A good side-light for those who saw darkness all round at the advent of mixed education when some girls were admitted to the Calcutta Presidency College. Why go so far to the time of Bhavabhuti for an example of mixed education? There is no Bethune College in Marhatta land, boys and girls receiving their education together without any loss of honour on either side. It would be impudent at this late hour of the day to go to prove the necessity of female education and higher education too. To deprive women of the highest product of the nation's culture is to cheat the future generation of it, because it is at the feet of mothers that a nation's education begins, and we inherit our tendencies from them. It is for this reason the ancient poets imagined the presiding deity of education as women, Sarasvati and Minerva, and not as men. No amount of male education, primary and secondary, high and low, technical and otherwise, would avail if we do not take as much or better care of the other side. It is said that once the question was put to Mr. Gladstone, who served the country better, the tories or the whigs. The Grand Old Man replied that it was neither the one nor the other but the mothers of England that saved the nation. In this way it can be conclusively proved that all the rights of women for which the Brahma Samaj is fighting are, in a way, the revival of those which they possessed, in some form or other, in ancient times, are still enjoying, some of them at least, in some part of the country or other. So this question need not detain us any longer.

The next question pertains to the disabilities of birth, in which is included the whole of the caste system, because the discussion of the side issues, such as the question of the so-called depressed classes confuses the real point at issue. And while at this point we cannot pass over the claims of the Shastras, though it is a proven fact that people who are most clamorous over them would throw these very shastras overboard when they do not suit their purpose, as they are wholly guided by custom. Shastras never sanction the castes as we find them current amongst us. There are only four castes in the shastras and the fifth is not allowed, but actually we have at least five hundred. [illegible] against the shastras.

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And the earliest ones are not positively in favour of castes based on birth. Nowadays castes are more marriage guilds than anything else, though sometimes trade facilities are urged on their behalf. Moreover, when it is distinctly found that not only *anuloma* marriage has got the full shastric sanction but *pratiloma* marriage was only prohibited showing that it was once in vogue in society, the orthodox must give up the shastras in despair. Because it is not going against their spirit to introduce under altered circumstances what the shastrakaras prohibited being forced by circumstances. Having failed here they are seeking support somewhere else. They wrongly think that they would get some help from Biology, and according to Herbert Spencer marriage is mainly a question of biology. Spencer once wrote a letter to the Japanese statesman, Kantero Kaneko, asking him "to keep other races at arm's length as much as possible," because according to him marriages among different races, for instance, between Aryans and Mongolians are not sanctioned by biology, he finding his data in the Eurasians of India and the mixed people of America. Yet we find a Derozio in India and a Dumas amongst the latter. Besides, the data are not conclusive against *bona fide* marriages, the examples adduced not being offsprings of marriage but of mere physical connection between the parties. It is very difficult to define the limit of divergence between the parties that will allow combination biologically. Though the blonde white of north temperate Europe refuses alliance with the Negro of equatorial Africa, the fertility of the cross increases between the Moor and the Negro or the European and the native Indian of America. Especially, the divergence spoken about by Spencer does not come in at all in the case of Indian castes, because they all belong to the same group, there existing no prohibitive divergence among them. Are not the castes already of mixed origin? If not, how do you explain the origin of so many castes out of four? Did we not begin as a mixed people when the Aryans came and became allied with the native population? It would be denying our very origin, if we refused to mix. Sir Herbert Risley says that Bengalees are a cross between Dravids and Mongols with a sprinkling of Aryan blood here and there. By doing so he thinks he has lowered them in the estimation of the world. Let us suppose his theory is correct. Is it a reproach to have that blood running in one's veins which ran through the body of Acharya Sankara? Or is it derogatory to one's honour to be allied with the Mongolians for the friendship of one branch of whom there is a stir all over the civilized world? And who is not a mixed people? The human races are divided according to their colour, teeth, hair, language and the formation of the skull of which the last mentioned one is the most abiding distinction. According to the skull, they are divided into three groups,—dolichocephalic of which the Negro is the type, brachycephalic of which the Mongol is the type, and mesocephalic of which the Caucasian is the type. Yet, the Esquimo is dolichocephalic, the Chinese are mesocephalic, and the German is equal to the Corean. According to Sir Risley the Punjabee is pure Aryan but his skull is claimed by no less a personage than the Negro, and the English and Chinese, Parsees and Bengalees are brothers wearing the same skull. I think the knighted author goes not unscathed if he means mischief to his own brother, the Bengalee. This anomaly is not explained by the theory of climatic influence. The climate may, if at all, change the colour but not the skull. Theoretically speaking, the change of skull would require infinitely more time than that of colour. Yet, if a band of Englishmen is sent to tropical Africa to settle there to acquire the colour of the Negro, is there any doubt that the whole race would become extinct before the first tinge of change was effected? To avoid this sore calamity, even in temperate India, the linked battalion system has been introduced, so that one part recoup their health in England while the other part do their duty in India. By this intermission they get a lease of life, otherwise the tropical diseases would make short work of them. But by mixing with the native population through marriage their existence may be perpetuated. If this be the difficulty in changing the colour, the most changeable of all the distinguishing marks of the races, how much more difficult would be the change of the skull, it is very easy to understand. This coufusion of skull cannot be explained except through the theory of mixed marriages, in view of the fact that the yellow races of the world

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bear the influences of climate with the least detriment to their health, yet nowhere are they found to change their yellow colour for black or white. So, this anomaly can be explained only by universal commingling of races. And where is an unmixed race to be found under the sun? Once in a Latin dinner, speaker after speaker was waxing eloquent over the glory of the Latin race. But there was present an anthropologist who was simply laughing in his sleeves, because the unity of the speakers was being well exposed by their skulls, as some had borrowed their heads from the Negro, some from the Burmese and the rest from the Aryans, though it is seriously proposed that from the beginning the latter were a mixed people. Some are of opinion that both the Aryan race and civilisation is a pure invention. However, that may be, our castes have no sanction from the science of biology. They are sorely deluded who so persuade themselves. On the contrary, it is a greatly beneficial factor in social evolution to have intermarriage among different sections of a race. I say race, because that will serve my purpose for the present. "Sundry instances", says Herbert Spencer in his Sociology, "point to the conclusion that a society formed from nearly allied peoples is relatively well fitted for progress." In order to prevent any misunderstanding he has shown that the prosperity of the Jews, the Greeks, the Romans and the Anglo-Saxons are due to such mixtures. The significance of these examples is unmistakeable. In India also that was a prosperous time when caste restrictions got a rude shock by the Buddhistic movement. However, what doth it avail a man if he get the whole world but lose his soul? Man is making too much of his body, white or black in colour, and round or flat in skulls. What injustices are not being perpetrated in the name of race distinction? But with what face can we go out to fight the battle against race distinction in the political field if we can not fight our way out of the meshes of caste restrictions in society? We have made a fetish of our physical frame. "Society", says Sir Henry Jones in his essay on "The misuse of Metaphors in the Human Sciences," "is not an animal. And the attempt to treat it as an animal led to to new contradictions. Human society contains both physical and biological elements, but its basis is neither physical nor biological. Its basis is the rational nature of man. "As man doth not live by bread alone," we must supply him spiritual food. And what is the significance of caste as far as his spiritual nature is concerned. Here caste has not the ghost of a chance. In India even, the only stronghold of the institution, the Rishis very early found that caste was inconsistent with *Brahmajnanam*, knowledge of the Supreme, the product of the highest culture of the race. As soon as the Father is known, the brotherhood is automatically established and the deathknell of caste is rung. So they banished *Brahmajnanam* from human society. Latterly finding it inconvenient to bid adieu to social life and go to the forest, as soon as *Brahmajnanam* dawns upon a man, they invented an ingenious method to cope with this difficult situation. They thought it would do to hold the caste rules at abeyance when they were actually worshipping "Brahman" in their devotional circle, and tried to enforce stringent rules against the observance of *varnashrama dharma*, thereby emphasising their uncompromising attitude towards the utter inconsitency between *Brahmajnanam* and caste. "Brahmachakre maheshani jatibhedam vivarjayet." "O goddess, in the circle for Brahma-worship caste-distinction should be given up." But as soon as they would go home caste would hold its paramount sway over them without let or hindrance. That is, the earth was round at school but at home all flat. The absurdity of the situation is too patent to require any exposure. The organic life of man cannot be so cut to pieces as to leave the parts wholly unconnected one with the other. Moreover our Brahman or God is not an abstract idea, but a Person holding personal relation with man in society. He is omnipresent, present in every thing. Every thought we think, every word we speak, every deed we do is covered by His all-pervading presence. For us there is no way out of the devotional circle. In everything and everywhere, whether in the forest or at home we are within its boundary. So for us caste can have no existence. It must go. The Hindu has a mission in this world. He is to preach *Brahmajnanam* to the world that sorely needs it. *Brahmajnanam* is the only

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remedy for all the ills from which modern civilisation suffers. But in order to fulfil this mission we are to take our rightful position in the General Assembly of Nations. No man learns the word of wisdom from the fallen and the downtrodden. Caste must go as a preparation for the fulfilment of this God-appointed task. It is no work of destruction. It goes as a preliminary to the greatest constructive scheme conceivable. It is a work of conservation, so much so that what was confined to one ashrama is no being spread over the four. Without abolition of caste, which is the lepro of our body politic and the amelioration the miserable condition of our wom which is its paralysis, we dare not co out to occupy the seat of a teache To this work of regeneration we must set our hearts even now, with heart with and God overhead. For the pres moment this is our Divine call.

DHIRENDRANATH CHOWDHU

HYMN

Nothing I have, O Lord,
Nothing do I possess;
The flooding light of day
Eludes my empty grasp;
At night when I lie to rest
I surely, sweetly clasp
One spray of stars to my breast,
But at dawn it fades away.
Nothing I have, O Lord,
My All is nothingness.

Nothing I keep, O Lord,
Nothing do I possess;
My babe, my little one,
Helpless and waiting and warm,
From his crib has stolen away;
Out in the shine and the storm
I hear him at work and at play;
My heart waits cold and alone.
Nothing I keep, O Lord,
My hold is on nothingness.

Nothing I claim, O God,
Nothing can I possess;
My young, immortal love
Has faded to nothingness;
Dear scenes, sweet faces, prove
Dim shapes of changefulness.
Oh, the vanishing old,
Oh, the elusive new,
Nothing I cling to will hold,
Nothing I trust is true.
Oh life, the flood, the roar,
Oh soul, unclothed and lone,
Oh the unclaimed, unknown,
Forever and evermore.
Nothing I have, O Lord.
My All is nothingness.

MAYCE F. SEYMOUR.

URBANA,
Illinois.

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THE CROSS

O sad worn Face, where strength and sorrow meet
Bearing the burden of the sins of men,
When the heart droops we falter at thy feet
And gazing upward find our peace again.

When all grows dark, winds moan, and the waves rise
And night draws down in uttermost distress,
Love's pure beam starlike heralds in thine eyes
The dayspring of the sun of righteousness.

BOLPUR C. F. ANDREWS.

THE POETRY OF MR. SATYENDRA BHIMRAO DIVATIA

i. "Urmimālā".
ii. "Sarovar Sundari" : Sarga pahelo.

THESE two little volumes of poetry have been lying with me for some length of time. I have long hesitated to undertake the task of reviewing them. My own deficiencies in the Gujerati language, which to me is only a very recent acquirement, coupled with a natural unwillingness to trespass into the special province of Mr. K. M. Jhaveri, who writes on things Gujerati in the pages of this Review, have been the chief reasons for the delay. But I now set my hand to the task in the hope that the temerity of an outsider in attempting to give an opinion on Gujerati poetry will be forgiven.

The stranger, who is steeped in the modern standards of literary criticism and taste will find two principal hindrances standing in his way, as he enters the threshold of Gujerati song : first, its excessive—so it appears to him—subservience to form. The masters of Gujerati letters, when they set themselves to writing poetry in their vernacular, instead of evolving a new poetical form suited to their own peculiar conditions and to the special genius of their language, borrowed extensively from the armoury of the quantitative metrical system of Sanskrit poetry. Now this was a misfortune from which a kindly destiny has saved Bengali poetry. In Gujerati, however, the verse-writers early added Rhyme to its other fetters. It is not necessary here to expatiate at any length on the deadening influences of form on poetry : and to any one who has the slightest acquaintance with Gujerati, it will appear, that, barring the very highest names, very few have produced poetry which has any sheer greatness of utterance or universality of appeal. I understand, though I am not on firm ground, that in the middle period, that is, in the age of Premanand and Samal Bhatt, this subservience to the quantitative *Chhanda* system was not nearly so great as now : and as a result there was then produced a volume of poetry, great in the almost epic simplicity of its outline and strong in the continuity of its narrative and religious interest. There was then a whole body of imaginative tradition, supplied from the majestic storehouse of Hindu myth and religion, which informed and vivified the poetry of that period.

The second great difficulty that meets the outsider in his study of modern Gujerati song is the lack of some great model, some dynamic personality, to lead the rest. As a result, much of present-day Gujerati verse is tentative, hesitating, disjointed, attaching itself to this or that "school", without any sureness of strength or inevitableness of inspiration.

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These two points are well-worth illustrating in that they enable us to appreciate the merits as well as the disadvantages under which a book of verse like "Urmimala", or a work of translation like "Sarovara Sundari" labours into light. And yet Mr. Satyendra Divatia had no special disadvantages. Such as he had, flowed from the peculiar conditions of his country's literature. Mr. Divatia's great ancestor, Bholanath Sarabhai, founded a family, which, for its achievements in social reform as well in literature, has carved for itself a place of special prominence in Gujerat, not unlike that of the Tagores of Bengal. Mr. Satyendra's father, the late Bhimrao Divatia, was a poet of no mean order. He was therefore born into a literary atmosphere. His "Urmimala" is as the name indicates, a collection of lyrics whose thoughts have been culled, and at places, directly translated from the poets of the English Romantic school. Besides a few original poems notably one dedicated to the memory of the late Prince Fatehsinhrao Gaekwad of Baroda, the collection includes a group of six translations from the English version of the lyrics of Hafiz. In these Persian translations, the author has continued the tradition that was first set in by Mr. Balashankar Ullasram Kantharia and later perfected by Mr. Manilal Nabhubhai Trivedi. This Persian mood with its love of roses and romance and dalliance blended with the delicious artistry of the Ghaz'l form in which it usually clothes itself is a welcome relief from the more subdued harmonies of the Sanskrit chhandas. It deserved to be cultivated still more.

In the rest of the lyrics included in the collection, there is a great deal of the influence of the English romantic poets, more particularly of Scott. And indeed this influence was even more potent than now and more general in the Gujerati poetry of the last quarter of the nineteenth century. Broadly speaking, modern Gujerati verse, that is, after Narmada Shankar and the elder Kavi, Dalpatram, became silent, divides itself into four main strands of development.

First that of the English influence: associated with the name of Narsinhrao Bholanath Divatia, the talented author of Kusum-Mala and Hridaya-Vina. The English influence was only limited if I am not mistaken, to the poets of the Romantic school. Lyricism and nature-poetry were the elements that were sought to be introduced. Nature with her myriad faces, the sea with its choral waters, the rivers and mountains, the sky with its sun, moon and stars—all the stock in trade of the romantics—were described in verse which however conformed to the traditional standards and limitations of Gujerati rhyme.

Then again, we have the school that groups round the fragile, though exquisite, poetic personality of "Lalit." Intensely musical, he has sought in his melodious verse to render yet closer the intimacy between poetry and song. There is third the group of poets who attempt to write personal lyrics or mood poems. But there is however hardly any mood-poetry properly so called, as we meet with amongst the decadents in England and France; nothing of that intense consciousness of life, that Virgilian sense of loneliness in language, that there is in Baudelaire and Symons. What there is however, now rises to high, even fierce heats of passion, as in the केकारव of Kalapi, now more chastened descends into a smoother and more reflective vein in Manishankar Ratnaji Bhatt.

And lastly, we have the peculiar poetic achievement of the younger Kavi Nahnalal Dalpatram. He stands somewhat in a class apart, and I do not quite know whether he has yet a following. But that he has caught the ear of the intellectual section of the Gujerati reading public, there is no doubt. This gifted scholar of Gujerat is a herald of revolt, and in his *vers libre*, with its natural system of pauses and rhythm and *enjambement*, he has combined high poetic and imaginative beauty with great freedom and variety of form.

The "Urmimala" collection undoubtedly belong in their *genre* and poetic inspiration to the first group mentioned above. But in their choice of theme and manner of expression, they show obvious romantic influence. Now, it must be remembered that in Europe itself, Romanticism in Art, as an expression of passion for the bizarre, for the remote, and of love for physical Nature as distinct from human life and its moods, has been long discarded for a more intimate and subjective form of writing, and it remains to be seen here whether it is not futile for our Indian poets to persist

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strain of writing which has been discredited in the home of its origin. As a writer of verse, however, Mr. Satyendra Divatia possesses undoubted ability. If we were to pick out any single poem from this volume, we may mention that "Gabhirun Swapna" in the Garabi form pleased us most.

But it is as a translator that Mr. Divatia excels. His "Sarovara-Sundari" is the translation of the first canto of Sir Walter Scott's "Lady of the Lake." The original has been very effectively rendered into Gujerati and I hope that the translator will soon accomplish the remainder of his task with equal success. It is interesting to see how Mr. Divatia has used the various Gujerati Chhandas to express the different parts of Scott's poem. For the purely narrative element, he has reserved the short Upajati with eleven syllables and four beats to each line. Where, however, any swift or sudden action is to be described, he has varied the Upajati with the Druta-vilambita line with its profusion of short, quick syllables : e. g.

चमकी नींदरथी जठियां वुडो
चीसथी दे प्रतिउत्तर त्यहां गीधो।

(The Owlets started from their dream
The Eagles answered with their scream.)

Generally, where the verse becomes reflective or poetical, as in the opening lines of the invocation, the Vasanta-tilaka metre has been used with capital effect. Occasionally this has been varied by the longer and more languorous forms of Sikharini and Mandakranta for the more mournful or imaginative passages. As for instance :

यचे तहारां अंगो त्वरितगति, हा, भक्ष्य गीधनां
जचो आ भूमिनां, तुरग प्रिय मारा अनुपम !

T-hase ta'hrām ămgo twărită găti, ha!
bhăkshyă Gidhănām
Uchī ā bhūmīnām, turagâ priyă mārā
ănupăm!

(That Highland Eagle e'er should feed
On thy fleet limbs, my matchless steed!)

अस्ते जाता दिनकर तणा पश्चिमेथी तरंगो
खीणो त्यांहीं समभूमि थइ व्यापिया रेलो रंगो

Astè jātā dinkărā tăṇā păscimet-hi
tărăngō
Khiṇe tyāmhīm sămăbhumi t-hăyi vyāpiā
reli rangō

(The Western Waves of ebbing day
Rolled o'er the glen their level way).

We will conclude with one more illustration of the effectiveness of Mr. Divatia's translation :

Hamé tō Vīrā, adbhută mohakă nār
Giri gahvar ne khiṇ khuṇa mâm
Nitya hame vasanār;—(hame to etc.)
Mô'htām mô'htam nagar gaḍ-hō thi
Dūr hame rehenār; (hame tô, etc.)
Pāṇī kerūm pūr caḍ-hè jyā'hm
Atkāvi rakhnār; (hame tô etc.)
Pavanā taṇi păṇ pāmkho ūpar
Palāṇ karī uḍnār; (hamè tô etc.)
Bhamatām virō āvī caḍ-he jăv
Mōha-mantra bhă ṇă nār; (hame tô etc.)
Adrisya gâyakā bajāve viṇa
Tyâ'hre mohak gân gānār;
(hame tô etc.)

(Weird women we! by dale and down,
We dwell afar from tower and town.
We stem the flood, we ride the blast,
On wandering knights our spells we cast;
While viewless minstrels touch the string,
'Tis thus our charmed rhymes we sing.

SATYA N. MUKERJEA.

EYESORE

By RABINDRANATH TAGORE.

XLVI

WHEN Annapurna came back from Benares, she softly went into Rajlakshmi's room, and reverently took the dust of her feet on her head. In spite of the quarrel and estrangement which had intervened, Rajlakshmi felt at the sight of Annapurna as if she had recovered lost treasure. She realised, now she had got her back, that inwardly and

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unknown to herself she had been missing her sister-in-law; that much of her weariness, and her irritation had been due to the want of her; and her heart at once went out to occupy its rightful place. The close comradeship of the days when the two sisters-in-law had first come into this house as brides, and taken up for their own the joys and sorrows of the household embarked together on its career of duty and festivity, calamity and death, once more asserted itself. Now in the day of her supreme trouble the comrade of her youth was back at her side, and Mahendra, for whom she had not hesitated to cruelly wound even her, where was he to-day?

Annapurna taking the hand of the stricken woman into her own said: "Sister!"

"Sister!" replied Rajlakshmi, but could get no further. The tears coursed down her face. The sight was too much for Asha, who went into the next room and sat down on the floor to weep.

Annapurna dared not ask either Asha or Rajlakshmi for news of Mahendra. So she sent for old Sadhu and inquired: "Uncle, where's Mahin?"

Whereupon Sadhu gave her the whole story of Mahendra's and Binodini's doings.

"And what's the news of Vihari?" she continued.

"He's not been here a long while now," said Sadhu; "I couldn't give you any particulars about him."

"Will you go to his lodging, and find out for me?"

When old Sadhu returned from this errand he reported: "He's not at home. He's gone to stay at a villa on the river at Bally."

Annapurna next sent for Dr. Nabin and made inquiries about his patient's condition.

"Dropsy has supervened on a weak heart" said the Doctor. "Death may come at any moment."

When as usual Rajlakshmi's symptoms got worse towards evening Annapurna suggested, "Sister, may I send for Dr. Nabin?"

"No, sister," said Rajlakshmi, "Dr. Nabin won't be able to do anything for me."

"Then whom would you like to call in?"

"I should like you to send word to Vihari," said Rajlakshmi. Annapurna received a shock. She had never been able to get over that evening when she had driven Vihari away with contumely into the darkness. Vihari would never again come to her door, she knew. Nor had she any hope of ever being able to do him reparation.

Annapurna went upstairs to Mahendra's room. Of all the house this had of old been the abode of joy. To-day it was forlorn and cheerless, the beds unmade, the furniture and ornaments uncared for, the plants on the terrace withered for want of watering.

Finding her Kaki going upstairs Asha followed her. Annapurna folded her to her breast and kissed her forehead. Asha sank down at her feet and laid her head upon them. "Kaki!" she wailed, "give me your blessing, give me strength. I never thought people could suffer so much. O mother, how much longer is this going to last?"

Annapurna sat down beside her on the floor. Asha lay prone with her head at Annapurna's feet, till her Kaki drew it gently on to her lap, and sat thus silent, her hands clasped in unspoken prayer. Her silent blessing entered into the depths of Asha's heart and brought the peace so long unknown. She felt that her own prayers were about to be answered. Providence might be deaf to her, but how could it fail to respond to her aunt's supplication? Asha drew in a long breath of renewed strength and hope as she sat up. "Won't you write to brother Vihari to come up?" she ventured.

"A letter won't do, my child," said Annapurna.

"How will you send word to him then?"

"I'll go and visit him myself, to-morrow morning," was Annapurna's reply.

XLVII

While Vihari was wandering about the west country it had occurred to him that he would not be able to regain peace of mind unless he tied himself down to some occupation. That was how he had come to think of a nursing-home for poor clerks. Like fish gasping during the hot weather in the slime of a shallow pool of the starved life of the family-ridden slum-dwelling clerk, wan and worried, gentle folk had often appealed to Vihari's pity. So the desire to give them the leafy shade and open air of the river-side came upon him.

Vihari took a villa at Bally

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some Chinese carpenters to work building pretty little cottages on the grounds. But the peace he sought did not come. The nearer came the day for beginging work the further from it did his mind stray. He kept repeating to himself: "There is no joy, no fulness, no uplifting in this work, it's only an unbeautiful burden." Never before had the prospect of work so depressed Vihari.

There was a time when Vihari wanted nothing. He could engross himself with whatever happened to turn up. Now some hunger had risen within him which demanded satisfaction before it would allow him to be absorbed by ought else. Impelled by force of habit he would put his hand to this and that only to seek escape from it the very next moment.

The youth which had lain dormant in Vihari and to which he had paid but scant heed had awoken at the touch of Binodini's fairy wand and like the new-fledged Garuda* was ravaging the universe for its sustenance. This inordinately hungry creature was not familiar to Vihari. It kept him so thoroughly busy that he was at a loss how to attend to the lean and wasting clerks of Calcutta.

The swollen June current of the Ganges† was rushing past the villa. Every now and then the blue clouds would come up and hang heavily in dense masses over the think foliage on the opposite bank. The surface of the river would then look like a sword of steel, in places shimmering with a grey lustre, in others flashing forth fire, and whenever Vihari would catch sight of this pageantry of the rainy season, the door of his heart would open. What was the figure which would emerge therefrom into the cool blue-grey light of the clouded sky, fresh from her bath with her loose moist hair flowing thickly around her, would fasten on him alone a gaze which gathered into its poignant intensity all the scattered flashes of light piercing through the cloud rifts?

Vihari had now come to look upon the happy serenity of the days of old as so much of his life lost. How many just such cloudy evenings followed by just such moonlit nights, had brought their offerings of nectar but had silently returned with them untasted, from the door of his empty heart. What songs had remained unsung in those rare auspicious moments, how incomplete had been the festivity. Pale and feeble seemed all his previous memories in the glow of that rosy kiss held up to him by Binodini. How could he even have got through all those years as Mahendra's shadow? What a futile existence. He could not then have even imagined the ravishing melodies which were now wrung from sky, earth and water by the pangs of love. How could he ever cast out from his mind the image of Binodini, whose embracing arms had in a moment lifted him into this entrancing world of beauty. Her gaze, her longing had now spread all over the universe, her passionate breathing coursed ceaselessly through his pulsating veins, the soft warmth of her touch enveloped and kept open like a flower his enraptured heart.

Why then was Vihari keeping himself away at this distance from Binodini? Because he could think of no earthly relationship worthy to bear the flood of beauty in which Binodini had steeped him. By plucking at the lotus the slime is stirred up. Where and how could he keep her so that what was beautiful should not become revolting? And if there was to be a scrimmage with Mahendra over her, the very possibility was too disgusting to be entertained even in a corner of his thoughts. That was why Vihari had enshrined the image of his beloved in the midst of the symphony of the universe and was burning his heart away in incense offerings.

This morning Vihari was lying under the shade of a jambool tree at the south end of his villa garden, lazily watching the mill-owner's boats passing and repassing. It began to get late. The servant came and asked when he was to serve his meal. "Let it be," said Vihari. The head carpenter came and wanted some directions about his work. "Wait a while," said Vihari.

And then he started as he suddenly saw before him—Annapurna. He jumped up and prostrating himself clasped her feet and touched the dust with his head. Annapurna touched his head with a tender benediction and then asked with tearful

* A mythical bird.

† The name Hooghly given to the branch of the Ganges on which Calcutta stands is unknown in Bengali.

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concern: "Why are you looking so thin and worn, Vihari?"

"That's to get back your affection, Kaki!" replied Vihari.

The tears overflowed from Annapurna's eyes, whereat Vihari was greatly disturbed. "You couldn't have had your breakfast, Kaki," said he at length.

"No, it's not time for my meal yet," said Annapurna.

"Let me arrange your cooking things* for you," said Vihari. "It's a long time since I've tasted your cooking, or had consecrated food† either."

Vihari asked no questions about Mahendra or Asha. Annapurna had one day closed with her own hands the door to that subject. Vihari's wounded pride impelled him to strictly respect that closed door.

After their meal Annapurna said: "I've kept the boat waiting at the landing place, Vihari. You must come with me to Calcutta."

"What business have I in Calcutta?"

"Sister is very ill," announced Annapurna, "she wants to see you."

Vihari was startled. "Where's Dada?" he asked.

"He's not in Calcutta—he's gone out west."

Vihari went pale and remained silent.

"Don't you know everything, then?" asked Annapurna.

"I know something," Vihari replied, "but not up to the end."

Annapurna then told him the story of Mahendra's flight with Binodini, westwards.

All the colour was washed out of sky earth and water in Vihari's eyes. All the honey in the storehouse of his fancy was turned to gall. "Was the deceitful Binodini playing with me that evening?" was his thought. "Was her loving self-surrender only a trick? So she has shamelessly left her village home, to go off west with Mahendra alone? Oh shame on her, and shame on me the fool who trusted her even for a moment!"

Alas for the clouded evening, alas for the cleared up moonlit night; where was their magic?

XLVIII

Vihari was wandering how he could bring himself to bear the sight of the stricken Asha. He had no sooner passed the entrance door than the weight of the despair gathered over the masterless house seemed to overwhelm him. Vihari's head was bowed with shame at Mahendra's shameless desertion. He could not offer to the familiar old servants his usual genial greetings. His legs almost refused to carry him towards the inner apartments. With what face was he to look upon the shrinking cowering Asha whom her husband had openly flouted and forsaken and who denuded by that supreme insult of the last rights of womanhood was left exposed to the pitying gaze of the curious.

But he got no time to give way to these reflections and hesitations. As soon as he had stepped into the inner apartments Asha hurried up to him saying: "Be quick, brother, mother is suffering terribly."

This was the first time she had ever spoken directly to Vihari. Misfortune sweeps away artificial barriers in a day and lands those who were at a distance on the same spot of refuge. And as in the day of misfortune the household is neglected, so does its mistress lose her reserve—the little niceties and refinements remain unattended to. It hurt Vihari to see how Asha's anxiety had overcome her bashfulness; for it showed him above all else what a terrible blow Mahendra had dealt to this household of his.

Vihari went into Rajlakshmi's room. She was still pale from a suffocative spasm, but had otherwise recovered, as it had not lasted long. As soon as Vihari had made his obeisance and taken the dust of her feet she motioned him to sit on the side of her bed and said feebly: "How are you, Vihari? I've not seen you for an age."

"Why didn't you let me know you were ill, mother?" replied Vihari. "I'd have come fast enough then."

"Don't I know that, my child?" said Rajlakshmi softly. "It's true I have held you in my womb, but whom have I in the world more my own?" Her eyes filled with tears as she spoke.

Vihari rose and turned away towards the niche in the wall pretending to examine the medicine bottles. Then turning back

* Widows and others leading an ascetic life do not take prepared food, but do their own cooking. In such cases hospitality can only be offered in the shape of furnishing the materials and utensils.

† Food first offered to an elder or object of worship.

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after he had recovered himself he tried to feel her pulse.

"Don't worry about what my pulse says," said Rajlakshmi, "but tell me why you are looking so thin." And with her thin hands she stroked his face and neck.

"These bones of mine will never get more flesh on them," said Vihari, "till I have had some more of your fish curry. Get well soon mother. Meanwhile I'll keep the cooking things ready."

"Get things ready quickly, child," replied Rajlakshmi, with a wan smile, "but not for my cooking." Pressing his hand in her own she continued: "You must get yourself a wife, Vihari, for there's nobody to look after you." "Look here, sister," she then called to Annaupurna, "you really must get our boy a bride. Just look at his condition."

"Get well, first, sister," rejoined Annapurna. "That's your duty, which you must see through. We'll all assist at the festivities."

"My time is up, Sister. See that he's made happy. I'll have no chance of repaying my debt to him, but God will bless him," with which Rajlakshmi placed her hand on Vihari's head.

Annapurna looked at him affectionately through her tears. Asha was entirely overcome and had to leave the room. All of a sudden Rajlakshmi seemed to recollect something and called for her daughter-in-law. "Have you ordered dinner for Vihari," she asked as soon as Asha came back. "Don't you be afraid, mother," laughed Vihari. "Everyone in this house has got to know this greedy son of yours. As soon as I stepped into the house I saw Bami, the maid running in with a huge basket of fish. I seem to have earned an undying reputation." Still smiling, Vihari turned to Asha.

Asha was not bashful to-day. She accepted his playfulness with a return smile. Asha had never fully realised before how much Vihari had meant to this household. She had often ignored him as a casual visitor; she had sometimes not succeeded in hiding her distaste for his visits. Her repentant heart paid him full homage and sympathy to-day.

"Sister!" said Rajlakshmi, "the cook won't be able to manage it alone. You must superintend the cooking. This provincial * son of ours can't do without whole heap of spices."

"What!" exclaimed, Vihari "your mother came from Vikrampur and you dare call a Nadia boy provincial?"

This led to some further badinage and after a long interval the dismal pall of depression was lifted a little in that house.

But amidst all this conversation the name of Mahendra was not once taken. Formerly Mahendra used to be the only subject of conversation between Vihari and Rajlakshmi. He was astounded to find her completely silent about him to-day.

When Rajlakshmi showed signs of fatigue, Vihari came away from her room and said to Annapurna: "Mother's illness is a serious one."

"That is quite clear," agreed Annapurna as she sank on to the floor near her window. After a long pause she continued: "Won't you call Mahendra home, Vihari; there's no time to lose."

Vihari was silent for a time; then he replied: "I'll do as you command me. Does anybody know his address?"

"Not exactly," said Annapurna. "It must be found out. And look here Vihari. There's another thing I want to tell you. You must do what you can for poor Asha's sake. If you can't rescue Mahendra from Binodini's toils she won't survive it. You've only got to look at her face to see that she's got her death-blow."

Vihari smiled to himself a bitter smile. "O lord!" he thought, "so I've got to rescue another! And who's going to rescue me?" Aloud he only said: "What magic do I know, Kaki, to be able to keep Mahendra away from Binodini for ever? His mother's illness may keep him quiet here for a time, but how can we make sure that he won't return?"

As he spoke the dishevelled Asha, with veil only half adjusted, came slowly up and sat at her aunt's feet. She thought they were discussing her mother-in-law's illness and was eager to be instructed about it. The marks of suffering stamped on the face of the devoted wife moved Vihari to an unutterable reverence. The ordeal of fire through which the young girl had passed seemed to have raised her to the status of

* Eastern Bengal people are chaffed as provincials by Westerners.

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a goddess of old.. She was no longer merely a young woman, but as old as divine womanhood itself.

When Vihari had told Asha all she wanted to learn about the invalid's medicine and diet and she had departed he turned to Annapurna with a long-drawn breath and said, "I'll rescue Mahendra."

Vihari found on inquiry at Mahendra's bankers that he had opened an account at their Allahabad branch.

XLIX

When Binodini reached the Railway Station she walked straight up to an intermediate class compartment reserved for women and took her seat in it.

"Wait a bit", protested Mahendra, "I was just going to buy second class tickets for you."

"What for?" said Binodini. "I'm all right." From Mahendra who in his madness had deprived her forever from her natural refuge in society, she would accept nothing which might look like the price paid for her love. When Binodini was a guest in Mahendra's house she did not rigidly observe the ascetic practices of a widow's life; but now she strictly avoided all luxury. She took only one meal a day, wore the coarsest of cloth, and her wealth of frivolous repartee—where was it gone? She was now so grave, so reserved, so distant, so terrible, that Mahendra dared not press anything on her. Surprised, worried and angry, Mahendra was constantly pondering over the question: "Why after plucking me with so much effort from so very inaccessible a place does she now throw me away without so much as a glance at me?"

"For what place shall I buy tickets?" he now asked.

"Anywhere in the West will do", said Binodini; "we'll get down where the train stops tomorrow morning."

This sort of travelling did not appeal to Mahendra. He hated discomfort. He felt out of sorts if he could not get to some town where good lodgings were to be had. He had not the knack of contriving or searching out or making the best of what could be got. So he got into his compartment in the grumpiest of moods. Then again he was in constant terror lest Binodini should give him the slip at some wayside station during the night.

"Thus like a baleful planet with its satellite did Binodini travel around and make Mahendra travel with her—she allowed him no rest.

Binodini had the gift of rapidly making friends. She soon got intimate with the other women in her compartment, and would get to know all about the place to which she was going. She would on alighting proceed at once to the traveller's rest house, and with her newly made friends spend the whole day seeing all that was to be seen. Mahendra felt that his uselessness was daily lowering him in Binodini's estimation. In fact he had nothing to do except to take the tickets and the rest of the time he spent in wrestling with the longings of his heart. At first he had tried sight-seeing in Binodini's* wake, but that soon became intolerable. Then he took to sleeping away the day while Binodini was wandering about. No one could have imagined that the pampered Mahendra, his mother's darling, could have come to such a pass.

One day after they had thus done Allahabad they were waiting in the Railway station for their train. As it happened, the train was running late and Binodini whiled away the time by watching other trains arriving and departing. She always seemed as if she was on the look out to meet somebody or other, as she went on through the towns of the west country. There was at least more peace of mind in such a quest in the midst of the bustle of the open road than in the suppressed life of lonely house in the Calcutta lane.

Binodini's wandering gaze suddenly fell upon one of the letter frames in which undelivered letters are exposed for inspection. Her eye was caught by Vihari's name on one of the envelopes. Vihari's name was not an uncommon one and there was no reason to think that this was the Vihari of her desires. Nevertheless Binodini had no doubt on the point. She took a mental note of the address given there and going up to Mahendra, who was sitting gloomily ruminating on a bench, she said: "I'll stay some time at Allahabad."

Mahendra was beginning to feel rebellious. He could not stand being constantly ordered about without any sustenance being offered to his hungry heart.

* Etiquette would forbid his coming too close while other ladies were with her.

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manly dignity was wounded. So though he would have liked nothing better than to get a few days' rest at Allahabad, he suddenly turned contrary and refused to turn with every whim of Binodini's.

"Since we've started to go on, go on we must," he said sulkily. "I'm not going to turn back."

"I'm not going on," said Binodini.

"Then you remain behind alone. I'm going."

"All right," said Binodini, and without another word she signed to a porter to take up her things and went off towards the Station gate.

Mahendra and his manly dignity remained sitting glumly on the bench. He made no move so long as Binodini remained in sight. But when without a glance behind her she had passed out of the gate, he jumped up and hailing another porter for his luggage he rushed after her. Arriving outside he found Binodini had already engaged and occupied a carriage. Mahendra without saying anything put his things on top and mounted the coach box. He did not relish the idea of facing Binodini inside after his defeat.

The carriage went on and on. An hour passed, and the road ran along cultivated fields leaving the populous parts of the town behind. Mahendra felt awkward about questioning the driver lest he should think the woman inside to be the leader, who had not even deigned to inform her superfluous companion of where she was going. With a rising temper he sat stiffly on the box seat.

At last the carriage drew up at a secluded villa on the bank of the Jumna. Mahendra was surprised. Whose was the villa? How had Binodini come to know of it?

The door was locked; after some shouting an old caretaker emerged and told them that the owner lived close by and that a permit from him was necessary before he could let them in.

Binodini glanced towards Mahendra. He had already been taken with the looks of the pretty little villa. Moreover the prospect of a rest after all this wandering had made him cheer up. "All right," said he; "let's get along to the owner. You can wait in the carriage, while I go in and settle with him."

"I can't gad about any more," said Binodini "You take the carriage. I'll wait here and rest. There's nothing to be afraid of."

Mahendra went off with the carriage. Binodini entered into a conversation with the old man and found out all about who he was, how many children he had, where they were and what they were doing. She deeply sympathised with him on learning that his wife was no more. "Alas!" said she, "what a trial it must be for you to live all alone with no one to look after you."

Then in the course of conversation she asked: "And wasn't Vihari Babu living here?"

"So he was, so he was," said the old man; "and did mother happen to know him."

"Yes, he's related to us."

The description that Binodini got of Vihari and his ways left no room for doubt. She made the old man open out the house and show her the room in which he used to sit and the one in which he slept. As the house had been closed since his departure, it seemed to her that the unseen Vihari's presence somehow hung about those rooms, not having been allowed to be blown away by the breezes. She seemed to draw it in with her deep breaths, to touch it with her whole body. But she could not learn of his present whereabouts. He might be returning, nothing was certain, said the old man. He promised to inquire from his master and let her know.

Mahendra returned after engaging the villa with a deposit of rent.

Translated by
SURENDRANATH TAGORE.

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SPIRITUAL IDEALISM AND SOCIAL REFORM

By Wilfred Wellock.

THUS far our ideal has been considered almost exclusively from the personal standpoint: in its effects on the person adopting it; but in the present article we purpose considering it from the social standpoint: in its effects on social life and conditions. In order to do this most effectively, and so as to show the value and possibilities of the ideal we have developed, as a social principle, a means of establishing social and economic justice etc., we shall consider it in relation to accepted principles of social reform.

It is impossible in these days to escape the social problem, for any man who has the well-being of the community at heart to close his eyes to the great social inequalities, the widespread poverty, the flagrant injustice, the strong class feeling etc., which everywhere abound at the present time. These things exist, and they ought not to exist: at any rate so says the enlightened modern consciousness the world over. But how are they to be eradicated, uprooted? That is the question that is at present puzzling the minds of thousands of thinkers and reformers. Many solutions are offered. One set of reformers quite openly declare that such evils as I have named never can be obliterated, that they are inseparable from human nature; but they affirm that by means of wise government they can be curbed and controlled. They believe that human nature is essentially selfish, and while believing in freedom, in individualism, they nevertheless hold that there are limits beyond which no man ought to be allowed to go. Others, disgusted with the tyranny, selfishness and greed of the business men of modern times have begun to despair of human nature and to see in Socialism, the State control of the forces of production and distribution, the panacea for all our social evils.

Now one thing is certain: a better state of affairs socially must be brought about somehow; and no theory of life can be considered adequate that cannot guarantee such a result. But can social amelioration come by either of the means above mentioned? I think not; nor can it come by any other similarly external, political, means. My contention is that the only hope of social well-being is in social enlightenment, a spiritual awakening. Ultimately we shall come to see that no reform can be effective which does not spring from a spiritual source. All real reform must of necessity have an individual origin; otherwise it will be circumvented and defeated. And the more we study the present situation, human nature, and the actual achievements of so-called social reformers, the more we shall be driven to such conclusion.

The social problem grows more and more acute, and the feeling of revolt against it more intense. With the rise and advance of modern industrialism many phenomena have appeared and many problems arisen which have shocked and in many instances stupified the social conscience, and led many to despair of human nature, and thus of individualism, absolutely. During the last fifty years the world has realised what can be done by individuals in the way of accumulating vast wealth and power, of controlling the lives of large numbers of people, and even of determining a nation's policies, both domestic and foreign. This hitherto undreamt-of situation of insignificant unchivalrous and unscrupulous individuals being transformed into veritable kings, rulers of empires who are stronger than law and the legislature, has created the problem which threatens to revolutionise modern society. For it is the appearance of the commercial monarch and tyrant that is the cause of the rise and spread of Socialism and so long as we have the spectacle of nations producing great wealth and yet literally growing poor—the wealth that is made being wasted, misused, sometimes to provide luxury, sometimes to help on unjust wars and thus to subdue people who are

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aspiring to live fully and truly, by a comparatively few men, thoughtless and heartless materialists,—so long will men continue to despair of human nature, and to swell the ranks of the Socialists, those who would seriously curtail individual liberty. The absolute individualism which has characterised Western industrialism during the past century is being decried on every hand, and even the modified individualism of what in England is being called the New Liberalism is proving inadequate to the needs of the time. Whereas formerly legislation was used to protect the landowner, during the past sixty years, and in spite of appearances to the contrary, it has been used to protect the manufacturer and the trader. The political power which once belonged to a handful of landed proprietors is now in the possession of a rather larger number of commercial giants, and is being used in the interests of Plutocracy rather than in those of Democracy.

Now whatever the merits of Socialism there can be no doubt that the individualism that is in vogue to-day is suicidal, is carrying the entire modern world to destruction. Nor can there be any mistaking what it stands for. It stands for the unrestricted right of the individual to fight for the means of existence, for unlimited wealth. Life is regarded as an unceasing effort to possess and control the forces of existence, to establish oneself in a position of independence and to exercise as much power as possible over the lives of others. Modern individualism is based on the theory that the strong man ought to rule; and the strong man it would appear is he who is sufficiently audacious and unmerciful to ignore every human appeal, every demand of the heart and mind and to do just those things which please him and which help to increase his even now unlimited supply of wealth and power. The finished creation of this policy is a sort of Superman whose chief claim to merit is his faculty for stifling spirit, aspiration, feeling, and in divers ways crushing his fellows under his heel. In order to attain to this high pinnacle of power what a man has to do is to cut out of his being all his finer instincts, his moral fibre, the very roots of spiritual existence. And instead of encouraging the ancient idea that it is man's chief duty to pluck out of his nature the lurking savage, a perverse generation has begun to adore and idealise that savage to see a kind of beauty in it and to raise it on a pedestal for the purpose of public worship. For what we have in the West to-day is a number of States at whose head is a comparatively small handful of exceedingly powerful men, financiers, stock jobbers and manufacturers, etc., men who have neither exalted ideals nor even ordinary morals, and within whose grip is a vast army of crushed, repressed, ill-fed wage-slaves. These latter are condemned to live in a state of fear, to be haunted by the thought that they may at any time be overtaken by the craftiness of blatant materialists, and hurled into the abyss of poverty, with all its degradation, suffering and despair.

In studying the history of English Liberalism, one is bound to conclude that it has all along been an autocratic policy, a policy of cold-blooded materialism. And to-day even the New Liberalism as it is called, is essentially anti-democratic. All that it really offers is a few sops to mitigate cases of extreme suffering and hardship. Liberalism is being controlled and directed by men who are devoid of spiritual ideals, have no real philosophy of life. To say that Liberalism stands for liberty and justice is really to say nothing at all, as no one is able to say precisely what is meant by Liberal justice and Liberal liberty. For two generations has stood for unrestrained individualism, for the absolute rule of the physically strong or rather, the spiritually ignorant; and it stands for the same things still, in spite of new and attractive reform programmes. What the New Liberalism really is, is tempered individualism, or, what is the same thing, tempered barbarism. Wealth, property, established power, vested interests, etc., are to receive primary consideration, as before.

So long as the outlook of men is essentially materialistic, their spirit autocratic, no good will come of any political policy howsoever fair it sounds. Men who fill their pockets with the wealth that others produce, and by reason of their vast power keep those producers in a state of semi-starvation, spiritually where not physically, are not to be trusted with the task of social reform.

The source of all true reform is the individual, the sympathy of open hearts, a spiritual outlook upon life, a spiritual

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view of man. If men will not act justly where they have full and free opportunity of doing so, viz., in their own works, manufactories, etc., how can we expect that they will establish justice by means of politics? Has it not always been in the power of Puritan traders, the Liberals who have made huge fortunes out of the sweat of working-men, to provide healthy conditions for those same men to work in, decent homes for them to live in, sufficient wages to enable them to live as men should live? Then why have they not done so? The answer is apparent: they have not had the right mind, the right feeling, the true democratic spirit. Evidently politics is the evasion of moral responsibility, the subterfuge of spiritually impotent men. Liberalism has done very little for the people, and will continue to do little, for the obvious reason that the right spirit and disposition are not behind it. Justice has not been even remotely established, nor has there been any serious attempt to establish it; indeed wealth is more centralised to-day than ever it was. Such Reforms as have been passed have been spoiled in the making, worsted in their application, used as excuses for inflicting new tyrannies in other directions, with the result that no real achievement has been made, such benefits as have come to the few being due to an equalisation among the poor themselves.

Liberals cannot be trusted with the task of social reform for the simple reason that Liberalism rests on a materialistic conception of life. Liberals have not yet learnt to look upon man as a spiritual being, nor upon life as a process of spiritualisation, the enjoyment of spiritual activities and relationships. That is why Liberals have failed to establish even the smallest degree of social justice. For what can justice mean when it is held that the purpose of business, of work, is to procure as much wealth as possible for oneself and one's family (albeit "legitimately"), and that the chief purpose of government is to protect the individual in such endeavour? Precisely what Liberals cannot do is to define what is "legitimate" in the way of making wealth; if it could, Liberalism would stand in its true garb and colours and would be known for what it is. Neither do nor can Liberals define justice. For instance: Does Liberal justice mean that a man as a worker and as a [illegible] of a civilised community shall be g[illegible] teed employment and a wage just s[illegible] to keep body and soul together? o[illegible] it mean that he shall have an ex[illegible] per cent in order that he may have a better dinner on Sundays? or does it that he shall have sufficient leisu[illegible] wealth wherein and wherewith to re[illegible] reinvigorate his body, feed his mind inspire his spirit? Or does the [illegible] Liberalism stands for extend beyond limitations and point to som[illegible] grander still? In other words, is it for man as an animal or for man spiritual being? When we are pre[illegible] with the spectacle of Liberal employe[illegible] labour voluntarily increasing making their workmen something reasonable return for the work they [illegible] and acknowledging that huge profi[illegible] morally unjustifiable, then and not shall we begin to have faith in Liber[illegible]

And yet Liberals pose as the cham[illegible] of Democracy! But if Democracy s[illegible] for anything at all stands for the ri[illegible] each man and woman to live comp[illegible] spiritually; to play as well as wor[illegible] work joyfully and to play intellig[illegible] Democracy signifies something more the right to fight for unlimited m[illegible] power; it has a spiritual object and s[illegible] for the right of every member of the [illegible] munity to fulfil all the functions of a plete life. Thus Liberalism is doomed b[illegible] materialism and autocracy are d[illegible] Democracy is the hope of the futur[illegible] Democracy rests on a spiritual found[illegible] Democracy presupposes a spiritual of man and makes for the sp[illegible] development of all men. Liberalism p[illegible] poses a physical view of man and [illegible] way for the physically and brutally s[illegible] for the material success of a few.

In theory Liberalism is all that be desired, for what more can any want than liberty and justice? In practice Liberalism is proving inade[illegible] And why? Because a wrong prevails; because a false and mater[illegible] idea of life predominates among upholders of Liberalism. From w[illegible] follows that no theory of social will be successful which does not at the roots of materialism, aim at blishing a new social outlook, a spiritual ideal. Hence there can hope for Socialism, or for any the

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social reform whatsoever, whose aim is primarily to establish economic justice by external means.

My objections to Socialism I previously stated in an article published in this journal in May, 1913, and I can do little more than reiterate them here. What I contend is that unless and until we get down to the springs of action, to causal motives and effect a reform there, social and economic reform will never come. And because Socialists ignore this vital and fundamental fact their policy must needs prove futile. Liberalism has failed because of the divorce of the business life from the religious life, and until the mind of this age is awakened and an adequate ideal is accepted and allowed to have full control over life no real social improvement need be looked far. As a matter of fact thousands of things are done every day on the Exchanges, in the name of "business," by so-called Christian gentlemen which are in dire contradiction with the principles those same men profess to believe in. And they are conscious of the fact, for do they not endeavour to justify themselves by saying: "Yes, but business is business"? The explanation is that their religion is dead, and that their chief motive is materialistic. Socialists may be justified in attacking Liberalism on its own grounds, on merely economic issues; but sooner or later they will have to realise that no reform movement can be successful that does not appeal to the minds of the offenders against right, and thus seek to modify the underlying ideals. For Socialism in itself is no guarantee of spiritual idealism, so that if it were established to-morrow there is not the least likelihood that society would be either happier or better. Base loves and aims would assert themselves just as before, from which Social evil and suffering, in one form or another, would arise. Liberalism has failed for want of a grand idealism; and Socialism, which in practice is purely an economic policy, is bound to fail for the same reason. Materialism has brought Liberalism to bankruptcy; and if Socialism were put into operation to-morrow it would suffer a like fate.

What Socialists fail to realise is that their quarrel is not with a system, but with a false idealism, a materialistic conception of life. The weakness of Socialism is that it does not go to the root of the evil. Socialism stands for the complete reorganisation of the industrial system by means of legislation; for the substitution of State for individual control over the forces of production and distribution; and the reason for this is the belief that human nature is incapable of overcoming the greed for gold. But herein Socialists make a great mistake, reveal their lack of insight and penetration. It is reasonable, after the experience of the last half-century or so, that we should despair of something; but we ought to guard against despairing of the wrong thing. What we ought to despair of is not human nature, not even the love of gold, but the materialistic conception of life which makes such love possible. Human nature will love and do the right things when it has a proper guide.

The fundamental error of Socialism is the false assumption that evil exists in institutions rather than in men. As a matter of fact all evil originates from the heart and mind of man, and is the outcome of ignorance, false and inadequate ideals. And if men's hearts are evil, the adoption of Socialism will not make them good. Evil may be manifest in systems, but it springs from the heart; for all systems are made by men. If there is evil, there must be an evil-doer, a misguided and ignorant mind, a heart that is set on the wrong things. Evil does not come of itself, nor as the unvolitional effect of external conditions, but as the result of false ideas, unworthy ideals; it has always a personal and individual origin.

Such being the case Socialism cannot be an effective means of social reform, nor can any policy which works primarily through legislation. To believe in politics is to disbelieve in men and in ideals. An appeal to politics is mainly an appeal to force, and is as disappointing and as illusory in its results as physical war usually is. And yet our age is politics mad, a fact which is one of the worst signs of the times. The present political activity which by the way, is world-wide, is a good sign as indicating a deepened interest in man and human welfare but a bad sign as indicating the source from which reform is expected. A keen political interest is a sign of an awakened social consciousness, but very often also of a feeling of helplessness. It is customary when one awakens to the consciousness of wrong to appeal

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to the State for help and redress. Naturally so, for one is apt at first to feel incapable of doing anything effective in the face of custom and organised force; or even of understanding the real cause of the oppression under which one labours. But it is to be doubted if anything approaching to economic justice can ever be accomplished by means of legislation. If a powerful minority be opposed to your reforms they will rebel, circumvent the law, and finally get back their own, if not, indeed, a little more.

It is often said in these days that the age of miracles is passed. Whether that be true or not, of one thing I am quite sure, viz., that the belief in the possibility of miracles is not dead. For there are thousands of people to-day who implicitly believe that by mere legislative enactments men can be made to act morally, justly! that by a mere change in the social order, tyranny, injustice and oppression can be banished from society! Such people put their trust in politics as in a god; but how they imagine legislation is going to destroy old idols, false ideals, base loves, or break stubborn wills, is a question they never seem to consider. To fly to politics for the redress of wrong, especially of economic wrong, is a sign of ignorance and moral weakness; that one is conscious of evil but not of its real nature or cause. If a man is committing social injustice, it is not the custom to reason with him and try to get at his ideas, but to leave him absolutely alone and go to a far-away place and ask a body of men whose power is vested in the soldier and the policeman, to pass a law to make him do what we want him to do. And if we succeed in our quest we imagine we are reforming society, whereas what we are doing is to make rebels and perpetuate the evil. And it is the custom of rebels to have their revenge. So that instead of doing what is obviously right and reasonable, going straight to the men we believe to be doing wrong, and endeavouring to show them a better way of life, we do what is obviously wrong and unreasonable, leave them in their ignorance and error, amalgamate with our friends, and, when our force is strong enough, and we have a majority, get a law passed to compel them to act in accordance with our ideas, and against their own.

The Political is essentially the wrong method of social reform because it appeals to the wrong people, the righteous instead of the sinners, and makes use of the wrong means, physical force, to attain its ends. Thus contrary to current opinion, politics is the round-about method of social reform, personal contact and moral suasion being the direct method. Those who put their trust in politics have got a false conception of the State. They look upon it as an entity, a veritable being possessing unlimited power over the minds and lives of men and women. But the State is no such thing. It is made up of individuals, human beings who possess minds, ideas and wills of their own. And, what is more, the wealth of a nation belongs to the separate individuals composing it, and cannot be demanded by the legislature indiscriminately without protest, rebellion and revenge. So what we have to realise is that there is no real reform apart from moral or personal reform, the reform of ideas. What is done by means of physical force cannot possibly be permanent as it will be undone at the first possible opportunity. Recent history in Western countries supports this view. The legislative output of the great nations of the west during the past few decades has been enormous, and yet the fact is that in these countries wealth is more centralised to-day than ever it was, while the working-man is firmer within the clutches of the capital put to-day than at any previous time. So soon as the working-man plants down his foot in one place he finds his enemy established in a fortress of much greater strength in another direction.

If we believed in men and in the reformative power of noble ideals we should not wait for the Government to do things we should begin to do them ourselves. Relying too much on politics encourages laziness, and slovenly thinking. A man may be an exceedingly good politician and yet possess nothing but half-truths; perhaps he will be the better politician for that reason;—but if he is to teach a friend the error of his ways, he will need some whole truths, and to think very deeply. If all the energy and enthusiasm that are now being spent in political agitation were converted into a great effort to apply spiritual principles to life and to establish them in the hearts and minds of others, materialists,

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we should soon witness a mighty change in modern civilisation.

Thus the first if not the only real reform is personal or moral reform; the spreading abroad of truth, great spiritual principles. For what is done by the individual, howsoever trifling, is done permanently. Moreover this was the method of Christ. Christ first of all sought and discovered truth: then he applied it in his own life; and after that he taught it to others. And he did this because he knew that men would continue to act immorally and inhumanly so long as they possessed a false and materialistic conception of life. Thus if there was wrong, Christ attacked the individuals who committed it and tried to show them a better way. When Christ learned, for instance, that the traders had turned the Temple into an Exchange, he did not go to the Council to have a decree issued, but straightway appealed to the defaulters themselves, and eventually turned them out of the holy place. Again, when Christ saw how the Pharisees extorted money from the poor, he did not advocate a new social regime, but a new ideal, and when the men he attacked proved obdurate he exposed their deeds and publicly denounced them as vipers and hypocrites. And we to-day shall have a humane commercial system, a society that approximates to a brotherhood just as soon as we realise that it means more to our well-being to love and be loved, even at the cost of much material wealth, than to live in fatness and idleness on the wealth that we can grind out of our fellows. To adopt spiritual principles in one's business life may cause one to sacrifice some profit, to be poorer in earthly things, but it will increase love and fellowship, and so make one richer in spiritual things. And when men begin to realise these truths and to appreciate spiritual realities their lives will be transformed both inwardly and outwardly. The man who has found joy in human fellowship, knows the value of love and how to win it, will no longer be able to act unjustly, to repress men for wealth's sake. Give a man a new ideal, a new conception of life, and you change the man, the world he lives in, his entire theory of values, and thus revolutionise his conduct. Christian principles are not put into operation to-day for the simple reason that men do not appreciate Christ's valuations, understand his point of view, see the realities, the forms of Good, which he saw.

Thus if, as we maintain, true well-being and enlightened conduct depend upon the acceptance of an adequate ideal, and thus upon a certain condition of mind and heart why not go in at once, here and now, for creating such condition? What is obviously wanted is a direct appeal to the individual, to the mind and heart of our time. The supreme need of our age is ideas that have in them the power of moral and spiritual regeneration. Political activity is increasing, societies and institutions which have for their object the passing of laws to make men do what they are not willing to do, and virtually never will do, are rapidly multiplying; while the institutions which have for their object the moral and spiritual elevation of the individual, are becoming fewer, and fewer, or, like the Church,, are neglecting their duty, and in their impotence turning to politics for social improvement. Schools and colleges are being put up to teach young people the Arts and Sciences, especially the art and science of making wealth, while scarcely anywhere are they taught the great art of right living.

Not political agitation, therefore, but a great crusade of spiritual enlightenment is what is wanted. For this purpose we need to utilise all the force and enthusiasm we can command, to bring into activity all the minds that have become impressed and impregnated with the new spiritual idealism. The time is ripe for preaching a new conception of spiritual life, a more thorough-going morality; for the Kingdom of Heaven, of a universal brotherhood is indeed at hand. Evil is abroad, false conceptions of life are working havoc in our midst, and nothing less than a spiritual revolution can save us from ruin and despair. As the great religious teachers of the past sent out disciples into the world to convince men of sin and to teach them a new way of living, so must we to-day go out into the by-ways and hedges and endeavour to teach life to all those who have fallen victims to the soul-destroying vice of modern materialism. And our appeal must be made not only to the beggar and the drunkard, to the sinner in rags, but to the extortioner, the speculator, the swearer, the oppressor, the idler, etc., the sinner in broadcloth.

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In an advanced civilisation the road to social reformation, to social peace and well-being lies through personal regeneration, conversion to deeper spiritual truth. Thus our hope for the future is not in politics but in ideals.

THE EUROPEAN WAR

By Saint Nihal Singh.

THE tremendous change that has been wrought by the war in the British attitude towards Indians in this country is a thing to marvel at.

The tall, stalwart, be-turbanned, be-whiskered Sikhs, who not so very long ago attracted the rude notice of everyone, and about whom the street gamins made unseemly remarks as they followed them about in tormenting droves, now are considered to be the saviours of the Empire. Wherever they go they are respectfully saluted by the populace. Not a few of the Englishmen and women who pass them in the street stop to shake hands with them and tell them what a relief it is to Britain to feel that the Sikhs are coming to their rescue.

For instance, two or three nights ago a large party of us Sikhs were walking in Shepherds Bush when some British Tommies stopped us and effusively talked with us as long as we could remain to listen to their praise of our soldierly race. On the tram car the other day the conductor came up to me and said exultantly: "The Germans may be playing the mischief now, but you just wait until the Sikhs get after them. They will sing a different tune then."

The changed sentiments in regard to other Indians in London and the rest of the United Kingdom does not show itself so markedly. For one thing, the Indian in these Isles who is not a Sikh clothes himself so that he is as inconspicuous as possible. He is dressed like an Englishman from head to foot, and the sole distinguishing marks of his race are his features and complexion. Few Britons are educated enough to tell Indians from other foreigners, such as French, Spanish, Portuguese, and other dark complexioned races.

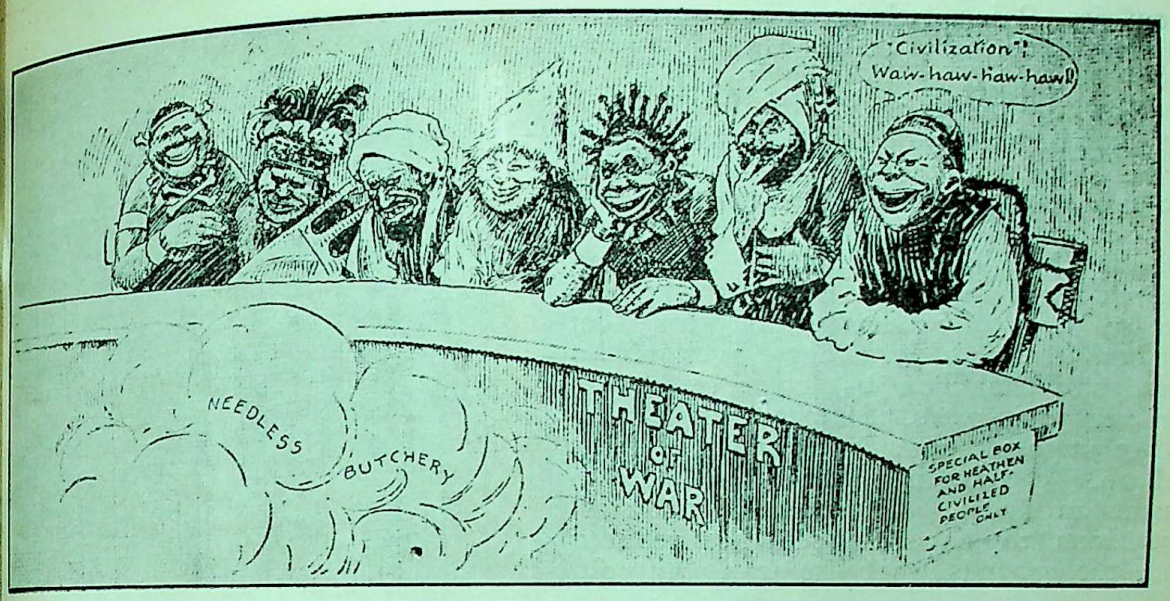
But though the Indian in general m does not wear a turban and is more or l conspicuous in a British crowd is not ce moniously saluted and shaken hands w like the Sikh, none the less he finds th his country people are no longer regar as enemies of Great Britain, but are look upon as its friends and allies in time danger. He overhears conversations a reads in the papers sentiments wh show that Britons no longer look up educated Indians as their foes, but cons ders them to be staunch colleagues w are doing their duty—and even more th their duty—by the Empire in its hour need.

The cabled reports of the offers made the various Rajas and by Indians in gen have been displayed at considerable len in the newpapers of all shades of poli opinion. In view of the fact that all papers have had to materially cut d their size, because of a famine of pa paper, and also because practically all space that they have has to be devoted items of actual war news, this is a mar compliment. Many of the editors h not contented themselves with mer printing reports concerning India's de to help the British at this critical juncti but they have also printed leaders leaderettes calling the particular attent of their readers to India's loyalty warmly praising Indians for their d round the Union Jack.

The action of the Rajas has attra more notice than the offers of the lo commoners to help the Empire. Ha to read through the columns of the p papers and to listen to the talk in fash able drawing rooms and on the str one would think that the British, a rule, do not much distinguish India o

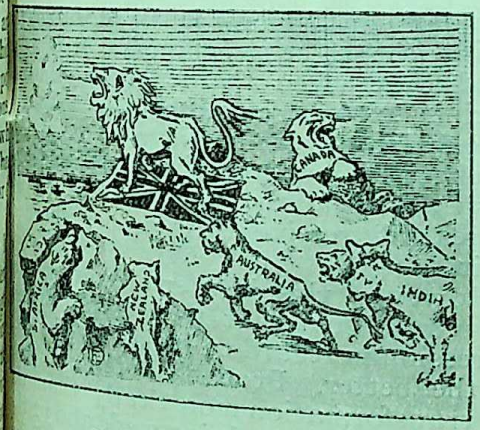
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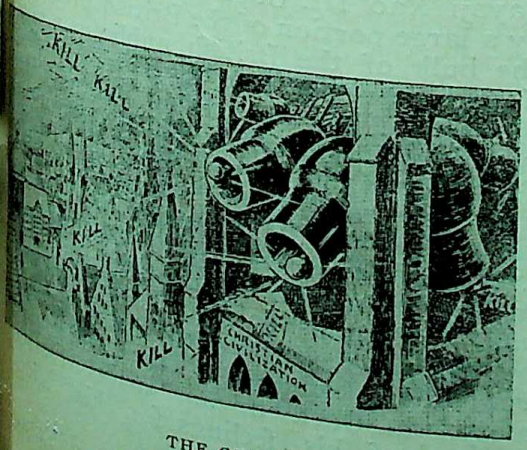
WONT THEY BE EDIFIED!

—Bradley in the Chicago *News*.



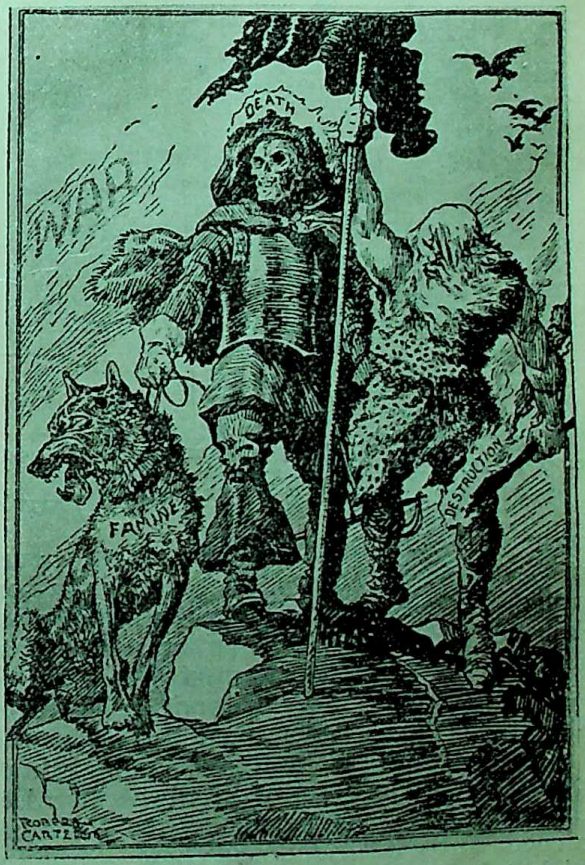
ANSWERING THE CALL.

—*Daily Province* (Vancouver).



THE CHIMES.

—Bradley in the Chicago *Daily News*.



"THE TRIPLE ALLIANCE"

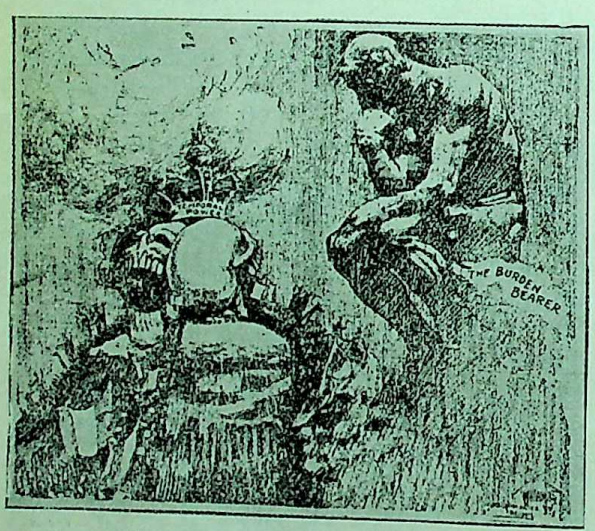
—Carter in N. Y. *Sun*.

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from its Rajas, whose pomp, military strength, and history stirs their imagination.

However, one exception to this general rule has been made in regard to the words which Mr. Bal Gangadhar Tilak is reported to have spoken at Poona urging his country-people to go to the aid of the British. People who know something of India and who do not pin their faith to the half-penny press, have seized upon this item and made much of it. They have pointed out that Tilak has just come out of jail where, for six years, he was serving a sentence imposed upon him for, as it was alleged, encouraging the bomb movement in India. They recall that all petitions to have his sentence reduced on the grounds that he was an old



THE THINKER

Who watches the struggling armies reaching for temporal power.

—Williams in the Boston *Traveler*.

man and in ill health, were refused, even at the time of King George's coronation, when it was confidently expected that clemency would be shown him, and that he was even denied the curtailment of his term on account of good conduct, a privilege vouchsafed to even hardened criminals. I have heard it said by Britons that Tilak's exhortation that India shall be loyal to the King-Emperor betokens that foe has turned into a friend and they are filled with admiration of the forgiving spirit which breathes in his recent utterance.

It is sad to contemplate that comparatively little notice has been taken of the



THE NEAR-SIGHTED MAN.

"I'll teach you to sting me."

—Orr in the Nashville *Tennes*

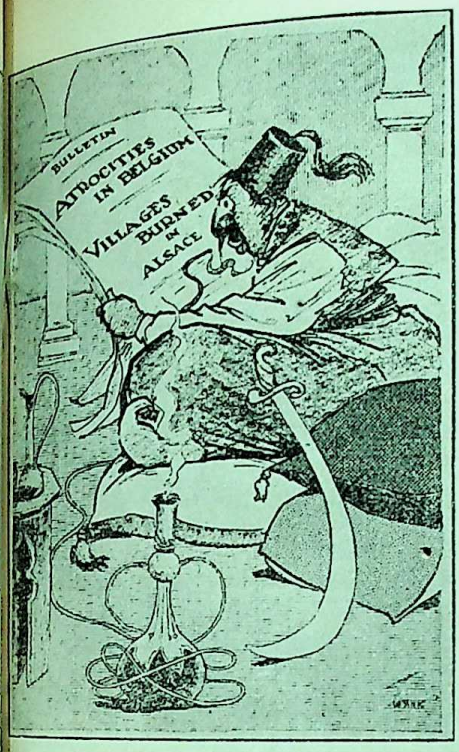
offers of the Indians in London and British Isles to help the Empire. It is to hoped that when the Indian contin which is being organized by a doctor fa for Red Cross work and is to be compo largely of Indian medical men and studen goes to the field, the Indians in the Bri centres will receive their proper share credit.

However, this is a small matter w it is remembered that the general Bri impression in regard to India has cha for the better. Probably nothing re this transformation more clearly than comments that are being made abo Maharaja of Baroda. Ever since the D Durbar incident, his Highness Shri Sayaji Rao III. Gaekwar has been re by a large portion of the British press the bulk of the British public as a re Now, however, he is being warmly pra because he has offered his military even financial resources to the Governm The value of this offer, it is universally is greatly enhanced by the fact that Gaekwar's wife Maharani Chimnabai C.I., was in peril as an alien enemy Carlsbad, Austria, at the time it made. Responsible Britons feel that thus offering to befriend the British Em even at the expense of the Mahara safety, the Gaekwar has furnished a measure of his feelings for his Emperor.

Universal comment is being made

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"BY ALLAH, I MAY HAVE TO INTERFERE IN THE NAME OF HUMANITY."

—Kessler in the New York *Evening Sun*.

India is sure to benefit from its determination to stand by the British, come what may. It is said that Great Britain will no longer mistrust educated Indians. The disabilities concerning Indians being given commissions in the Army and volunteering, it is confidently predicted by many, are bound to be modified, if they are not altogether removed. Some foretell that the rigour of the Arms Act may be decreased. Others say that Britain will not have the heart to refuse Indians a substantial share of self-government on the Colonial basis. Indeed, some go to the length of asserting that as India, of all portions of the Empire, can supply the largest contingent of white as well as brown soldiers, therefore it should be given even preferential treatment over the other members of the Imperial group. They say, too, that hereafter Colonials may be expected to treat Indian immigrants better than they have behaved towards them in the past.

These, however, are matters for the future to decide. One cannot make much comment concerning them. I shall therefore restrict myself to actualities and continue to describe the effects of the war on racial questions.

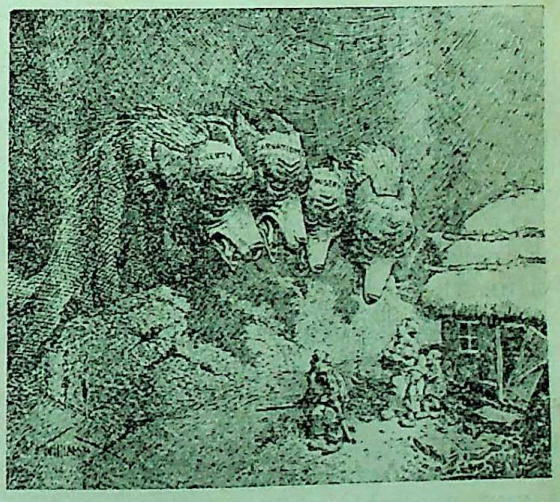


BETWEEN ALLIES.

"Come to my heart, my Italy!"

"To judge from the looks of your heart, I think I had better put on a special costume first."

Fischietto (Turin).



NON-COMBATANTS

—Williams in Boston *Traveler*.

Though, broadly speaking, British sentiment has been swung around by the war in favour of Indians, yet it must be remembered that a change for the worse has taken place in the British feeling towards Teutons. Germany and Germans, and their allies have come to stand for all that is hateful in humanity. Teutonic civilization is being execrated and reviled.

Germany has no one but itself to blame for reaping this harvest of hatred. It has sown its tares. Despite all the proclama-

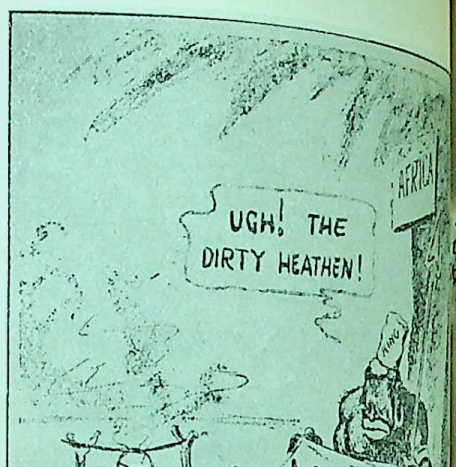
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NINETEEN CENTURIES AFTER CHRIST.

—Nelson Harding in the Brooklyn *Eagle*.



AS OTHERS SEE US.

—Tuthill in the St. Louis [illegible]

tions that Kaiser Wilhelm may issue chronicling the fact that enemies are pressing hard upon Germany from all sides, seeking to destroy it, the whole world knows and believes that Prussia is the aggressor. Had it not been for the insistence of the military party at Berlin, the war would never have been forced upon Europe. There would have been no bloodshed. It is heart-rending to contemplate that if the carnage that is going on across the Channel keeps up for some time, there will be hundreds of thousands of women who will be widowed, and probably millions of children who will be orphaned. Not only will Europeans have to pay the toll of life, but Asiatics also must die. Many of our own brave men who have so loyally come forward to defend the Empire will be killed or wounded. In the Far East the Japanese are engaged in a war to drive Germany out of the Orient Nippon shall have to make great sacrifices of human life and treasure in order to evict the Teuton from China. And all this bloodshed could have been avoided but for the mad desire on the part of the Kaiser to play the part of a Caesar or a Napoleon!

It must not be forgotten that Germany's action in plunging Europe into the ghastly war, and its atrocities, are exposing the whole Teutonic race to the execration of Britain and other countries. When passions are aroused only a few intelligent few stop to consider that all the Germans are not to blame for the war and that barbarities and vandalism are committed by the soldiers, and not by the German populace left behind. How very few there are in this country who stop to consider that the majority of Germans had nothing to say in the matter of declaring war—that they did not and do not want the war—that they must be suffering terribly on account of the dearness of food and shortness of supplies—and that the whole nation will suffer heavily on account of the loss of those who have been and are being killed and wounded in the battles. But in the heat of the moment all such considerations are being forgotten and one hears of the entire Teutonic race cursed.

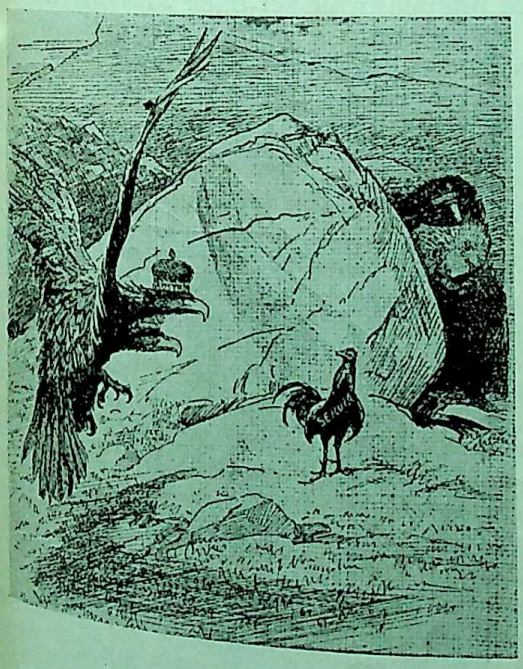
Russia has even changed the name of its capital from St. Petersburg to Petrograd so that the hated Teutonic ending "burg" may disappear.

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I have heard from the lips of many individuals whose nations are not at war that Germany is setting back the hands of the clock of human progress scores of years. It will be long before the gospel of peace and good-will amongst men will be listened to. It will be decades before the hatred that is being aroused will disappear. It will be years before the industrial and commercial situation readjust itself.

At present all that one hears refers to militarism. That is the sole topic of conversation in the drawing rooms, in business offices, and on the street. The newspapers, magazines and reviews, are full of it. The bill-boards alongside the streets and the railway lines, and the sides of tram cars, motor omnibuses, taxicabs, vans, and other vehicles, all are placarded with blazing red letters calling for volunteers for Lord Kitchener's Army. As you wake up, the following appeal, printed in big, bold, display type, stares at you from the pages of your morning papers :



THE POWER BEHIND

Austria (*at the ultimatum stage*) : "I don't quite like his attitude. Somebody must be backing him."

—London *Punch*.

MEN OF THE EMPIRE,

YOUR KING AND COUNTRY NEED YOU.

JOIN THE ARMY TO-DAY.

As you go to bed, the latest cablegram about the progress of the great battle is on your lips, and more than likely, as you sleep, the spectre of war sits like a nightmare on your breast.

No wonder that one hears so much about Great Britain giving up its centuries-old system of keeping up a paid military establishment and adopting the Continental system of conscription. For the nonce the Premier has made the authoritative announcement that compulsory service is not under consideration. But Great Britain is fighting against heavy odds on the Continent. Thousands of English soldiers are compelled to face hundreds of thousands of Germans. What better opportunity could there be for the advocates of conscription than that presented by the Prussian butchery in Belgium and France?

When one remembers that before Germany opened wide the floodgates of hatred, the British antipathy for Germany had very much weakened, so that there was even talk of European governments taking a naval holiday, one realizes the gravity of the struggle into which Europe has been plunged by the Kaiser's mailed fist. The decivilizing influence of the struggle is truly hard to exaggerate.

The only silver lining to the war cloud is the fact that the crisis has shown Britain the real India. Hindostan's attitude and action have proved, once for all, that educated Indians are not the natural enemies of Great Britain as they have been portrayed by some unpatriotic and prejudiced Englishmen. The Briton on the street, I can judge from personal talk, understands that Indians are willing and anxious to make common cause with the British if the Englishmen will only give them half a chance to do so. If the warm sentiment endures, and Indians are trusted and encouraged by the British, this war may have been partially redeemed—alas, very partially—of its decivilizing effects.

LONDON, Sept. 4, 1914.

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WAR AND LITERATURE

THE war has made its demoniac influence felt everywhere. Not even is the ethereal atmosphere of literature immune from its demoralising effect. All those finer influences of literature and art in which one used to bathe with so much zest and greediness after the dull monotony of business hours, have been ruthlessly dispossessed by grim, harrowing details of bloodshed and devastation. And if the present war drags on for some time, would it be too much to surmise that not only would disinterested literature and art be eliminated from the scheme of life but the 'tiger and ape' in man would assert itself with a vengeance?

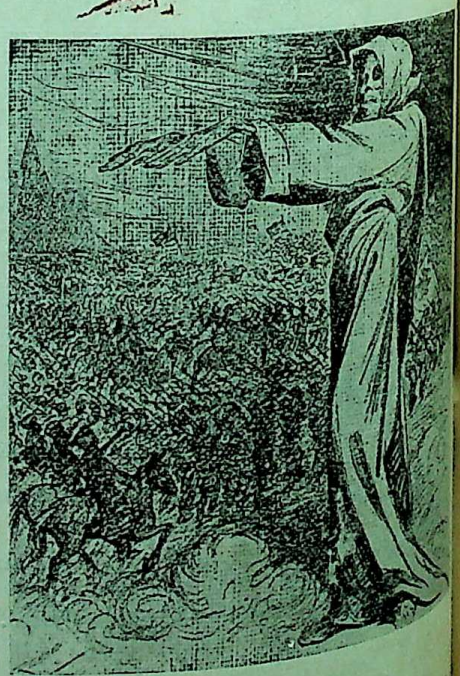
The sphere of ephemeral literature is entirely possessed by the war-fever. The great dailies, though more or less always sensational, used to cater for the more serious-minded by reserving a niche for literary articles. Now all is changed and one finds war, war everywhere. Even the professedly literary 'weeklies' have succumbed to this all-devouring topic of war. Writers of eminence who were wont to educate our literary tastes and heighten our emotional faculties, writers who have always stoutly stood for perfect equilibrium of mind and sanity of judgment, such writers, deserting the spheres natural to them, are now indulging in martial effusions enough to transform the tiniest pacifist into a wild, blood-reeking Ghazi. Prose-writers are vigorously courting the Muses to help them relieve the pain of riotous flow of their warlike feelings. Who ever dreamt that a well-known dramatic critic or a profound Shakespearian would lash himself up into the very height of martial fury, invoking thunder and lightning on the accursed head of the Kaiser? One would suppose the great German savants also were deserting their cloisters and laboratories and plunging headlong into this vortex of Chauvinism. What an unspeakable set-back to civilisation!

But that is not all. With the war have come a horde of other evils and these, sanctioned by the Press, pass current as desirable virtues. Indeed, war has been triumphantly carried into the domain



TO ARMS!

—Sykes in Philadelphia *Ledger*.



"BLESS YOU, MY CHILDREN!"

—Nelson Harding in the Brooklyn Eagle

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of art. Poor Wagner has been annihilated: no longer would he be suffered to play on the emotions of the people here. What wonder if Shakespeare and Milton also have been unceremoniously ejected from Germany? But what is still worse is that a campaign of polished lies and libel is being unblushingly carried on in the Press. It is no use compromising conscience by shifting the blame on the Censor, for the trimmings and adornings are not his. The Kaiser comes in for a hearty share of the vials of wrath of the Press. Those who were at first against war with Germany on grounds of culture now clutch at the Kaiser's fancied insolence and terrorism as the excuse for their changed opinion. Only a month ago the Kaiser was a humane man and to-day he is the arch-enemy of the world; he symbolises, as it were, the resurrection of Satan intent on bringing about the fall of nations. Even the death of Pope Pius X is indirectly attributed to the Kaiser's malignant influence! Heaven alone knows how Sir Edward Grey is being handled in Germany. Is war really such a great force as to uproot all sense of decency and proportion?

All these unmistakably show that modern literature is not above commercialism, that necessity for bread and butter drives the writer and the artist to pander to the taste of the multitude. One is rather tempted to believe that the "swinish multitude" alone transcends the limitations of time; the writer and the artist but nourish themselves upon the passing whims of it. Division of labour reigns in the world of literature as unmistakably as in that of commerce, with this difference, however, that natural aptitude alone is the differentiating factor in the former, that division of labour in it is more obvious, more exact, more determinate. The fact, therefore, that in extraordinary times like the present this division can be obliterated and that the poet can as easily glide into the mysterious statesman as the artist into the military strategist clearly shows that the days of the genius are over and that those of the elastic mediocre have arrived. The whole domain of pure literature to-day is thickly peopled by Jacks-of-all-trade.

Nobody for a moment denies that the present crisis, if imperfectly handled, might land the country into incalculable troubles.



ON THEIR WAY TO EUROPE.

—Wisconsin *State Journal.*

But when those who can advantageously tackle the problem are already doing all that can be done, it serves no purpose for every second man in the street to spit out fire and venom only to spread a dangerous epidemic and inflame the whole nation. It is not incumbent upon every manner of man, not certainly for the dreamy poet and the sensitive artist, to have a "go" at this all-absorbing topic of war. What has become of the fine-spun theory of many a writer that pure literature is a golden chain in the synthesis of civilised life, that it is the supreme condition of human progress? Judging from the present tendency and it is in abnormal times like this that the true spirit of literature, as of everything else, can be rightly assessed—one would rather think that either the protestations of these writers have no pith and marrow in them or that literature and art are only an elusive gossamer-like veil over the brute in man which, when evoked, not only tears the veil into tatters but, after the passion has subsided, makes it hard to veneer up the 'brute' again. The latter alternative can hardly be conceded; the former seems to square with present facts. No doubt there are some luminaries like Thomas Hardy who have nobly lived down the rage of the moment, but the fleas and dregs of literature are as surely blown about by the winds of the age as the dancing motes in the sunbeam.

It is undeniable that crude commercialism broods over modern literature. The

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hungry litterateur has to tickle the palate of the public. We have already been confronted with a crop of books relating to war, some of these being unearthed from oblivion and some quite hot from the Press and therefore all the more capable of exploiting the people. Perusal of these books at a time like this can hardly make one an efficient military or naval strategist; their only effect will be to draw out and strengthen the murderous propensities of men. Howbeit, those who honestly recognise literature and art as permanent, elevating items in this life's procession, who, ... keeping themselves feverishly abreas... war events, regard literature and art as ... only solace and refuge from the humdr... of this exacting world—men of such a t... perament will have none with the opp... tunist in literature, for it is an outrage... insult for them to be lumped together ... the blatant, morbidly curious, unthink... section of the people.

KRISHNANANDAN PRA...

LONDON.

CO-OPERATION WITH STUDENTS TRAINED IN FOREIGN COUNTRIES

BY D. R. GUHA.

WE have realised the importance of sending out students to foreign countries for scientific and industrial education, so that when they come back, they may be able to improve the material condition of the country. The numbers send out upto this time is not very satisfactory; as our circumstances are, we ought to send out students by thousands every year. Of those sent out, many have come back but have not achieved as much success as was expected of them mainly for the lack of co-operation from the people. They are working under great disadvantages. Naturally they do not expect much help from the Government; their countrymen also seem hardly to realise that they cannot do anything without moral and material co-operation from them. We expect them to be successful businessmen as soon as they come back without thinking for a moment of the circumstances they have to work in; we expect that they should do something great without giving them any kind of opportunities whatever. If we give them opportunies at all we expect success too soon and too much of them. The following is a typical illustration of the circumstances they are put in.

A sugar expert will be required to do all the work himself. He will have to arrange for the finance, hire the workers and cre... a market for the product in addition to ... own work of making sugar, which itself ... enough to keep a man more than busy. ... do not stop there; even when he is do... all this work we want to see the bu... ness prospering too soon. Now, a stud... can not learn all the parts of a busin... in the four years he has at his disposal. ... will take a man years and years of stu... to do so; but mercilessly we expect him ... do all the work alone and if he fails ... doubt his ability and training. This ... how our new enterprises prove failures.

The proprietors expect profit out of ... business sometimes too early without ... sidering the circumstances involved in ... business; they want to get rich quic... They don't seem to have the courage ... patience which businessmen ought to ha... This is what happens when students ... given opportunities at all. In most ca... they are left to themselves.

We ignore the fact that no man ... show what he is worth unless he is gi... opportunities at the start. After a ... month's unsuccessful endeavour to get ... operation from the people, they are forc... to give up their long cherished object ... improving the material condition of ... country and take to petty jobs. Sometimes these youngmen do ...

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prove as efficient as Europeans or Americans in the beginning and there are reasons for that. The latter are born in a material atmosphere, thus having the natural advantage of learning many technical things in their very boyhood; while we breathe poetic, mythological or philosophical air all the time. There is more or less race or color prejudice all over those countries besides natural preference for their countrymen. We unfortunately find the contrary in our country; we prefer foreigners to countrymen. It is very unfortunate that a big concern like the Tata Iron Works at Kalamati should not give the natives opportunities so that they can learn the work. In European countries the competition is so keen and they are so thickly settled that it is impossible for foreigners to get work for practical experience.

These facts make it almost impossible for our students there to get any kind of practical knowledge. In U.S. A. they are a little better off; but still they don't acquire enough practical knowledge to run a big concern successfully and efficiently as soon as they reach India. Most of them are so poor that they have to forego many opportunities of getting practical experience. It is very unfortunate for India that the rich people do not send their boys abroad nor do they help very much those poor students who have high ambition and the material uplift of the country in mind. It is for the same reason that they cannot live abroad long enough to learn all the sides of a particular branch of knowledge. If we consider these facts I don't think we will expect so much of them in the beginning.

So long as the people, especially the rich, do not co-operate with these young men who come back after finishing their course in foreign countries and supply them with the necessary finance, our commerce and industry will be in the same poor condition as they are in now. It is these energetic young men who will bring about the industrial and commercial regeneration of the country.

Not only our commerce and industry but agriculture also needs development. We know how poor our agriculture is. From my own experience I can say that even the educated people of India, not to speak of farmers, can not form any idea of the machinery they are using for agriculture in U.S.A. and Europe. Our farmers are using the same kind of plow as our forefathers did centuries ago. This very fact justifies an European writer to remark that the people of India have no mechanical brain at all. Nobody will deny that we have high intellectual faculties but we seldom use them for the practical purposes of life. Now it is these young men who have learnt the most modern system of agriculture, who will introduce agricultural machinery to the farmer and show them practically how to run farms on a big scale. In short, agriculture shall cease to be unpleasant and hard as it is now, will attract all classes of people and prove to be very profitable. Here again the students are helpless for want of co-operation from the people. Every zemindar ought to have an experimental station from which the farmers will get all kinds of practical information. These young men should be supplied with enough land and capital so that they can carry out their desired object. It is only by the modern improved system of agriculture that we can bring our vast waste land into cultivation.

It will not be out of place to suggest some means how the young men can fulfill their object more effectively and with less trouble. At present when they go back they try individually to make some people interested in them and help them with the necessary money. They seldom succeed; if at all, the help is not enough to enable them to start something of a big character. The advantages of organised work need hardly be pointed out. An association of the young men trained in foreign countries similar to the Hindusthanee Students' Association of U.S.A. will enable them to overcome many of the difficulties they are encountering at present. It is only the organised work of the entire body of such youngmen that will carry weight enough to induce the rich people to start something especially on a big scale. If such an association be organised, young men who will come back in future, will not have to waste so much time and energy to hunt up patrons. They will be able to use their untired energy for the work.

If we have at all realised that our country needs material upliftment we should help these young men to the best of our abilities. The young men also should remember that without organisation they can not make progress as fast as the country needs.

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SOME ETHICAL ASPECTS OF THE PRESENT WAR AND OF ITS PROBABLE END

THE present war in Europe has been not only a bitter disappointment to Pacifists all over the world, but a surprise to all the world. The greatest wonder about the war is that Kaiser Wilhelm II, who posed for some time past before the world as a devoted champion of Peace and doubtless believed himself to be such, finds himself now, under the stress of circumstances and the impulse of his not very well-balanced mind, the leader in a most wicked war. There can be little doubt that the responsibility for the war rests on the head of Germany. As is usually the way with the wrong-doer, Germany throws the responsibility upon another party, Russia. The Austro-Hungarian invasion of Servia, with Germany's approval, notwithstanding Servia's readiness to submit to international mediation or decision by the Hague Tribunal, was a direct challenge and insult to Servia's avowed protector, Russia. Russia showed no disposition to take meekly the attack on Servia, and Germany forthwith declared war on Russia and Russia's ally, France. Germany counted on Italy's co-operation and England's neutrality, and so anticipated an easy victroy over France and Russia. But Italy rightly refused to take part with Germany in a war of aggression, and England stood up to protect the neutrality of Belgium, which she, in conjunction with Prussia, Austria and Russia, had guaranteed in 1831, when France was feared to be the intending aggressor. The German chancellor spoke of the treaty for the protection of Belgian neutrality as a mere "scrap of paper", in his conversation on the subject with the British ambassador in Berlin. This shows well the degree of moral perversion which life under a military despotism tends to bring about. The following paragraphs quoted from reproductions from English newspapers in a Calcutta newspaper will show to what extent military despotism can pervert the moral judgment of even Germany's professors.

(1) "In an article in the August number of the Prussian Year-Book, Professor Delbruck, the fa... Pan-German, discusses the possibility of war, ... suggests that there is not the remotest possibi... Italy abandoning her allies. The Professor is ... enough to promise Italy Savoy, Tunis and ... French possessions. He is also quite certain that ... Britain must remain neutral, and he confi... anticipates the easy conquest of France and Russ...

(2) "'The 'Voissische Zeitung' of August 20th ... they [Prof. Ernst Haeckel and Prof. Eyckeng... published a protest in which they give expres... to their indignation at the present behavior ... England. In the course of their protest they s... 'What is happening to-day will be inscribed as ... indelible shame to England. England fights ... please a half-Asiatic Power aganist German... She fights not only on the side of barbarism, ... also of moral injustice, for it is not to be forg... that Russia began the war because it was ... willing that there should be a thorough expatri... a wretched murder. It is the fault of England ... this present war is extended to a world war, ... that all culture is thereby endangered. And ... all this? Because she was envious of German... greatness, because she wished at all costs ... hinder a further extension of this greatness. ... was waiting only for a favourable opportunity ... break out to the detriment of Germany, and ... therefore seized most promptly on the necess... German advance through Belgium as a pretex... order to cloak her brutal national selfishness ... a mantle of respectability."

A few comments on the passages quo... will not come amiss. Prof. Delbruck ... Pan-German, and, like other Pan-Germ... he is probably in favour of dragging ... the German fold, not only Switzerla... which is predominantly but not wh... German, but also the non-German co... tries of Belgium, Holland and Denmark. ... apparently sees nothing wrong in ... Frenchmen and Danes being held by ... many in such galling thraldom that ... children are not allowed to be taug... their respective native languages ev... primary schools, Poles in Posen being ... ther liable to expropriation. He ... proposes the detachment of French-s... ing Savoy, which came to be attach... France on the basis of a plebiscite ... inhabitants, and the making a gift ... to Italy as a bribe for Italy's adhesion ... German interests. To the obtuse ... sense of the Professor, the wishes of p...

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of other nationalities than the German are of no account.

The special pleading in the second passage quoted is as contemptible from an intellectual, as from a moral point of view. As to the tyrant's plea of "necessary advance through Belgium", this is what a Belgian of world-wide fame Maeterlinck, says about it:—"As soon as Belgium was drawn in by the madness of the ego-maniac Kaiser, I wanted to go there [from France where he was] and claim my place in the civic guard.....And see how these so-called civilised Germans are behaving! Under their veneer of modern views they have been concealing the hearts and habits of savages." German military despotism seems to have a masterful hand in moulding the political opinions of the German people, including even Professors. Professors who are mere specialists cannot be expected to have much breadth of view. It is saddening, however, to find old Haeckel of "Riddle of the Universe" celebrity who cannot by any means be accused of being narrow-minded, joining in the common unjust condemnation of England now indulged in by his countrymen.

The Germans are justly proud of their intellectual achievements. Germany is now, as France was long, till about the middle of the last century, the intellectual centre of the world. France and England now come after her, but are not a long way behind her. Living under free institutions, French and English men of high culture exercise a wholesome influence upon the politics of their countries. The military despotism under which Germans live makes her men of high culture of little account in their country's politics, which is under the control of the junker and military castes; and there is in the country a war party that preaches war as a means of national aggrandisement. It is to Germany's honour, however, that she has also a strong Socialist party, which antagonises the war party; but the Socialists are unable to cope with the military despotism which overrides the country.

After her triumphantly successful war with France in 1870-71, Germany has rapidly advanced in industry, commerce, wealth and population. This has bred in her a disease similar to the old French disease of love of military glory. Germany is populous, wealthy and strong. She must, therefore, expand her territory in Europe and abroad by force of arms. This has come to be the creed of a large and powerful section of the German people. Hence such brutal literature as Bernhardi's *Germany and the Next War*, such formula as *Drang nach osten* for expansion eastwards through Austrian co-operption, schemes for colonial expansion by the seizure of French colonies, and so forth. The net result of all this has been a morally unhealthy national life. The barbarities perpetrated by the German army on non-combatant Belgians, of which there is no want of authentic information, furnish evidence of the worship of brute force by the German people. The Kaiser himself put forth such evidence when he commanded German soldiers going to China to take part in the International War against her to give no quarter, to slay outright, as did Attila's Huns of old, and so strike the deepest terror among the Chinese.

As regards England's participation in the present war, some Englishmen of liberal views have been of opinion that the obligation to protect Belgian neutrality was not sufficiently binding on England to justify her undertaking the very heavy sacrifices of a war against Germany. The plainest statement of this view that has come to my knowledge is this. England, Russia, Prussia and Austria jointly undertook to protect Belgian neutrality. Prussia and Austria now violate it. Why should England, being only a joint guarantor, come forward to protect it? Now the question is—Was not the guarantee jointly and severally given? Plainly it can claim to be interpreted as such. Plainly then England does but her duty in seeking to protect Belgian neutrality. All upholders of absolute, as opposed to expediency morality, would approve of England's conduct in this matter. The general opinion on this question appears to be that England has acted quite honourably in upholding the cause of Belgium, and that in so doing she has also safe-guarded her own political interests. A conquest of Belgium, as also of Holland, has long been a German design. With a mediatised Belgium under her control, Germany could be in a position to carry out her ambitious schemes against England, of which writers of the Bernhardi school have made no secret.

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Whatever may be the varying fortunes of the war for some time, there can be little doubt that Germany and Austria-Hungary will be beaten at the end. The advantage the Germans now have in their heavy long range guns cannot continue long. The allies cannot fail to have such guns manufactured quickly on the model of the German heavy guns captured. Resources in men and money, the allies have in a larger measure than Germany and Austria-Hungary. In fighting qualities the Germans are noway superior to the English, the French and the Russians, but are perhaps a bit inferior to the two first. About half of the Austro-Hungarian army consists of Slavs, and though some of these Slavs have fought and will fight according to the military code of honour, and others in obedience to discipline, their fighting must be an unwilling fight against their brother-Slavs, the Russians and the Servians, the Neo-Slav spirit being now very active throughout Slavdom. They will not fight strenuously to the last breath, as Germans, French, English, Russians, Austrian Germans and Hungarians have been doing, but will surrender when they find things going very hard against them. Some Slav troops have even deserted to the Russian ranks. This is a good drawback on the side of Germany and her ally.

Assuming then Germany and Austria-Hungary to be finally beaten, what should be the basis of the peace that is to follow? The basis should be equitable to the utmost extent possible, for equity is the best tranquilliser in all human affairs. One principle of equity is that no civilised and progressive population shall be held in unwilling subjection by a more powerful people. On this principle, Prussia, the cruel oppressor of her Polish subjects, should give them up and let them join their brother Poles of Russian Poland and Austrian Poland, which in almost its entire extent has already been conquered by Russia. The crime of the Partition of Poland would thus be at last atoned for, and a re-united Poland, with an autonomous government, under the Russian Crown, would be a happy European nationality. Austria, unlike Prussia and Russia, ruled her Polish subjects humanely; and so there is considerable good feeling towards her among the Poles of Galicia, the Ruthenians, the province being, however, all for Russia.

Alsace and part of Lorraine were annexed by Germany by the brutal right of conquest in 1871 against the wishes of the inhabitants, who were fully French in sentiment and partly French also in language. Forty three years of political union with Germany and the passing away of most of the generation that resented Alsace-Lorraine's forcible severance from France, appear not to have obliterated the French feeling of Alsace-Lorrainers, for it is reported that in Mulhausen and elsewhere the French, when they came, were welcomed with great demonstrations of joy. The recent Zabern incident seems to have set the hearts of many Alsace-Lorrainers against Germany. The French-speaking Lorrainers of the Metz district would of course all be for coming back to France. Whether in the rest of Alsace-Lorraine a majority of the people would be for coming back to France could be ascertained only by a plebiscite of the inhabitants. If a majority were found willing to return to France, then France would have every right to get back the whole of Alsace-Lorraine. Alsace has its German patois and German Lorraine a different German patois. But the Franks themselves, when they settled in Gaul and gave their name to the country, spoke German tongue.

Prussia should be made to disgorge Danish Schleswig, now groaning under her yoke, which does not allow Danish children to be taught in Danish even in primary schools. If Denmark got Danish Schleswig and without, of course, fighting for it, she should pay a money compensation to Prussia.

As regards the Grand Duchy of Luxemburg, which has its German patois and also partially its French, a plebiscite of the people could alone equitably decide whether it should be united thoroughly to Germany or be united to Belgium, of which the neighbouring province Luxembourg is French in language.

Austria-Hungary presents a hard problem, inhabited as she is by so many diverse nationalities. The Italian-speaking portion of Austria should be given up to Italy for a price paid by her. Bosnia and Herzegovina, of Serb nationality, would have to be given up to Servia, it seems. The large Serb populations in other portions of the Austro-Hungarian terri-

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would best be united together and be granted local autonomy. Magyar rule should be confined to the Magyar-speaking portions of Hungary, the Slav, German and Rumanian portions being constituted separate units. The Rumanian portion would best go over to Rumania for a price paid by her to Hungary. Russia, if supremely victorius, could bring all this about, acting the part of liberator of brother-Slavs.

Whether Corsica should pass over to Italy in exchage for Aosta *plus* some additional compensation, monetary or other, is a question between France and Italy, and does not concern the belligerents.

It is surmised that, as a consequence of the war, Germany must lose all her transmarine possessions. This is by no means a desirable thing. Kiao-Chau she must lose, on the principle of equity enunciated at the outset. It was acquired most unjustly, and it is quite in the fitness of things that Japan should now recover it for China. As for the other German colonial possessions, there is no reason, in equity, why they should pass over to England and partly also to France. England and France have already more of foreign possessions than they can properly care for. The German foreign possessions, with the exception of Kiao-Chau, if restored to Germany, would be better cared for by Germany than they could be either by England or France. Germany has a much smaller colonial domain than France, to say nothing of England, and she has been developing well what she has got. For instance, German South-West Africa has been much better developed in the matter of railways laid down than if it had been a British possession. There are elsewhere far more promising British possessions for the employment of British capital. As for the native inhabitants of the German colonial territories, there is little for them to choose between German masters and English or French masters. On the principle of division of labour, Germany should have her share of civilising uncivilised races in Africa, New Guinea and the neighbouring islands. When such small nations as Belgians and Portuguese hold large possesious in Africa, it would be a pity if the great German nation should hold none. If Germany retains her colonies, with the exception of Kiao-Chau, she must pay an adequate price for them. This brings us to the general question of war indemnities to be paid.

Germany exacted a very heavy war indemnity from France in 1871, and it is reported that she contemplated the exaction from France this time of so very heavy a war indemnity as would crush her national life. The indemnity to be paid by Germany should be heavy by all means, considering the great evil she has brought upon the world, but not on a vindictive scale heavy. It is for the allies to determine the amount. In dealing with Germany at the end of the war, the allies should not forget Germany's valuable contributions to human knowledge and so to human welfare, and should not forget also that a large part of the German people detest the present war, into which they have been driven by their despotic Government. Men of cosmopolitan feelings all over the world can only wish that Germany's punishment after the war shall not be inflicted in a vindictive spirit. But at the same time they can only ardently wish that it shall be such as to put an end to German militarism and so to militarism throughout the world. If this end can be attained, the present Armageddon, with its immense sacrifices, will prove a beneficent pacificator to the world.

On a question so very difficult as the suppression of militarism, it is certainly not easy to offer suggestions. Nevertheless three suggestions of a general character, it may not be inappropriate to venture upon here. The first is, that there should be an agreement, embracing the Powers now engaged in war when they make peace and also the other Powers of the world, great and small, to do away with compulsory enlistment for the military and the naval service, and that each State should maintain by voluntary enlistment, such army and navy (where maintenance of navy is demanded) as it needs, with also such militia force as it needs. Compulsory service is a great hardship to the citizen who is subject to it and it draws away vast masses of men from civil occupations to the great detriment of themselves and the world, and keeps up huge organizations for warfare. The second suggestion is, that there should be general treaties of arbitration all round, binding States to refer all their disputes to the Hague Tribunal. Representatives of all the Powers, great and small, (small Powers being taken in groups, where convenient)

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should be present at the Hogue to preserve order throughout the world, and that the armed forces of all the Powers, great and small, should be at the disposal of the Hague Tribunal to enforce its wishes against any recalcitrant State or revolutionary party that produces disorder ... where. The third suggestion is that ... grievances that can possibly create dis... should be allowed to come up before ... Hague Tribunal.

SYAMACHARUN GANGU...

A STATUE DISCOVERED AT GORAKHPUR

GORAKHPUR, the city of Saint Gorakhnath, after whom it has been named, was in a most flourishing condition at the time when Gautama preached his religion, which spread up to distant China and Japan. It was at Rumin Dei, a place situated just on the borders of the Gorakhpur District in the Nepal territory, that Shakya Muni was born, and it was at Kasya (known in Buddhistic literature as Kushi Nagar) a sub-divisional town of the district, where Buddha obtained *Mahanirvan*. Mahatma Kunwar, generally called Matha Kunwar, the place in Kasia where lies the dying statue of Buddha, is full of relics of old Buddhistic times. By visiting the place one can easily find that there was a time when there was a big population round it.

Gorakhpur is a town where not only Buddhistic civilisation flourished but Hindu civilisation also. From the excavations that have been made from time to time, it has been found that the revival of Hinduism by Shankaracharya made so much progress that Buddhism began to decline and in a short time Hinduism was again established.

By the move of the time-wheel many a thing passes and after sometime it becomes almost impossible to find what was the state of a certain city hundreds of years ago. But as time is destructive, so are the chance-finds of time constructive and by looking and carefully analysing them we can judge and say for almost a certainty what was the state of a certain city or its civilisation at a certain period.

The picture produced on the next page, a photograph of which was taken by my friend Mr. Hari Ghulam Thakur, proprietor of the Bharat Prakash Press and Fine ... Photographic Studio, Gorakhpur, is ... only a picture of a fine specimen ... sculpture but a land-mark of the art ... civilisation of the Hindus. It has ... found in Gorakhpur on the embankm... of a tank in the city known as "As... ka Pokhra" (tank of the giants).

On Sunday, the 19th July 191... cow-herd in search of a stone to shar... his sickle (khurpa) discovered a black st... and on his giving information to oth... that it looked like a big and nice sc... some mistry of the B. and N.W.R. L... Workshops came to the spot and di... out. It was not much below the ea... and was taken out easily.

The statue is a four-handed one ... about 3½ ft. in height and has ... smaller statues in the circle round it ... has two prominent statues standing ... on each side. The whole length of ... statue including the circle is about 5 ... The stone is all black of the class of s... *musa*. The great beauty of it is that ... looks quite new as if it had come from ... sculptor's hand only yesterday, and is ... broken or damaged in the least at ... place. But there are no inscriptions ... The statue appears to be about 1000 ... old.

The tank near which it has been ... covered is a very old one, and there ... story attached to it, which furnishes ... explanation of its being called "Asuran ... Pokhra." The story runs thus:—

"There was a Hindu king, in olden ti... in Gorakhpur. He had a beautiful dau... ter whose fame of beauty had reached ... and wide. Some Asur or a giant ... wanted to marry this girl of the Hi...

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Statue of Vishnu found at Gorakhpur.

king. The Hindu king naturally did not like to marry his daughter to a giant: but at the same time did not like to displease him. So he put the giant off by means of stratagems. On the giant king's repeated approaches, it was at last settled that the Hindu king would give him his daughter if the giant king would dig out for him a big tank of a certain dimension, with embankments of a certain height and water of certain depth, within one night; and if the Giant failed, then he would be liable to be beheaded at the dawn of the day. The Hindu king wanted to have it done from two motives: first, if the giant succeeded in making a big tank, it would benefit his kingdom, in as much the scarcity of water would be removed, and in case he failed he would be beheaded and the trouble of marrying his daughter to a giant would be removed. The giant king having consented started digging the tank. The Hindu king's men, who were also out on watch, found that it was still time for the dawn when the giant was about to finish the task. So they informed the king, who at once held a council and decided that the giant should be frightened out to leave the work by being led to believe that the sun was about to rise, by being shown from a distance big torch-lights. The Hindu King's men lighted big torches, which gave a red light like the dawn, and the giant was informed that the sun was about to rise, and his attention was directed to the red light. The giant took fright, thinking that he would not be able to finish the tank before dawn, because although the water was out, only three sides of the embankment were ready and one side still remained to be completed, and in case of his failure he was sure to be beheaded according to the contract. So he ran off leaving the tank unfinished, and while going, at a distance from the unfinished tank, which is now known as the Asuran ka Pokhra, he dug with his spade 3 or 4 times, got some water out and washed his hands and feet and ran off to his kingdom. The place where he washed his hands and feet is called "Goddhoian," "a place where one had washed his feet." Popular fancy finds evidence for the truth of the story when it is found that the tank, which is a big one, has its embankments on three sides complete and one side incomplete; also because it looks like a thing which has been left incomplete in a hurry.

Gorakhpur abounds, as I have said above, in many old relics of Buddhism, but there are also relics of Hinduism to be found in the District. If excavations be made in the Asuran ka Pokhra, it is very probable that we may be able to find some other statues.

The statue discovered was kept for a few days in the quarters of the Loco.-Workshop men, where it drew a considerable number of people as spectators as well as of worshippers, so much so that about Rs. 200 or 300 were offered to it in the shape of offerings by the men, who

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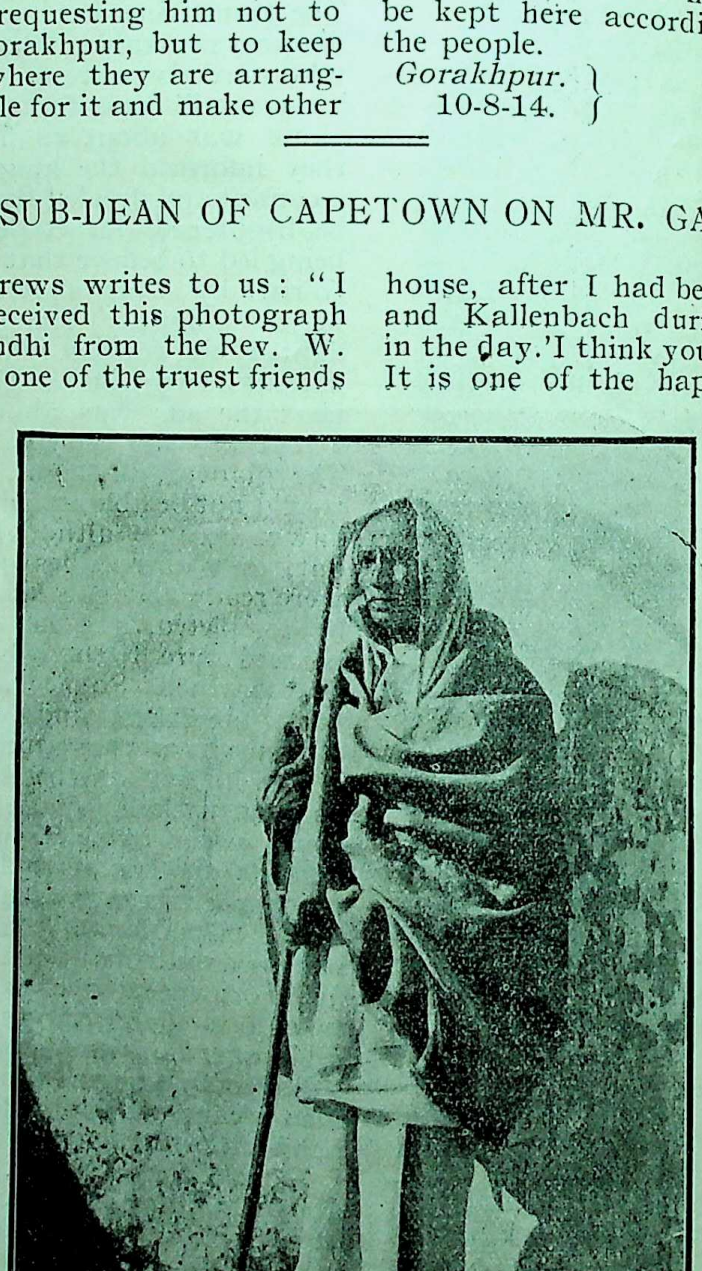
always made it a point to garland it and put some sweets and one or two pice before it. The authorities have since removed it to the Collector's Malkhana, where it is lying for the last one month. The people of Gorakhpur have made an application to the Collector requesting him not to remove it from Gorakhpur, but to keep it in Gorakhpur, where they are arranging to erect a temple for it and make other necessary arrangements for its up-... The Collector has taken up the matter... hand and was kind enough to express... his sympathy with the people, and... express his opinion that he would... something that it might be allowed... be kept here according to the wishes... the people.

Gorakhpur.
10-8-14.

K. P. RAY,
VAKIL, HIGH CO...

THE SUB-DEAN OF CAPETOWN ON MR. GANDHI

MR. C. F. Andrews writes to us: "I have just received this photograph of Mr. Gandhi from the Rev. W. Llewelyn Herford, one of the truest friends of the Indians in South Africa. Mr. Herford is Sub-Dean of Capetown Cathedral. During my short visit to the Cape he asked me twice to preach in the Cathedral, and was quite ready to allow me to express fearlessly my own views. He was also present with his wife and daughter at all the different meetings and lectures on the Indian cause, and identified himself with us in every way he could. I fully expect that in time he will come to take at Capetown such a position as the Rev. W. Doke occupied at Johannesburg, and the Rev. A. Baillie still occupies in Durban. Mr. Herford writes to me as follows:—'This picture of Mr. Gandhi I photographed on the roof of Dr. Gool's house, after I had been sitting with ... and Kallenbach during their 'one ... in the day.' I think you will like the pic... It is one of the happiest I have ... taken. It ... something of ... strength a... sweetness of ... tender face:... the hand ... characteristic... often think ... and talk of y... and wonder ... you are, ... what you ... doing. Your ... here was su... joy and ins... tion to us ... and we can ... forget it. ... we are pl... in this ... war: khak... forms are ... every turn ... our very ... our South ... can force is ... ing at one ... fight against ... man South ... Africa. For ... present my ... stoi is ... shelf; for ... that the ... must inev... take its ... and that ... sow ... (and German) militarism has sown ... wind and must reap the whirlwind.



MOHANDAS KARAMCHAND GANDHI.

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response of India to the German menace has thrilled the whole world, and Mr. Gandhi's action is beyond all praise. I recall all that you said to us, when you were in Capetown, about the Indian people being the most generous hearted and affectionate and forgiving. We can see now how true that was."

Mr. Andrews continues:—"Dr. Gool, who is mentioned in this letter, is one of the two leading Muhammadans in Capetown. Dr. Abdurrahman is the other. Dr. Abdurrahman is at the head of a wonderful organisation, which includes all the educated Indian and 'coloured' (i.e. half-European) voters of Cape Colony. This organisation occupies at the Cape something of the same position that the Labour Party holds in Great Britain. Dr. Abdurrahman has himself married a Scotch lady. It was a great delight and privilege to me to visit at his home, while I was in Capetown. He has offered to raise a force of 500 men, from his own constituents, to help in the war. I have received another letter from Durban, telling me of a Madrasi indentured coolie (recruited under the old regime) who went back to prison *for the thirtieth time* rather than return and finish his indenture on an estate where he had been cruelly treated. I met, during my visit, more than one of these cases of terror and panic, recalling the worst days of slavery. They are terrible to witness. Fortunately in South Africa all this is practically over, thanks to Mr. Gandhi's noble struggle, and thanks also to the truly noble acknowledgment of an injnstice on the part of the South African Government and its generous remedy. But I see that recruiting agents are still authorised by the Government of India to tout in Madras Presidency for indentured labourers for Ceylon. When are we going to insist that our honour as a great Nation is at stake in getting rid of this semi-slavery altogether? We have been refused admittance to country after country as free citizens; this hard indignity, at present, in certain economic conditions, we seem powerless to avoid. But we only have ourselves to blame, if we allow Indian in dentured labour to continue. The Madras Presidency now is chiefly concerned in this matter. I am writing this from the Hospital, where the question has been very much on my mind, during my illness. After, such a great and noble victory in South Africa, cannot we, one and all, take the necessary steps to clear away the rest of the evil of this indenture system from India altogether? This is the one gift which we can give to Mr. Gandhi on his return after the war. But we must take action at once- There is no time to lose. For these things are not accomplished in a single day. Now, when the name of India is standing so high in the world,—now is the time to act."

THE TORPEDO SCHOOL OF THE ROYAL NAVY

By Herbert C. Pike.

ON Sunday afternoons "H.M.S. Vernon," the generic name given to the ships which form the Torpedo School of the Royal Navy, is thrown open to the friends of those who are attached to the School, and also to those who have obtained official permission to inspect the establishment. As many readers have probably never availed themselves of this opportunity of inspecting one of the most interesting places in the British Isles, the following account of the work of our sailors on the Vernon may be welcome.

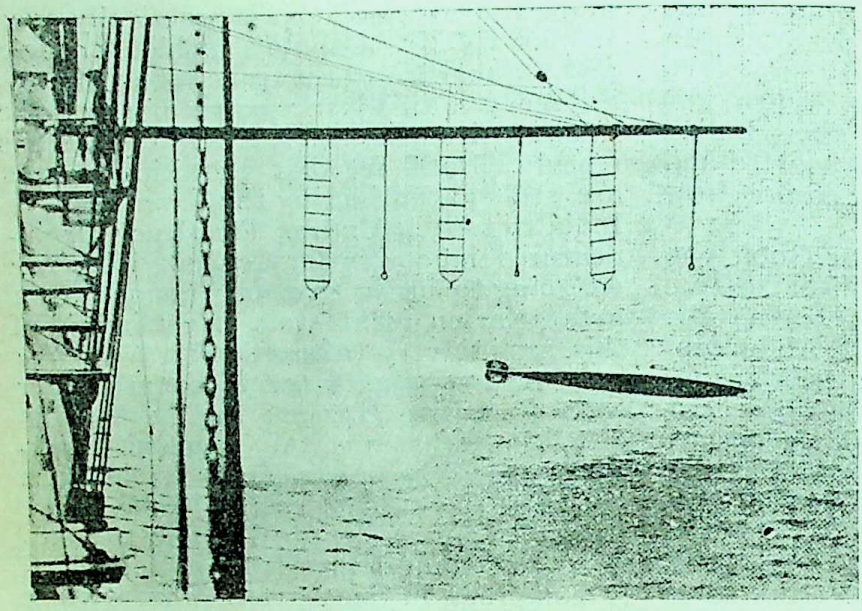
In Porchester Creek, not very far from Portsmouth Harbour, are two stationary vessels joined end to end by a bridge. One is H.M.S. Vernon, formerly the battleship 'Donegal,' of 101 guns, and the other is H.M.S. Ariadne, which at the beginning of last century was a gallant fighting ship of the line.

These vessels form the home of the most important of the Torpedo Schools of the Royal Navy. It was started in 1873 at the instigation of Admiral Sir John Fisher, under the wing of the Gunnery School, and subsequently, in 1876, became an independent concern.

The officers and men live on board the Ariadne, and some thirteen hundred of them pass through the Torpedo School in the course of a year. The great majority of pupils going through the School are "able seamen." First they have to attain a certain standard in the Gunnery School on Whale Island, and if they pass through this satisfactorily, permission is given

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THE WHITEHEAD TORPEDO IN ACTION. (1) GOING !

for them to go on to the Torpedo School. Classes lasting four months are then formed every month. This four-months' absence from sea-going ships is the minimum time in which a seaman can learn his work, and, as there is a scarcity of men for the ships, a longer period of tuition is not possible. As he comes from the Gunnery School each seaman has the rating of "S.G," or seaman gunner, and if he passes the Torpedo School, a "T," representing a torpedo, is added, with a corresponding increase of pay. Should he be ambitious, the sailor may rise to be "L.T.O," or leading torpedo man, and after some experience at sea he can go through a further course and examination for "torpedo instructor." The highest rank to which a seaman can attain is that of torpedo warrant officer. It is a rule that every officer and man shall return to the Torpedo School to re-qualify about every three years, and this is quite necessary, because science marches so quickly that the weapons and devices of today soon become obsolete and have to give place to more improved types.

Something must now be said about the officers of the Royal Navy and their torpedo training.

The first occasion in his life when a midshipman comes into "personal contact"—if one may so express it—with a torpedo is when he is placed on board a sea-going man-of-war after his period of training on the 'Britannia.' Here he is then taught seamanship, gunnery, and torpedo practice by a lieutenant. Before he can enter for the officers' examination he must have seen four and a half years' sea service, and during the time he spends on board he has to pass yearly examinations in seamanship, navigation, gunnery, torpedo practice, etc.

If he passes these subjects well, the middy becomes acting sub-lieutenant, and takes up a series of studies in England at Greenwich Naval College, at the Torpedo Training Ship 'Vernon,' and the Gunnery Training School on Whale Island. The two last are conveniently near each other at Portsmouth.

After passing more examinations he may be promoted to lieutenant or sub-lieutenant, according as he acquits himself in the eyes of the examiners.

Lieutenants who have [illegible] six years' service at sea [illegible] their lieutenancy may apply [illegible] admission to the Gunnery [illegible] Torpedo Schools. If this [illegible] granted, the officer will have [illegible] pass through courses of study [illegible] of twenty months' duration [illegible] beginning his work at Greenwich in a theoretical course [illegible] and following it up with a practical course on the *Vernon* [illegible] at the Whale Island Gunnery School.

The students of gunnery naturally pass most of their time at Whale Island, and the torpedo students on the *Vernon*.

At the end of the [illegible] examinations are held and [illegible] ficates given. Those lieutenants who have gained a first class certificate are, as a rule, retained in the training ship for a year as instructors, and then receive the more coveted appointments of gunnery or torpedo officer on large sea-going vessels, or more desirably on flagships, where they come under the notice of their superiors, and have the best opportunity of turning their abilities to account. Gunnery and torpedo officers on large sea-going vessels, especially on flagships, receive additional allowances of from 1*s.* 6*d.* to 3*s.* 6*d.* a day, according to the class of their several certificates. After three years they have to pass through a re-qualifying course of six weeks in the Gunnery Training School and of two and a half months in the Torpedo Training Ship.

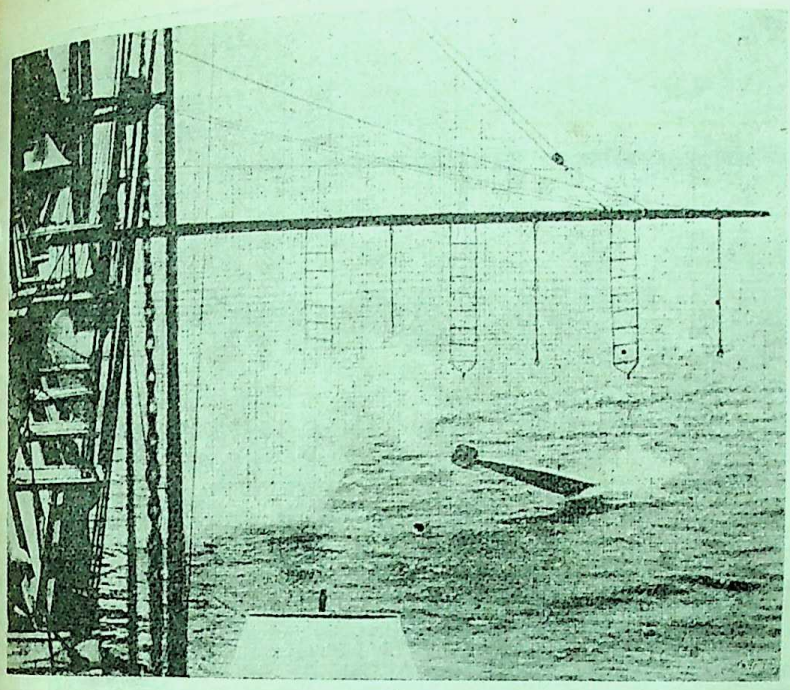
In addition to these higher courses of instruction there are others given for junior naval officers in gunnery, torpedo practice, and mines.

All midshipmen and naval officers on vessels on home stations are required, as far as possible, to pass through such a course, the schools at Devonport and Sheerness being, in addition to Whale Island, available for gunnery and torpedo courses. Every lieutenant aspires to be a "commander," and before he can rise to this rank he must have a minimum of from to fifteen years' service, of which at least four must have been in a sea-going vessel. Before a commander can rise to a captain he must have a minimum of two years' service as commander, of which at least one year must have been in a sea-going vessel. There are always a certain number of captains on the temporary half-pay list, for there are not enough posts to go round, and the period of waiting is generally employed in attending a higher course of studies in the Naval College at Greenwich, or in gunnery and torpedo courses in the *Vernon* and at Whale Island.

In the Royal Navy the Whitehead torpedo is looked upon as a most valuable weapon, and therefore great care is taken that every sailor (whether seaman or officer) who enters the "Vernon" shall be thoroughly grounded in all that appertains to torpedo work. The young officer may one day find himself in command of a torpedo boat destroyer, or he may be to be torpedo-lieutenant on a battleship or cruiser. He must therefore understand the Whitehead thoroughly, and accustom himself, by practice, to employment in battle.

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(2) GOING !

A writer once remarked of Captain Durnford, C. B., R.N., D.S.O., the predecessor of Captain C. G. Robinson, who is now the able commander of the Torpedo School Ship "Vernon," that he was an officer who combined a close acquaintance with the theoretical or academic knowledge of torpedo and electrical work with the energy, dash and resource which are required in the dangerous work of handling flotillas of torpedo boats. The torpedo and the torpedo boat have been called the forlorn hopes of navies, and forlorn hopes require such men to carry them to successful issues."

Besides instruction in mines and torpedoes, the course on the "Vernon" embraces all branches of electricity as applied to naval matters. The use of the searchlight is amongst these. Every ship and seagoing torpedo boat carries one or more searchlights. These are used for lighting up the entrance into port, for illuminating the ships of the enemy, so that the guns may be brought to bear on her, and for signalling purposes. On a clear night the gleam from a 25,000 candlepower searchlight is visible at a distance of no less than sixty miles. Some consider that a searchlight on a battleship, if skilfully directed, will keep off all torpedo boats, but the immense glare sometimes prevents the man on the look-out from observing the stealthy approach of one of these "mosquitoes of the sea." An attempt has recently been made to devise some apparatus whereby the torpedo might be able to counteract the rays of the searchlight and escape observation.

When the Torpedo School first started on an independent career, in 1876, the instructors made a series of trials of a dynamo, to see if it could be used in the Navy. At the present time there are at least three dynamos in every battleship, and every cruiser and battleship is lighted from top to bottom by electric light. Besides this, electricity is also employed for the working of heavy weights on board ship ; for telegraphy and telephony ; for the electric firing of guns, mines, and torpedoes, and for other purposes.

All these matters are included in the Vernon's programme, and a good many more besides, for in addition to the work of instruction and examination, experimental researches are carried out by the officers, who also survey and test most of the torpedo and electrical fittings supplied for the Navy.

It is needless to say that the men of the "Vernon" take the keenest interest in the progress of science, and are always on the look-out for any invention or discovery which may be of use in the Service.

We believe that at the present moment the "hydrophone"—an under-water telephone— is being tested, with a view to its adoption in the Navy. This instrument might be useful in detecting the approach of a ship, hostile or otherwise, at night or in a fog.

Wireless telegraphy also interests the men of the "Vernon", and it is expected that practical results of great value to the Navy will be the outcome of the experiments now in progress. Another invention of which trial is being now made is the "gyroscope" an instrument which will force a tropedo to travel in the direction in which it was first fired. For the purposes of these original investigations the Admiralty makes a grant of £50 a year. Someone recently remarked that if the Peace Conference were to have the effect of laying up the Navy to-morrow, the great majority of the men that have been through the Torpedo School have been thereby rendered so handy in electrical work generally that they would readily find employment in civil life.

The crest of the "Vernon", consists of two torpedoes crossed in front of a submarine mine case; above is a crown with naval emblems, and below on a scroll is the "Vernon's" motto, "Vernon semper viret".

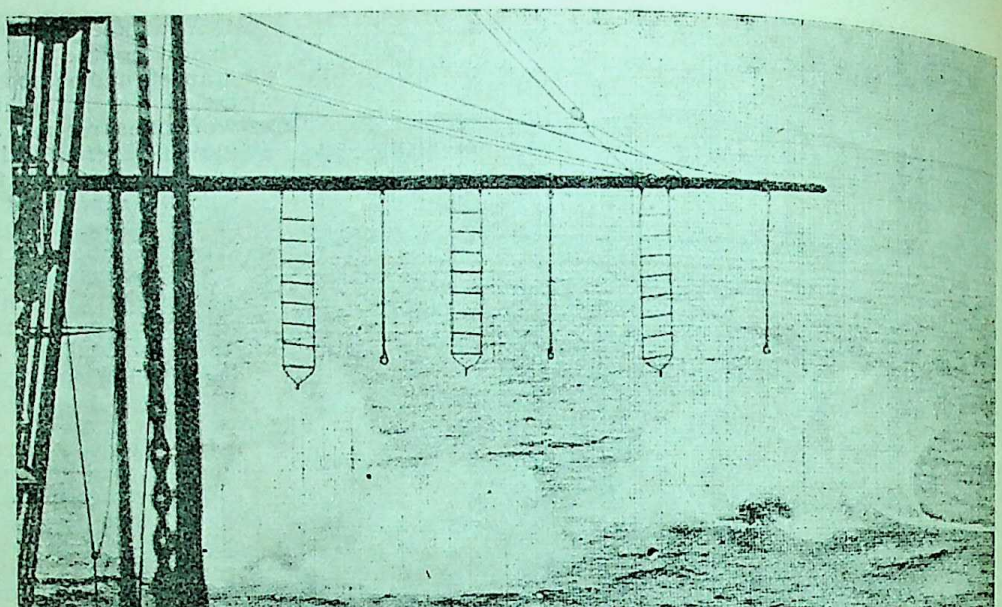
The Torpedo School when it first started was housed in the vessel, but it soon grew so rapidly that additional quarters were required. The "Vernon" had, however, been so carefully abapted to the purposes of the School's work that it was decided to retain her for a section of the enlarged operations. The old vessel was therefore turned into a separate establishment under the name of "Actæon", from which all the practical work was to be carried out, while the "Donegal" was fitted out as the "Vernon", to carry all the instructional and store rooms. In addition, separate schools were formed at Plymouth and Sheerness.

The layman does not always realise the difference between the "mine" and the "torpedo," and it may be as well to enlighten him on this point. Both are cases containing charges of explosive, but whilst the former is always stationary, the latter is made to move through the water towards the object at which it is aimed.

In the event of an enemy attempting to invade our coasts, the submarine mining companies of the Royal Engineers would proceed to lay mines in our harbours and ports, and the ships of the enemy

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(3) GONE !

would think twice before attempting to enter them. While the task of "mining" would in time of war fall to the lot of the Corps of Royal Engineers, "countermining" is labour entrusted to the Royal Navy.

Countermining is one of the methods used to destroy a mine field, and consists in laying a set of mines close to those placed in position by the enemy, and firing them in such a way that the adversary's mines are completely destroyed. Though difficult and dangerous, our sailors, both men and officers, become experts at the work while on the "Vernon," and they may be trusted to perform their task bravely and efficiently whenever the need arises.

Two kinds of torpedo are in use in the Royal Navy. One is the Brennan, the other the White-head. The former is used for coast defence work only, and is in the hands of the Royal Engineers. It is the invention of Mr. Louis Brennan, C.B., and it consists of a cigar-shaped object charged with explosive, which is fired from the shore, and guided to its destination by means of wires attached to it, one on each side.

The Whitehead, on the contrary, propels itself along in the water, and when once started on its career beneath the waves, it is beyond the control of human agency. There are some who believe that torpedoes steered by wireless telegraphy will be the weapons of the future, and doubtless the busy brains of Vernon's staff are already at work on the problem. But the "handy men" on the 'Vernon' are bound by the King's regulations to give no information to outsiders concerning the many and varied experiments that are being made on the 'Vernon' with the purpose of discovering the best method of destroying "submarines" that might attack our battleships and cruisers. "Were I offered £1,000 to divulge information, I would refuse," said one of the Vernon's staff, and this, one feels, is the right spirit in which important work should be carried on.

—*The Windsor Magazine*

HINDU AND CHRISTIAN IDEALS OF WORSHIP *

IN the history of the human race, as well as of the individual, the first form or stage of worship seems to consist of prayers for material blessings and the offering of material things to the [illegible]. At that stage, man's wants are purely physical and he cannot conceive of any other satisfaction than what is derived from the enjoyment of material things and the removal of physical wants.

* A discourse preached in the course of Sunday service in the Sadharan Brahma Samaj *Mandir*.

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he not only prays for food, drink, clothing, houses, cattle and conveyances, but thinks that the gods too take pleasure in these things. Thus his offerings to the gods are all material, and even the praise and thanksgiving he offers to them have reference to the grant of material blessings. How long this stage of worship may last in the life of nations and communities is illustrated by the continuance of sacrifices and other material offerings in Hinduism, Judaism, and Muhammadanism from the earliest days of their history up to the present time. The case of individuals is indeed different, for thousands and ten thousands of individuals in these communities have outgrown this stage of worship. The next stage is prayer and thanksgiving for spiritual blessings, for faith, love, humility, holiness, moral strength and the like. The prayers to Varuna in the *Rigveda* are perhaps the earliest prayers of this form in the history of religion. Prayers for spiritual blessings are however found in their best and most developed forms in Christian worship. In handbooks of congregational service, for example the *Book of Common Prayer* used in the Anglican Church, they are mixed up with praise. But in private worship praise seems to occupy a subordinate place, and is perhaps confined to advanced devotees. The spirit of Christian worship comes out most prominently in prayer proper,—in asking for spiritual blessings from God. Now, it seems to me that the exclusive cultivation of this form of worship in the Christian Church, its inattention to other forms of worship, namely, thanksgiving, adoration, communion &c., is slowly but surely leading to a decay of the spirit of worship in it and ultimately to the abandonment of all worship whatever by its members. Prayer proceeds upon either of two suppositions, (1) its effect upon God's will, and (2) its effect upon the will of the worshipper himself. The idea that God's will is changed by our prayer is fast passing away with the progress of science. The will of God, as expressed in the laws of nature, is being more and more clearly understood as unalterable. Prayers for physical blessings,—for blessings the grant of which is known as dependent upon the due observance of the laws of nature,—are therefore becoming daily rarer and rarer in enlightened circles. But with the progress of moral science, spiritual blessings also are being slowly understood to be as much dependent on unalterable laws as physical blessings. It is because the laws of the spiritual world are much less known and understood than those of the material world, that prayers for spiritual blessings, on the supposition that they affect the divine will, are far more common than those for physical blessings. The moment we understand that a blessing asked for depends on laws we have not observed or are not observing, we cease to believe that we shall have it for the mere asking, and cease also to pray for it unless we pray only as giving a sentimental expression to our inmost desires. But prayer, as we have already seen, proceeds upon another supposition, namely that it produces an effect on the mind of the worshipper himself. Far from asking for the alteration of any law, prayer for spiritual blessings is itself the fulfilment of a law. That law is the self-surrender of the human will to the will of God. In praying for faith, love, humility, resignation, peace, holiness and strength, the aspirant surrenders himself to the divine will,—wishes for just those things which God wishes that he should have—and thus removes the chief obstacle to his acquisition of these things, namely his own rebellious will. The value of such prayer, if it is hearty and fervent, and not merely formal, as it often is, no truly religious soul will minimise. It must always form a part of divine worship. But it must be seen that it is only a part and not the whole of worship. As I have already said, when it is taken as the only form of worship, it tends to the decay of worship and ultimately to its abandonment. When the worshipper comes to think that prayer is only the mind acting on itself, that it is only the soul's voluntary self-surrender to God, and that the things he asks for depend on the due observance of laws, he is apt to conclude that prayer is not one of these laws, and that action, and not prayer, is the one thing needful. This conclusion, as appears from the objections to prayer urged now and again by even thoughtful and earnest men, leads many people to give up prayer altogether, and with it all other forms of worship,—forms of which they scarcely have any idea. The fact is, that prayer is not merely the mind acting on itself, if it is at all granted for the sake of argument that there is such a thing as a human mind quite distinct from

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the divine. The effect of prayer does not depend on the mere uttering or breathing of it. It is the joint effect of the faith in or insight into the divine nature which leads the soul to approach God, the vividness with which the divine presence is felt, the emotions called forth by this act of communion, the feeling of want which dictates the prayer, and the fervency with which it is offered. There are thus involved in prayer elements of worship other than prayer. One of these is the element of emotion, consisting of awe, admiration, reverence and love. The other is faith or insight growing into vision. In the language of Hindu devotional literature, the first is called *bhakti*, and the second *yoga*. *Bhakti* finds its best expression—the best, I mean, to be met with in devotional literature, not the best possible—in the *stotras* or hymns of praise scattered in the Puranas, for instance, in the *Vishnu*, the *Bhagavata* and the *Markandeya*, and in more recent Vaishnava literature. As I have shown in my *Gita* lectures, there is a marked difference between ancient and modern Vaishnavism notwithstanding their common acceptance of the doctrine of incarnation. The ancient Vaishnavas had a firmer grasp of the idea of the divine immanence than the modern. Though, therefore, they, in their *stotras*, lavish praise on the incarnations, they also dwell a good deal on the presence and activity of God in nature and the soul of man. Hence, these hymns of praise, inspite of the mythology running through them, go a great way in helping the devotions of modern theists. Not so the *stotras* in modern treatises on *bhakti*, such as those in the *Narada Pancharatra* and *Narottam Daser Prarthana*. They are almost exclusively taken up with the description of their chosen incarnations and the narration of their deeds, real or fancied. Such devotional manuals have scarcely any value for enlightened devotees of the present day. These praises, however, whether ancient or modern, giving expression to the feelings of the worshipper on the contemplation of the attributes of God, form the third stage of worship. As we have already seen, the first stage is represented by the offering of praise and prayer for material blessings, and the second stage by those for spiritual blessings. In the first stage there is little or nothing of love for the object of worship, the worshipper being abs... in selfish and physical wants. I... second stage, higher wants than tho... the body are recognised and their sa... tion sought. But the standpoint re... more or less selfish. Love for the ... of worship has begun, but love for ... sake,—for the intrinsic excellenc... attractiveness of the object of wors... little thought of. In the third stage ... worshipper thinks more of the object ... of himself. The contemplation of ... power, wisdom, love and holiness be... delightful for its own sake, and no... any personal gain it will bring to ... worshipper. Or, if the love that ... blesses him is thought of as a ... sonal gain at all, it is regarded as ... offering due to the excellence of the ... worshipped. However, there is a ... higher stage of worship, as I have alre... said,—the stage of *yoga* or direct vis... The devout contemplation of the di... attributes may not always be based ... and suffused with a direct vision of ... It may often proceed upon and be dicta... by mere traditional belief or inferen... knowledge. The endeavour to at... to a direct vision of God, and the ... templation of his attributes from ... standpoint of such a vision consti... this fourth stage of worship. The wri... of the *Puranas* seem sometimes to ris... this stage, as in the hymn ascribed ... Prahlada in the *Bhagavata*, when ... boy is thrown by his father, tied h... and foot, into the sea. But the str... mythological bias of these writers ... dims and blurs their vision. This st... of worship is seen in its purity in ... *Upanishads* and some of the stot... ascribed to Sankara. Among instan... of hymns inspired by a direct visio... the Supreme Reality, may be menti... the *Prana stotra* in the *Prasnopanis*... the four opening verses of the *Svetas*... *tara Upanishad*, chapter IV, the tw... fifth *khanda*, seventh *prapathaka*, o... *Chhandogya*, and Arjuna's invocatio... Krishna in the eleventh chapter of ... *Bhagavadgita*, if it is rightly interpre... Such hymns, however, lack in the exp... sion of the softer feelings of the hea... feelings which are called forth by ... recognition of the personal relat... between the worshipper and the wors... ped. Such recognition,—more or ... incipient in the *Upanishads*, grew cl...

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of the *Bhagavadgita*; but this development was arrested by the growth of an unresided Monism on the one hand, emphasising unity at the expence of difference, and an one-sided emotionalism on the other, which, from a dread of Monism, lost the grasp of reality inherent in it and sapped the roots of true emotion by loading them with an overgrowth of mythology and ceremonialism. It is the special work of Brahmaism to avoid both these extremes,—to harmonise *bhakti* and *yoga* by being faithful on the one hand to the vision of unity as revealed in the *Upanishads*, and carefully cultivating, on the other, the feelings which are called forth by a contemplation of the ceaseless activity of the divine love within and without. That the Samaj is slowly awakening to a recognition of its great mission, will be evident from a hurried survey of its devotional history.

In the form of divine worship promulgated by Raja Rammohan Ray, there was no clear recognition of the different elements of worship,—the different attitudes of the worshipper's soul towards God. They were first recognised in the liturgy introduced by Maharshi Devendranath Thakur. But, as I have shewn in the tenth lecture of my *Philosophy of Brahmaism*, the division of the elements in it was far from logical, and, by attaching too much importance to the utterance of texts from the Scriptures, it encouraged formalism and obstructed the spontaneous flow of emotions. Whatever may have been the case with the Maharshi, most of the other earnest members of the Samaj found food for their souls, in that period of Brahma History, in fervent prayer, and got help in their spiritual endeavours mostly from the Bible and other Christian literature. But they slowly felt after a fuller form of worship till they found it in that which now prevails in the Brahma Samaj of India and the Sadharan Brahma Samaj, and which we owe to the piety and genius of Brahmananda Kesavchandra Sen. In it *aradhana* (adoration), *dhyana* (meditation or communion) and *prarthana* (prayer) are clearly recognised as the three elements of worship. In the earlier days of the Brahma Samaj of India, prominence was given to *aradhana*, as is also the case there now, and in the Sadharan Brahma Samaj. So, there was a growth, in the Brahma Samaj, from the second to the third stage of worship as defined by me,—from mere prayer to the devout and emotional contemplation of the divine attributes. I need hardly say that the Brahmas, in adopting prayer for spiritual blessings after their rejection of the idolatry and ceremonialism current in the country, had already risen from the first to the second stage of worship. However, in the latter days of the Brahmananda, he and his close followers rose,—at any rate endeavoured to rise—from the third to the fourth stage of worship—that of *yoga* or direct vision. In Kesav's recognition of *dhyana* as one of the elements of worship and giving it a place in his form of worship, there was already implied an endeavour to rise to this stage. But the actual development came later on. When, however, he rose to this stage, he saw more clearly than ever his spiritual kinship with the *rishis* of the *Upanishads* and the Vedantic *yogins* of later days. In the writings of his learned and devout disciple, the late Upadhyaya Gauragovinda Ray, the recognition of this kinship has taken the fullest form. The same movement is to be seen in the Sadharan Brahma Samaj,—in a vague form in certain quarters, more clearly in others. Mere contemplative *aradhana*, however fervent, not to speak of mere prayer, does not satisfy the more advanced souls in the Samaj. They seek to dive deep into *dhyana*, the direct realisation of God, and want that *aradhana* itself and *prarthana* too, should be throughout suffused with this direct realisation. Thus, though the logical order of the attitudes of the worshipper's soul towards God is *jnana*, *bhakti* and *karma*, and though these attitudes find their expression in man's devotional life in the forms of *dhyana*, *aradhana* and *prarthana*, the actual growth of the human soul takes place in the reverse order, —in that of *karma*, *bhakti* and *jnana*, or,— in the language of devotions,—in that of *prarthana*, *aradhana* and *dhyana*; and this has been the order in which devotional life has developed in the Brahma Samaj. As in the life of the race, so in the Brahma Samaj, *karma* and *prarthana* at first proceeded, not upon *jnana* properly so called, not upon clearly grasped conceptions resulting from a critical analysis of knowledge, but upon instinctive as traditional belief and inferences arrived at without any clearly conceived method of reasoning. This life of prayer and practical work led

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to a certain development of *bhakti* which found expression in *aradhana* or emotional contemplation of the attributes of God. This again developed into an aspiration after direct communion with God and to studies and devotional exercises by which such communion could be realised. Thus, we have, in a nutshell, the devotional history of the Brahma Samaj, that is, of those of its members who have cared to follow in their lives the spiritual ideals laid down by its leaders, and have normally advanced under their guidance. It has been our good fortune to be first under the influence of Christianity, which has fostered prayer, personal purity and social reform in us; then to be under the influence of Vaishnava ideals, which have promoted emotional piety—a life of devotional fervour—among us; and lastly to be guided by the teachings of the *Upanishads* and the higher Metaphysics of the west, which have generated in us an ardour for deep thought, meditation and communion. The lofty Theism of the *Upanishads* has, more or less, directly or indirectly, influenced the religious life of the Samaj from its very foundation. But except in the lives of the Raja and the Maharshi, its direct and visible influence was not felt till the last days of the Brahmananda, and perhaps appreciated at the present more deeply than at any other period our history. It could not but be so, desire for deep knowledge and for a life unbroken communion with God, such we find in the composers of those sacred books, presuppose a long course of practical discipline and emotional culture. However, from the foregoing study of Hindu and Christian ideals of worship and of the way in which they have influenced the devotional life of the Brahmo Samaj, we get an idea of the path to be followed by every aspirant after spiritual life. From a life of earnest prayer and strenuous endeavour to do our duties we are to rise to one of fervent adoration and of beauty and sweetness in the conduct of life; and from this again to a direct vision of God and a life suffused with the light of such a vision. Let no low ideals satisfy us. However low and unsatisfactory our actual achievements may be, our aspirations must be pitched high, very high, if we are to be true to the lofty teachings we have received from advanced sages and saints at home and abroad.

SITANATH TATTWABHUSHAN.

BIG GUNS OF TO-DAY

[This article gives accurate information as to the power and range of modern artillery; shows how a bombardment can be carried on from distances varying from a few yards up to fifteen miles with guns varying from a small 32-pounder up to the huge naval 13·5 gun, throwing a shell weighing half a ton.]

BY W. G. CLIFFORD.

AN imaginary two-minute bombardment of St. Paul's Cathedral by a mixed armament composed of eighteen modern guns will serve to show the scope, range and variety of up-to-date artillery.

We will commence by planting bang on top of Ludgate Hill a 32-pounder converted smooth-bore, a weapon devised specially for smashing with case shot intrepid stormers who are pushipg home the final attack on a fort. Our Maxim we may as well place over the other side of the river; a Pom-pom would do nicely on top of the Monument, and we could make every shot from a three-pounder tell by mounting the gun on top of the House of Commons. The six-pounder would make deadly practice from the same site, and as we do not happen to have a mountain handy, we will do our best by sticking our three-inch gun on top of the Nelson Monument.

We will place our field guns and howitzers, two guns of each type, three miles away, near City Road Town Hall. The "Long Tom" must go further off, as he has an effective range of seven miles, so the 4·7 can open fire from the vicinity of the Crystal Palace. The six-inch can go back another mile, and we will put the 7·5 nine miles from the Cathedral. The ten-inch will make good shooting from Kingston Hill, and can reach over a 9·2 half a mile closer to St. Paul's. The 12-inch is not asked to do too much if we place the 9·2 at Epsom, and the 13·5 can roar out from Esher.

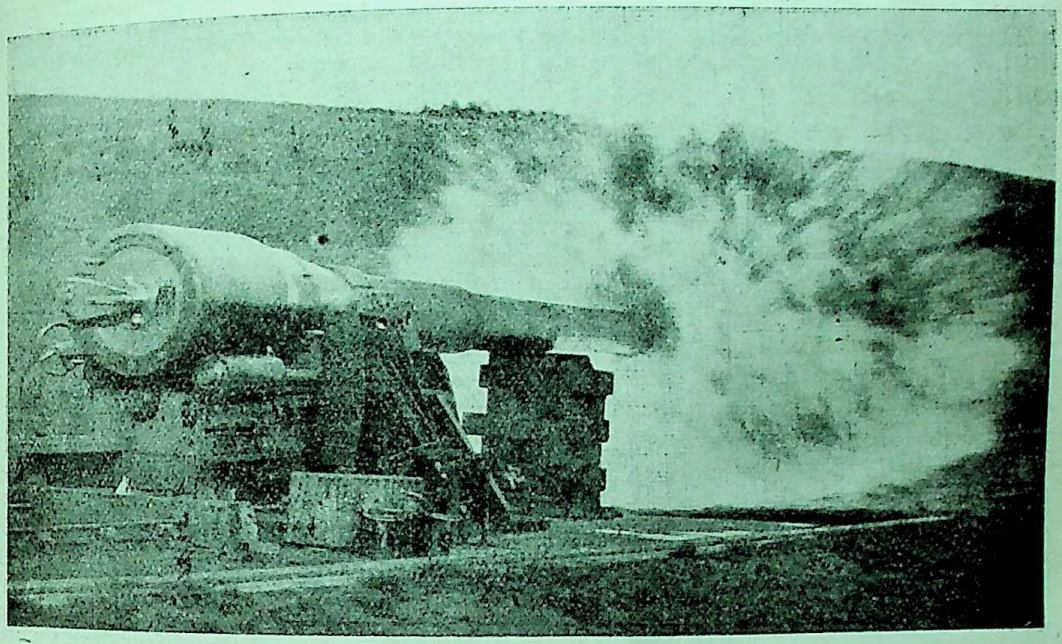
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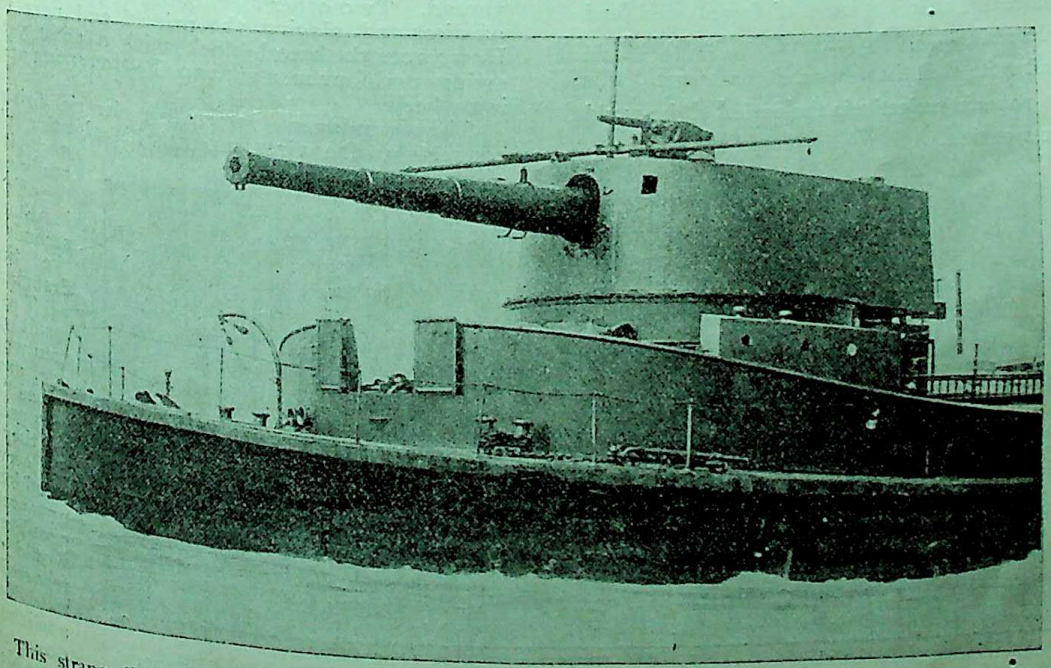
Merely for the sake of illustration we have placed our guns in familiar localities from which they could be used with dire effect.

It is generally considered that the maximum range at which a naval engagement could be fought is about six or seven miles, and it is interesting to note that all the naval guns of four-inch calibre and upwards are of effective value at long battle ranges.

Having planted our guns, we give the command "Fire!" and we discharge in two minutes some 2,000 projectiles weighing approximately 27,000 pounds—roughly equal to the weight of a truckload of coal. This has been done without calling upon every type of gun in our Army and Navy, but we have called up quite enough artillery to make the Cathedral stand badly in need of renovation after our



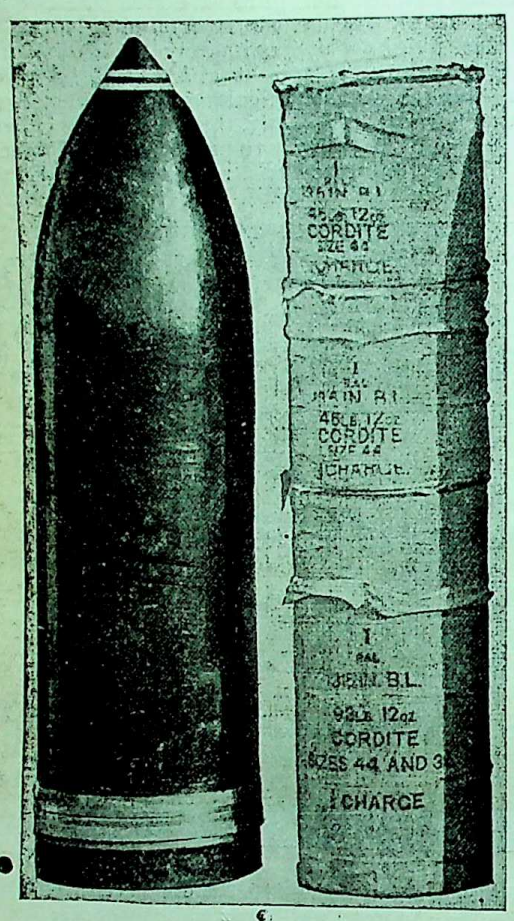
Testing a twelve-inch gun in the proof butts. The cloud round the muzzle is not smoke but flame. Recent types of this weapon can fire two 850-pound projectiles in a minute with a muzzle energy of over 50,000 foot tons per round. This gun is mounted on most of our Dreadnoughts, but the 13·5 carried by our latest super-Dreadnoughts is a much more powerful weapons, and sends its 1250-pound projectiles clean through the armour plates which resist the attack of twelve-inch shells.



This strange-looking craft is an experimental gunboat used for testing the big guns destined for the armaments of our Dreadnoughts. They are mounted on land, taken out to sea, and there tasted.

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Shell of a 13·5 gun and the 185 lb. of cordite expended to discharge it. It is made of forged steel and filled with lyddite. A delay action fuse explodes the lyddite after the shell has penetrated its target. It is the most powerful projectile in the navies of the world at the present time.

eighteen guns had bombarded it for a comp... minutes.

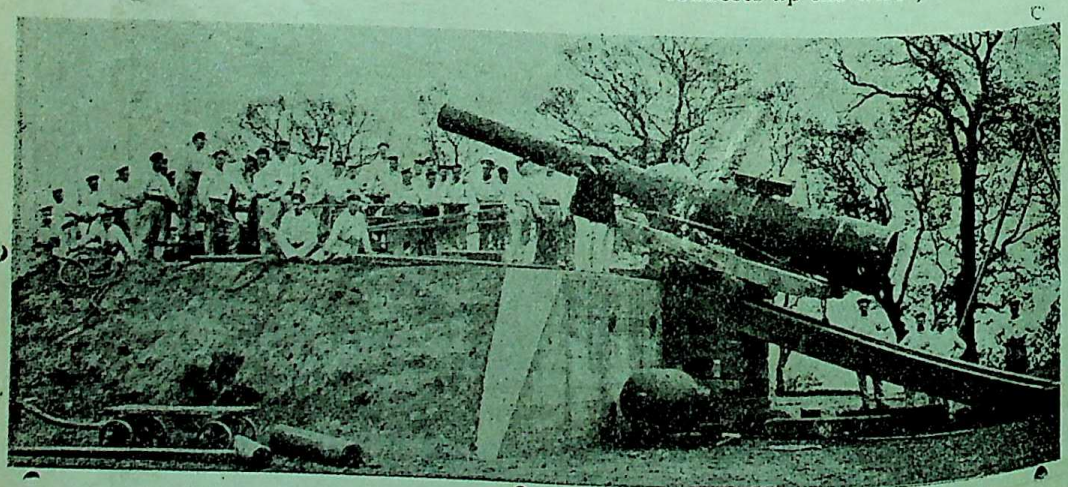
It might be that scarcely two stones would be standing, but, on the other hand, the target m... escape with very little damage considering ... calibre of the attack. One of the mysteries ... war is the small amount of injury inflicted ... unarmed towns by shell fire which—on paper ... ought not to leave a wall standing. But the ... effect is always very great, and it is safe ... assume that if ever London were bombarded ... would be a tremendous rush on the tubes and ... ground railway. Then it would be just like the ... irony of war if a high explosive shell pitched ... through the roof of a tube station and blew ... atoms a lift packed with women and children.

To gain a practical idea of what gunnery ... let the reader take the place of one of the "men ... hind," say, a 9·2—one of the most serviceable ... mounted on our armoured cruisers. All is ready ... load and fire. The gun captain takes up his posi... two men spring to the elevating wheels, and ... trice the gun is brought to the loading position.

Another man swings the breech open as qui... as a railway guard opens a carriage door. There ... a dim sheen of dulled steel, as the vast breech-b... stands revealed for a moment. But this is no ... for gazing about. Look out! Those three ... dashing along behind that puny little barrow, ... bringing the projectile up. They place it on ... carrier of the leading tray, as if it weighed a ... ounces instead of 380 pounds. Quick as a flash ... raised to the gaping breech, another man actua... the mechanism. Then the rammer is placed again... the base of the shell, a man removes the cap from ... fuse, and one, two, three, four, five, six men s... round the rammer and send the shell home with ... mighty swinging push.

Down goes the loading tray, two men sponge ... the chamber, and two others come racing up with ... cartridges in cases, with the lids unscrewed to the ... thread. Two other men load the cartridges, tea... off discs and placing the primed end next the ... Home goes the breech-block with a swift yet st... swing, and four men rush to the traversing and ele... ing wheels.

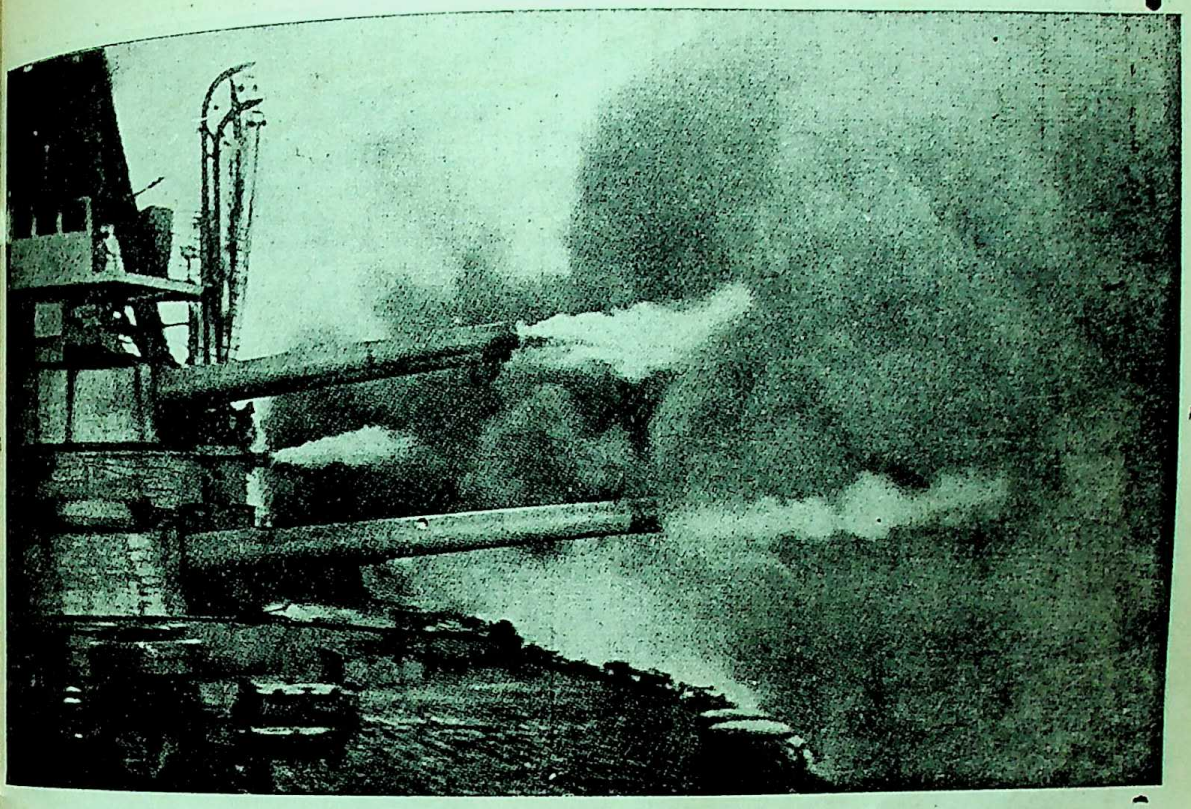
The gun-layer inserts an electric firing ... connects up the wires, mounts his sighting plat... and is ... ready to ... far-off targe... less than ... seconds fr... the time ... first man ... This ... result of ... men work... one, and ... cribed "fir... purposes ... as they ... the servi... hand loa... now pretty ... obsolete, ... would only ... resorted to ... mechanical ... appliances ... down. Mo... enable



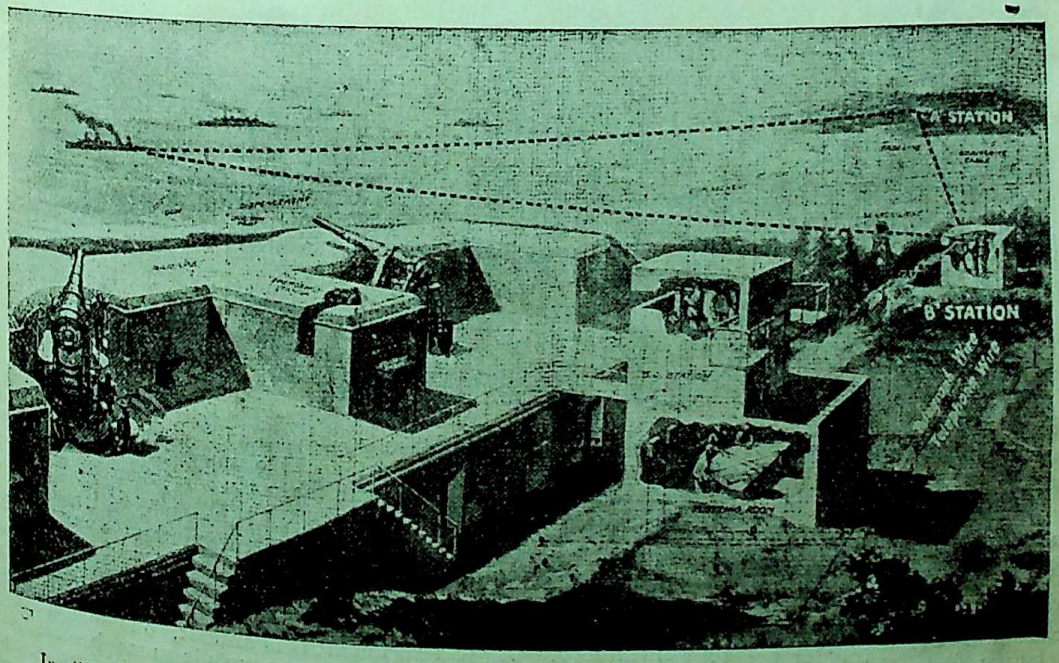
"Gun-bucking." Moving a gun of 22 tons up an inclined plane on rollers at the School of Gunnery Shoeburyness, where selected officers and non-commissioned officers undergo courses of training, of which work similar to the above forms no small part.

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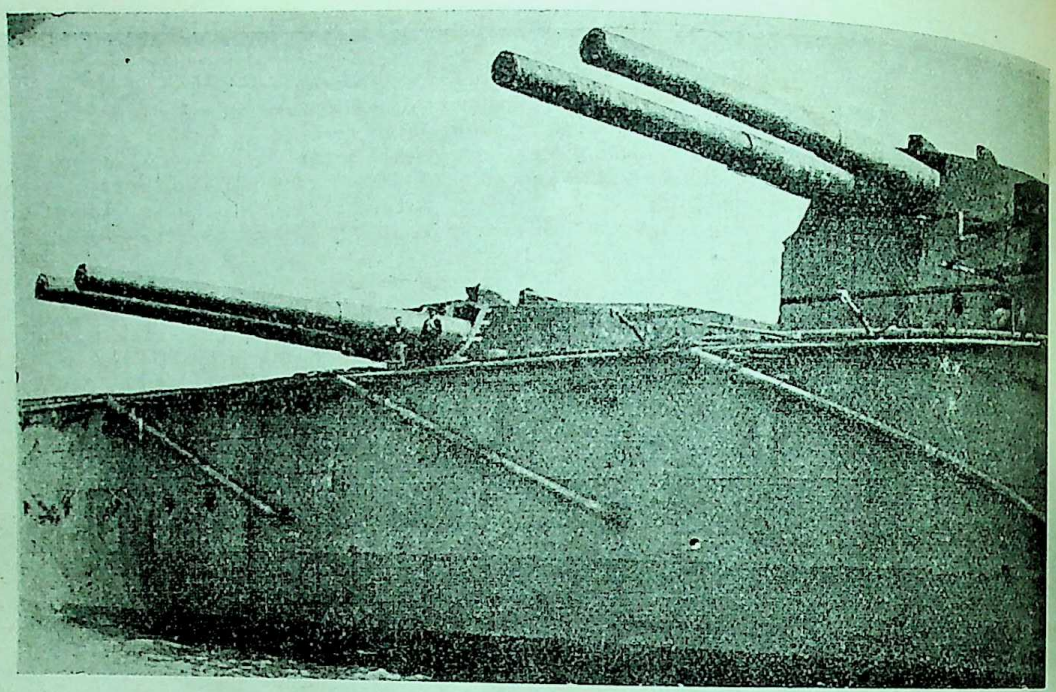
Firing the broadside of a supe Dreadnought—all the ten big guns can be fired at the same second. The concussion is so great that the hearing of the gunners may be permanently affected, to prevent which the men wear pads of cotton wool in their ears.



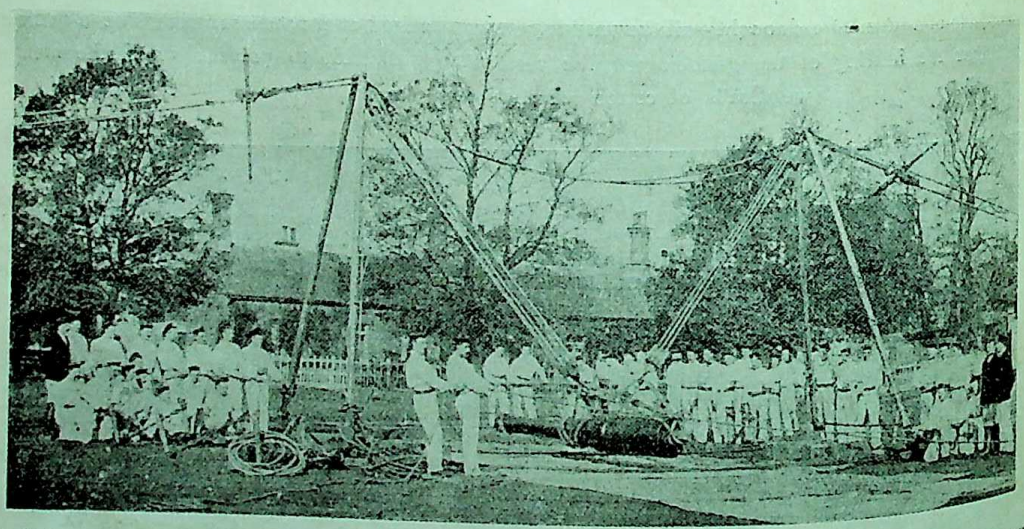
In all gun firing the chief difficulty is to find the range or distance the enemy is away—especially in a fort where the gunners themselves are unable to see the enemy. A fort generally has wo observation stations A and B, who sight the enemy and mark the angles made with their base line. They telegraph to those in the plotting room who reckon the range and telephone to the gunners the exact angle at which to elevate and direct their guns. The method is so accurate that a shell can be dropped in any part of the vessel that is desired

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The 13·5 guns of the "Orion." Each of these guns weighs 86 tons, and measures nearly 52 feet in length. There are ten of them on the "Orion," capable of firing 12,500 pounds of projectiles at one combined discharge. The rate of fire is so rapid that before a shell reaches its target at the furthest effective range of the gun another projectile could be in the air rushing towards the same object.



The canvas sheet in the photograph represents an unbridgable river or chasm over which a five-ton gun has to be taken. The gun is swung over the "depths" by huge tackles fastened to supports, and the shift is completed by gradually tightening one tackle and easing off the other until the gun is brought across.

latest type of 9·2 to be loaded in less than thirty seconds, and is used so extensively with other big guns that the *whole* business is largely a matter of moving levers—"pressing the button," so to speak—and the rest is done by machinery. Rather a change from Nelson's day, when training and loading were so laborious that one man was allowed for every 500 pounds of metal in a gun. At this rate we should require nearly 4,000 men to manipulate the 13·5 guns on the *Orion*, to say nothing of the remainder of the armament and the rest of the work on the ship.

But through it all, the human element is still [illegible] mount, with the important difference that it is [illegible] to-day instead of the sheer brawn which did the [illegible] in the "yard arm to yard arm" days. The [illegible] sighting apparatus is almost, but not quite, [illegible] and the man who controls it must be a cool, [illegible] and keen-sighted representative of armed science.

He must be able not only to hit a battleship [illegible] cruiser at battle ranges, but also to select the [illegible] vulnerable part of his target.

This is all new and strange since a British [illegible] cleared for action before a foeman worthy of its [illegible]

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took five hundred years to put sights on our guns; d when in 1801 sights were suggested to the immor- l Nelson, he replied that "ships ought always to be aged at such close quarters that to miss was im- ssible." A characteristic answer, and a remark hich kept sights off our guns for many a year after, r as recently as 1844 we had such a poor idea of e range and accuracy of contemporaneous artillery, at bomb vessels were ordered to moor 3,000 yards from a battery "to be absolutely out of range of its guns". To-day, ten times the range would hardly suffice to afford them real security.

Such progress makes us wonder what the future may hold, and there can be no doubt that during the next few years we shall see a strenuous race for supremacy in calibres. At the moment, the 13·5 holds pride of place, but at Elswick they have manufactured a 14·2, throwing a 1600-pound projectile, and it would be rash indeed to conjecture that this is the last word of the modern gun maker. Capable experts aver that no particular reason can be put forward why guns should not increase in size once again up to 17 or 18 inches in calibre, firing projectiles weighing about a ton each. But it is agreed that the life of such giant weapons must be terribly short. They could fire not more than forty or fifty rounds at the outside before a new inner tube would be required.

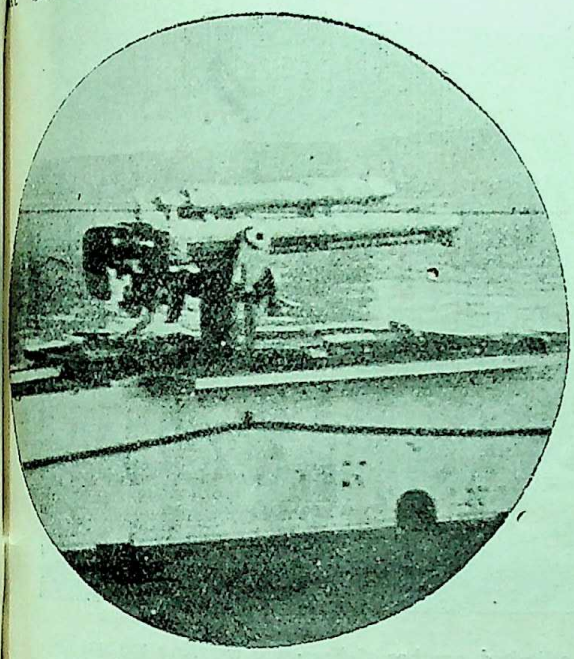
This is where our forefathers had the best of us, as their old smooth-bores were practically indestructible. At the siege of Sebastopol some of these guns fired as many as 4000 rounds per gun, and only two of them burst. "Hard pounding, gentleman," and something our big guns could not hope to survive. Before they had gone through a tithe of it they would be shooting anywhere and anyhow.

In Germany the anti-aeroplane gun invented by Ehrherdt of Dusseldorf—Krupp's most formidable rival—claims to be the most effective thing of its kind yet devised.

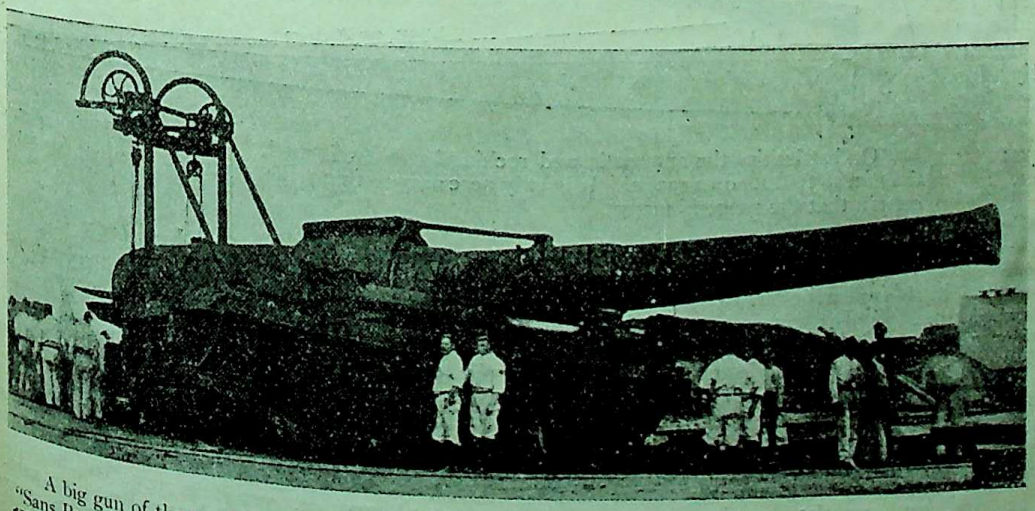
The gun has a range of over five miles, whilst the highest altitude yet attained by an aeroplane is less than three miles.

One experiment consisted in sending up a balloon to a height of 280 yards at a distance of 1,500 yards in a very strong wind which rendered the thing most unsteady, and it only took five shots to set it on fire and bring it to the ground.

The weight of the shell is 9 lb. The gun can be loaded without any difficulty, even when the



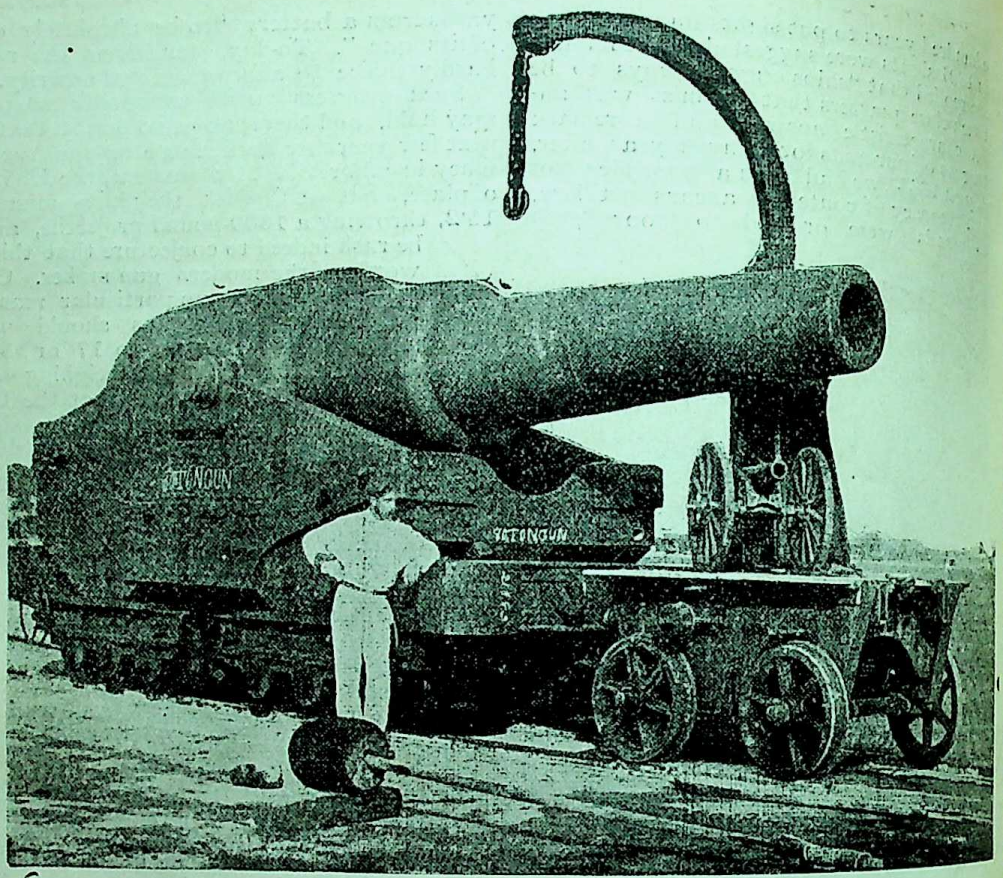
A seven-pounder mounted on a submarine—the very latest development of modern gunnery. Previously, submarines were unable to fight each other, and were quite defenceless on the surface. Now, "like can fight like" above water, and the idea is expected to develop until submarine cruisers are brought into being.



A big gun of the past. This is an official photo of the old 16·25 gun mounted in the "Benbow" and "Sans Pareil" during the eighties. It weighed 110½ tons, and threw a projectile weighing 1800 pounds. When this gun was undergoing its trials one of these massive shells by some extraordinary mischance missed an armour plate close to the gun muzzle, and striking the beach ricocheted in one bounce about eight miles over towards Sheerness.

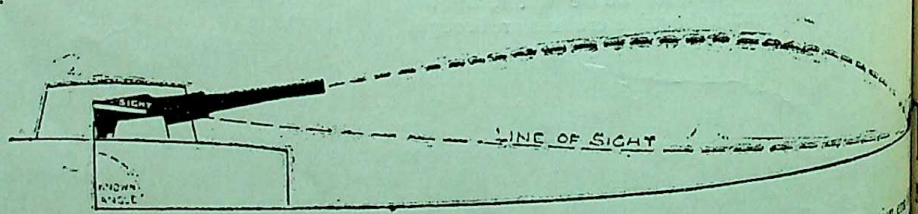
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Our long lingering love of muzzle-loader gave us a limited number of these guns weighing 100 tons each with a bore measuring 17·72 inches, and firing a 2000 pound projectile ; and was also responsible for the sixteen inch of eighty tons shown above. The small gun in the picture was a curious seven-pounder muzzle-loader, a kind of cross between a gun and a howitzer, which threw in a wobbling sort of way a "double-shell," weighing fourteen pounds. This photograph is not inaptly known as the gunnery "Dignity and Impundence."

range of elevation is as high as 75 deg. It is also an anti-recoil gun, which greatly adds to its utility when firing. The breach is automatic, *i.e.*, the loader has merely to insert the cartridges, and the breech closes automatically, fires automatically, and also discharges the cartridge case.



On battleships the automatic and rocking bar sight is used. This wonderful invention enables the gun to find its own range. It is only necessary to bring the sight to bear on the target, and be certain that the range is correct.

The shell is a high-explosive shrapnel, which is admittedly the most perfect projectile of its kind known to modern artillerists. It is a combination of shell and shrapnel. The shrapnel part of it explodes by the action of a time fuse, while the shell portion which constitutes the nose, so to speak, of the projectile, continues its flight as a separate body for about 100 yards, when there is a second explosion accompanied by a flame to set the hostile air-vessel on fire, and smoke is also generated to act as a correcting guide to the gun-layer. How disastrous these projectiles must prove may be gathered from the fact that five can be fired in ten seconds.

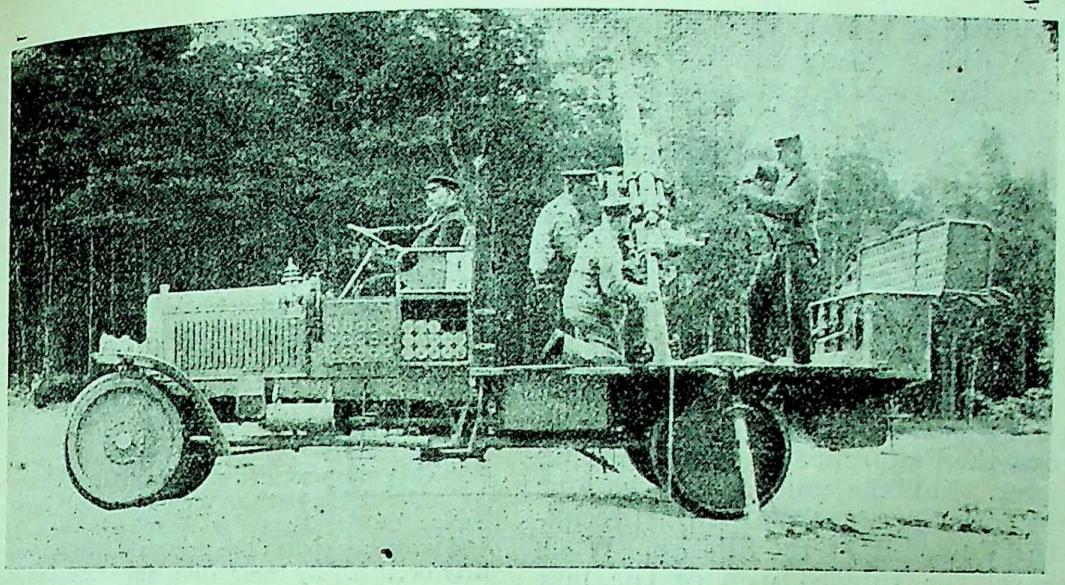
—*Pearson's Magazine.*

German Artillery

The success of the German artillerymen at Namur, and Antwerp may well cause Paris to feeling of thankfulness that their city was spared the ordeal of German siege guns. It would seem that Belgian fortress ordnance has not kept pace with the times, either in calibre or range. The superiority in both these most important respects of the German siege trains has been fully demonstrated. A few years ago a 40·64 centimetre (16-in.) gun was unheard of, yet it is reported that in the case of Antwerp a 42·4 (17-in) gun has been used. The size and weight of these enormous weapons must be considered the enterprise and skill of the artillerists in transporting such artillery from one part of the country to another by road

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This is the famous German anti-aeroplane gun with a range of over five miles. The weight of the shel is 9 lb., and it has an initial velocity of 670 metres or 733 yards, which is more than hat of ordinary field guns. The barrel is so well balanced that it can be loaded without any difficulty, even when the range of elevation is as much as 75 degs. The breech is automatic, i.e., the loader has merely to insert the cartridges and, this done, the breech closes automatically, fires automatically, and also discharges the cartridge case.

self. From accounts to hand of the destructive ower of their high-explosive shells no earth works, ot to speak of masonry, are proof against it. At ege the foundations of the forts were undermined, ge caverns being excavated by successive explo- ons of shells. It would seem that the present ampaign has proved that the day of fortresses is over. Motor traction has made possible the mobility of armament that a few years ago was practically incapable of being transported for use in the field, and the long range now obtainable would have to be met by an extension of the perimeter of a fortress to such a scale that it would take several army corps to defend it successfully.—"Pioneer."

THE RISE OF THE NIZAM'S DYNASTY

THE history of the rise of the first Nizam derives its importance, from the fact that he was the first servant of the Moghul Emperor to deal the death-blow at the supremacy of his master's rule in India. The downfall of the Moghul Rule was due not a little to the example set by the Nizam. He was a traitor to his sovereign and his country, and his rise was due to treachery, intrigue, cunning and the many questionable means which he adopted. The dynasty which he founded has never been distinguished for any prodigious deeds of valor or acts of generosity.* But it has nevertheless played a conspicuous part in the history of British India.

After the death of Aurangzeb, his effiminate successors had neither the foresight and sagacity of statesmen and administrators, nor courage and bravery of warriors and generals. As a result of these defects in the rulers, the real power was in the hands of the ministers. It was under

* Major Evans Bell, in his work on "The Empire in India" p. 34, in a footnote says :—"And yet the Nizam has never been exactly a popular Prince. His Government has never been popularly credited with that liberality of rewards and promotions, on great occasions, to the humbler class of its servants, particularly to its soldiers after victory, which glorifies the vulgar notion of Sivajee, Tippoo and Runjit Sing. * * And thus, in consequence of the prevalent habit of the common people in every country, who endow the Prince, noble, or landlord of the day with special hereditary gifts or defects, the Nizam has much less prestige, and much less general influence, beyond his Court Circle, than several Mahratta and Sikh potentates of very inferior possessions."

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these circumstances, that two Seid brothers named, Abdullah Khan and Hussain Ali Khan came to possess great influence in the declining days of the Moghul Rule. They are known in history as king-makers. But whatever faults these two brothers were guilty of, they had the welfare of the Empire at heart. Writers of Indian history have not yet done justice to these two brothers. These kingm-akers were sincerely desirous of saving from ruin the Empire founded by Baber and extended by Akber. As long as they maintained influence in the court of the degenerate Emperors, the Empire was not broken up into pieces. But the murder of the one and the imprisonment of the other precipitated the downfall of the Empire. When we unravel the tangled web of the last days of the Moghul Empire, we find that the Nizam-ul-Mulk was a prominent actor in those days. The death of the one and the imprisonment of the other of the king-makers were due to his machinations. The dissensions among the nobles of the Moghul Empire were likewise his doings. The viceroys of the distant provinces imitated his example in throwing off their allegiance to the Emperor and declaring themselves independent.

It was he who instigated, incited and helped the Mahrattas in creating troubles in the territories then under the suzerainty of the Emperor and he is also suspected of having induced Nadir Shah to invade Hindustan.

Again, when we trace the history of the Europeans in India, whether of the French or English nationality, we find his dynasty asking for their co-operation, which brought about the supremacy of the Europeans in this country.

From these considerations, then, the history of the rise of the Nizam deserves our careful attention.

The man known as the first Nizam-ul-Mulk, but whose real name was Chin-Kilich Khan was a Turany noble. He was appointed at one time the Governor of Moradabad in Rohilkhund. The Deccan was not his original satrapy. It was during the reign of the Emperor Ferokh Siar, the great-grandson of Aurangzeb, that the two Seid brothers named above, came to possess great influence at the Imperial Court of that ruler. Abdullah Khan was the Vizier, and Hussain Ali Khan was the Viceroy of the Deccan. The Nizam-ul-Mulk supplanted the latter in his Viceroya... The Deccan was the theatre of those ... of the Mahrattas which led them to ... supreme rule of almost the whole of In... When the younger Seid brother was ... Viceroy of the Deccan, the Mahrattas ... not yet gained much territorial concessi... in the rich Moghul Provinces of Candei... and Malwa. But in those provinces ... Mahrattas had their officers to collect ... *chout* or fourth part of the gross reven... allotted to them under former treat... The author of the Siyar-ul-Mutakh... writes that

"This impost (i. e. *chout*) had been exac... throughout the Deckan ten or twelve years after ... demise of the Emperor Aurangzib, at a time ... civil war, and when the princes of the Imperial C... fully occupied by their own intestine broils, ha... time to attend to the affairs of those distant pa...

It was not very easy for the Mahrat... to collect their *chout*. They had ... assume the part of the aggressors in ... realization of this impost. During ... time when Abdullah Khan was ... Viceroy of the Deccan, several conflicts ... taken place between the Mahrat... and the Viceroy's troops. Althou... the Mahrattas were always success... yet it is not unreasonable to suppose ... they would not have so easily made th... selves masters of the rich and fertile p... vinces of Malwa, Candeish and Guze... had there been an energetic and ... Moghul Viceroy in the Deccan. Seid H... sain Ali Khan was a man of energy ... character. It was a fatal day for the ... ghul Empire in India when he left ... Deccan. His brother Abdullah Khan ... the Vizier of the Delhi Emperor. Selfish ... interested persons at the Imperial C... were busy intriguing to ruin the two ... thers and more especially the Vizier Abdu... Khan. When Hussain Ali Khan, who ... at that time at Aurangabad, the capi... his Viceroyalty of the Deccan, ... aware of the danger which was threat... the safety of his brother and his ... he left the Deccan and marched on to ... with the intention of crushing ... enemies. Of those who had conspired ... the destruction of the influence of the ... brothers, the Nizam-ul-Mulk's was ... prominent figure. He left his own ... ment of Moradabad and with all his ... and followers amounting to several ... and soon repaired to Delhi, because he ... been given to understand that he was ...

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appointed the Viceroy of the Deccan, if he helped in destroying the influence of the Seids. It is necessary here to remark that the Nizam-ul-Mulk had never received any injury from any of the members of the Seid family. His eagerness therefore to crush the Seids betrays a very low and mean nature. When he came to Delhi, he found that the Emperor Ferokh-Siar, surrounded by self-seeking courtiers, neglected him and deprived him of the governorship of Moradabad. In his bitter chagrin and disappointment, he joined the cabal formed to destroy the Seids. The Vizier Seid Abdullah Khan when he came to know of the conspiracy that had been formed against him, ordered twenty-five thousand horses to be raised forthwith. His brother was also on full march towards Delhi which he reached in due time. These circumstances frustrated the designs of the conspirators. Nay, the Vizier even succeeded in gaining over the principal conspirators to his party, the Nizam-ul-Mulk being one of them. The Vizier gave him hopes that he would be appointed to the government of Malwa. The Emperor was now utterly non-plussed. He knew not what to do. Perfectly devoid of courage and self-reliance, he found himself deserted by those on whose advice and promises he had depended for bringing the Seid brothers to ruin. The Vizier Abdullah Khan now found his opportunity, for he went to the Emperor and addressed him in the following language.

> In return for the important services we have rendered you in times of weakness and distress; in return for the blood our family have shed in your service, as we had already done in that of our father and grandfather, such faithful servants have experienced nothing but mistrust and suspicion, and a variety of plots have been contrived against our lives and honor.

The Emperor perceiving his real situation, retired into the sanctuary or women's apartment. As usual at such critical times, some nobles incensed at the Emperor Ferokh Siar's reverse of fortune, considered themselves duty bound to come to his assistance and to support his defenders. But Nizam-ul-Mulk was not one of them. Nor did he go to the Vizier's assistance but he thought it most prudent to stay at home. A calculating and self-seeking man, that was the method he adopted for watching the course of events. There was now a regular fight between the adherents of the Emperor and those of the Vizier. These fightings and skirmishes took place in the streets of Delhi. After all the Vizier's troops gained the day, for it is related by the author of the Siyar-ul-Mutakherin, that

> A body of Afghan soldiers, mixed up with some of the Vezir's slaves, found means from the top of the house of Nejm-ed-din Alikhan, the Vezir's youngest brother, to descend within the yard of the king's female apartments, which proved to be guarded by a number of Abyssinian, Georgian, and Calmuc women. These being driven away, the soldiers penetrated within the gate, and every apartment was searched for Ferok Siar. At last some woman, too delicate to bear the tortures to which they were exposed, pointed to the place of his confinement, and the soldiers ran to him, * * * he was dragged upon the ground, and thrown into a small dark room.

In this way, the voluptuous, effiminate, and incompetent Moghul Emperor was disposed of by the Vizier. It is much to his credit, that he did not usurp the royal power. It would have been in keeping with the circumstances of the situation, and perhaps better for the welfare of the Empire, had he proclaimed himself as the King or Emperor, instead of assuming the humble rote of Vizier and King-maker. In many respects, the circumstances of the time resembled those of the days after the execution of Charles I. of England. The Vizier had his prototype in Cromwell. As Cromwell saved England, by becoming the Protector, so would have Seid Abdullah Khan, had he himself assumed the royalty. The English people rose and beheaded their King, because tyranny was rampant everywhere in their country, and because odious taxes were imposed on them. When the Seid named above made the Emperor Ferokh-Siyar a prisoner, the people of Hindustan, chiefly Hindoos, were becoming alienated from their Muhammadan sovereigns, because the latter had departed from the methods of administration introduced by the Emperor Akbar. The short-sighted policy of Aurangzeb brought on the ruin of the Moghul Empire.

After confining Ferokh Siyar, the Seid Vizier raised one of the descendants of the house of Timur to the throne, but kept all the power in his own hands. He showed also great statesmanship when he advised the newly created Emperor to relieve the Hindoos from the poll-tax. In a footnote to his translation of Siyar-ul-Mutakherin, Colonel Briggs writes:—

> "This odious (poll) tax, abolished by the wise Akbar, was renewed in the reign of Aurangzib, and had continued without intermission till this time, and it is believed by the Hindus, and by most reflect-

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ing persons well read in the history of the times, that to this impolitic measure, and the excessive impost on the land, the downfall of the Mahammadan power is mainly to be attributed."

This Seid Vizier rises in our estimation, when we find that he realized the danger which was threatening the Empire, on account of the odious impost of the poll-tax and that he advised its abolition. Had he been allowed to remain as Vizier for some years longer, it is probable that the Muhammadan Empire in India would have gained a fresh lease of life. But this was not to be. His own destruction and the destruction of his family was brought about by the Nizam-ul-Mulk whom he had raised to power,

Nizam-ul-Mulk was created by Vizier Abdullah Khan, Viceroy of Malwa. This was in 1720 A. D. As soon as he established himself in his new Viceroyalty,

"He turned his attention towards increasing the number of his troops, filling his magazines, exercising his officers and soldiers, and in making new acquisitions in the district of Chandery."*

This conduct of the Nizam greatly alarmed the Vizier who also discovered that he had been intriguing at the Imperial Court. It has been already mentioned that the Viziers' brother, Hussain Ali Khan, was the Viceroy of the Deccan. He had not yet left Delhi, when Nizam-ul-Mulk was making all these preparations in Malwa. Naturally Hussain Ali was much concerned about the Deccan. Knowing that Nizam-ul-Mulk was under great obligation to the Vizier, for had it not been for the kindness and generosity of the Vizier, the Nizam would have hardly come to notice, Hussain Ally, the Viceroy of the Deccan,

"wrote to Nizam-ul-Mulk, that as both he and his brother, with a view to put an end to the internal troubles of the Deccan wished to establish their residence in the province of Malwa, midway between the Deccan and the Capital, they hoped that to accommodate them, Nizam-ul-Mulk would take his choice of the four governments of Multan, Candeish, Acherabad, or Illahabad."†

In this proposal, there was nothing which could have offended a just and reasonable man. But Nizam-ul-Mulk forgot the gratitude which he owed to the Seid brothers. He did not care to oblige them. The Muhammadan historian who has been already quoted above, writes:—

"This letter produced the very breach it intended to prevent. Nizam-ul-Mulk, ... the moderate letter of Hussein Ali Khan's ... haughty style * * * He held a consultation ... his friends and military chiefs, and resolved ... play openly the standard of revolt. * * * ... disorders afforded a bad example, so that ... meanest men availed themselves of their ... from the capital to aspire at independence."

There was no other alternative left ... the Seid brothers but to cross blades ... Nizam-ul-Mulk. That disloyal and ... cherous Viceroy of Malwa was the aggr... sor, for he marched out of his capi... crossed the Nerbudda and met the Impe... troops and gained an easy victory o... them. The war lasted for several mon... and in it one of the Seid brothers ... slain and the other made prisoner. Th... occurrences were very unfortunate for ... Muhammadan supremacy in India. Dur... the time the Seid brothers were at ... helm of the Empire no dismemberme... the Empire had taken place. In order ... prevent the threatening dissolution of t... Empire, for the conduct of the Viceroy ... Malwa left no doubt in their minds w... the real intentions of the Nizam we... they engaged in a war which cost the ... his life and the other his liberty. T... star of the Nizam-ul-Mulk was now in ... ascendent. He became Viceroy of ... Deccan also, for Hussain-Ali Khan was ... slain. Nizam-ul-Mulk mocked the Emp... when he congratulated him on ... being relieved of the bondage of the ... brothers. But he was in fact congra... lating himself on the favorable turn ... affairs for establishing his independe... After settling his affair in the Deccan ... came to Delhi on the 18th January 172... pay his respects to the Emperor. ... author of the *Siyar-ul-Mutakherin*, ... is the best and most trustwo... authority on the decline and fall of ... Moghul Empire, writes that Nizam-ul-Mulk

was on that occasion raised to the office of ... and received according to custom, the investitu... that high dignity, by being presented with a ... of four pieces and the imperial signet was plac... his hands.

This occurred on the 13th Febru... 1722. Eight months afterwards, that ... on the 15th October 1722, he receive... dress of investiture for the governme... Guzerat.

Nizam-ul-Mulk was now the ... powerful subject in the Moghul Em...

* Siyar-ul-Mutakherin.
† Siyar ul-Mutakherin.

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He was the Vizier or Prime Minister of the Empire, as well as the Viceroy and Governor-General of the fertile provinces of Guzerat, Malwa and Deccan. But he lacked in those qualities which are necessary for properly discharging the duties of the high office of the Prime Minister of the Empire. There was no threatened invasion of the Empire from without and it had not as yet to cope with any domestic rebellions worth speaking of. The Imperial Court was no doubt crowded with men of questionable character and the Emperor himself was addicted to the company of debauched and lewd men. Had Nizam-ul-Mulk been possessed of sufficient ability, tact and energy it would not have been difficult for him to clear the augean stable and save the Empire. But he was singulary devoid of those qualifications which mark statesmen and administrators and exact admiration of all.* The author of *Siyar-ul-Mutakherin* writes that Nizam-ul-Mulk's

"person and manners were the subject of ridicule as soon as he was out of sight, and never failed in his absence of becoming the topic of the most pointed raillery."

He was a consummate hypocrite and thus could not have been expected to wield power with any advantage to the state. Finding how useless he was in the government of the Empire, he resigned the high office of Vizier and proceeded to the Deccan, where he

"resolved upon revenging himself by exciting troubles and raising commotions."

The Emperor accepted his resignation but

"honored [him] with the office of Vakil-i muttak or Lieutenant of the Emperor; at the same time also he received the new title of Asaf-jah, and met with every demonstration of favor."

But the Nizam-ul-Mulk repaid all these favors and acts of kindness shown to him by his sovereign by black ingratitude. On his return to the Deccan towards the close of the year 1724, he

"wrote to Hamid Khan, his maternal uncle, governor of Guzerat, to commence hostilities, in combination with Sillaji and Kantaji, two Maharatta Commanders whom he employed to make incursions into the imperial territories. Hamid Khan on this intimation raised the standard of defiance, and seizing on all the *jaghires* or estates belonging to the several nobles now at Court, expelled their stewards."

When the news of these proceedings reached the Imperial Court at Dehli, an army was sent to Guzerat. After many bloody contests the Imperial troops were successful and Guzerat came once more, although for a short time only, under the suzerainty of the Moghul Emperor.

The Dehli Emperor deprived the Nizam-ul-Mulk of the Viceroyalty of Malwa and bestowed it on a Hindoo noble named Raja Giri-dhar. The Nizam-ul-Mulk was now stung to the quick. He left no stone unturned to bring the Emperor to whom he was bound to pay homage, to the brink of ruin. He forgot the duty he owed to his sovereign and the creed to which he belonged. He did not hesitate to secure the help of the Mahrattas to destroy the Muhammadan Empire. He engaged the Mahrattas to invade Hindustan. He applied to Baji Rao.

"Nizam-ul-Mulk proposed to Bajy Rao to conquer Malwa and to recover Guzerat, or at least to ruin and lay waste those two countries so as to render them of no use to his enemies. Bajy Rao and the other Mahratta chiefs assembled a mighty army, with which they invaded both Malwa and Guzerat at one and the same time."

The Nizam-ul-Mulk was the Muhammadan Viceroy of the Moghul Emperor in the Deccan. He conspired against his sovereign to destroy the Empire. But the Hindoo Viceroys of the Emperor in Malwa and Guzerat did all they could to uphold the Empire. We read in Gibbon's Decline and Fall of the Roman Empire that

"the grandsons of the Gauls who had besieged Julius Caesar in Alesia, commanded legions, governed provinces, and were admitted into the Senate of Rome. Their ambition, instead of disturbing the tranquility of the State, was intimately connected with its safety and greatness."

The above is very truly applicable to the Hindus under the rule of the Moghuls. The Hindoo governors and viceroys of the Moghuls were loyal and they exerted their utmost for the safety and greatness of the Moghul Empire. Thus the author of the *Siyar-ul Mutakherin* writes that the Hindoo viceroy of Malwa named

"Raja Giri-dhar, who commanded in that country with a small body of troops, would not suffer his country to be ravaged; and being an officer of character, he engaged Bajy Rao several times, after having in vain requested assistance from the capital. His repeated representations to the throne and to the

*"A statesman," writes Lord Rosebery, "measures the opinions and forces that surround him, and proceeds to act accordingly; he is not laying his account with remote posterity, or legislating for it. The politician who is a century before his time is hardly more a statesman than the politician who is a century behind it."

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ministers availed nothing, and that brave man, having wasted his small force in endless skirmishes, at last fell himself in one of them. He was succeeded in his command by Raja Dia Bahadur, a relative and son of the brave Chubilram, who, pursuing Giri-dhar's plans, did not cease to harass the Mahrattas, giving them no rest and taking none himself. He moreover wrote to the minister that, so long as he lived, he would prove a wall in the passage of the enemy towards Hindustan, but that after his death he apprehended that they would spread like an inundation all over the Empire. None of these representations produced any effect, and that brave man was also slain in defending the country."

The Hindoo Governor of Guzerat although not so able and brave as the Hindoo viceroys of Malwa did not prove a traitor. Compare and contrast the Hindoo viceroys with the Nizam-ul-Mulk and the other Muhamadan viceroys and governors. The latter proved traitors and disloyal which the former were not. Here is a lesson for the rulers of India, who should follow the policy of the ancient Romans and the Moghuls and repose confidence in the Indians by entrusting them all the high offices of the state, for that is the only way to safeguard the Empire against foreign invasions. Lecky writes that

"On the great theatre of public life, especially in periods of great convulsions when passious are fiercely roused, it is neither the man of delicate scrupulosity and sincere impartiality, nor yet the single-minded religious enthusiast incapable of dissimulation or procrastination, who confers most benefit upon the world. It is much rather the astute statesman earnest about his ends but unscrupulous about his means, equally free from the trammels of conscience and from the blindness of zeal, who governs because he partly yields to the passions and the prejudices of his time."*

* Lecky's History of European Morals, page 41. This is the view of Machiavelli, whose biographer M. Villari tells us that "he (Machiavelli) clearly saw that statecraft has ways and means of its own, which are not the ways and means of private morality; that, on the contrary, the morality of private life may sometimes check a statesman in mid-career and render him vacillating without his being either a good or a bad man; and that it is mainly vacillation of this kind that leads to the downfall of states. There must be no vacillation, he said, but a daring adoption of the measures demanded by the nature of events. Such measures will alwnys be justified, when the end is obtained. And the end in view must be the welfare of the state. He who achieves this, even if a wicked man, may be condemned for his wickedness, but will deserve, as a prince, everlasting glory. If, on the contrary, he should cause the ruin of the state, whether through private ambition, or from hesitation born of a good motive, he will be consigned to infamy as a wicked or incapable prince, even when as a private individual, deserving the highest praise. Such is the true meaning of Machiavelli's maxim, that the end justifies the means."

Nizam-ul-Mulk would have exacted admiration had he taken the rein of government of the Empire, and tried to confer most benefit upon its inhabitants. He was the vezir or Prime Minister and latterly the Vakil-i-Muttaq or Lieutenant of the Empire, and thus he had every opportunity to do good to the Empire. The times were such that he could have played the part of Cromwell and exacted the admiration of all, notwithstanding the questionable nature of his acts. But he was a traitor, and as such he does not deserve any respect.

To make friends with the Mahrattas the Moghul Emperor

"thought proper to confer the government of the country on Bajy Rao himself; so that in this manner Malwa passed under the Mahratta dominion."†

This was the first dismemberment of the Moghul Empire and this could not have been effected but for the treachery of Nizam-ul-Mulk. The Mahrattas acquired Guzerat by conquest.

Sivaji had no ambition or desire to bring the whole of India under his sway. He wanted to make the Deccan free from the rule of the Muhammadans. The constitution which he gave to his people was not meant for wielding the sovereignty of all the provinces of India. It was Nizam-ul-Mulk who awakened the ambition in the breasts of the Mahrattas for conquering Hindustan and establishing an Empire by supplanting the Moghuls. The Mahrattas

"talked of nothing but of new conquests, in which they were encouraged hitherto by Nizam-ul-Mulk."

Nizam-ul-Mulk did not remain satisfied with throwing off his allegiance to the Moghul Emperor, and encouraging and helping the Mahrattas to dismember the provinces of the Moghul Empire, but he is also suspected of having instigated Nadir Shah to invade Hindustan. It is not necessary to mention in detail all the circumstances which preceded Nadir Shah's invasion. Nadir Shah was the Ruler of Persia and at that time, both Cabul and Candahar formed part of the Moghul Empire. At Cabul resided the Moghul Viceroy of Afghanistan. Nadir Shah had some grievances against the Afghan subjects of the Moghul Emperor of India, to whom

† Siyar-ul-Mutakherin.

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made severa representations, but these were unheeded. At last Nadir Shah sent an embassy to Dehli. The nobles of the Imperial Court

looked upon the Embassy * * as a thing contrived by the Vezir Nizam-ul-Mulk and the Turany party at Court, and especially by Zakariah Khan, the Viceroy of Cabul, a relation of the Vezir."*

The conduct of the Nizam-ul-Mulk when Nadir Shah actually invaded Hindustan, lends support to the suspicion that he incited him to invade Hindustan. The same Muhammadan historian who forms our authority on the subject of Nadir Shah's invasion and Nizam-ul-Mulk's treachery writes:

"On the first intelligence of Nadir Shah's having entered the province of Cabul, Khan Dowran and Nizam-ul-Mulk were ordered to march out to oppose him; but they contented themselves with wasting their time in the city, after spreading reports of their intention to proceed, which they thought a piece of very refined policy."

Again, when Nadir's troops were attacking the Emperor's, and when the Viceroy of Oude, named Saadad Khan, went to assist his people actually engaged with the enemy and asked for assistance, the traitor Nizam-ul-Mulk is reported to have said,

"It was already three in the afternoon; that Saadat Khan's people must be exhausted by the length of their march and that it was unreasonable to expect them to fight that day. Let his majesty (added he), issue his commands to that general to restrain his eagerness for a few hours until tomorrow morning, when the whole army being assembled in battle array, with artillery in the front, may engage the enemy, and under his majesty's auspices obtain a glorious victory."*

It need only be added that he did not go to render assistance to Saadat Khan.

Nizam-ul-Mulk had a hand in all the troubles and disasters which befell Delhi during the invasion or rather visitation of the Persian conqueror Nadir Shah. He was secretly pleased at the humiliation to which the Delhi Emperor was subjected. Nadir Shah quitted Dehli on the 15th May 1738. He contented himself with severing from the empire of Hindustan and adding to his own the province of Sind and Cabul, with some districts of the Punjab. Nadir Shah's

* Siyar-ul-Mutakherin.

* Siyar ul-Mutakherin.

invasion shook the Moghul Empire to its very foundation and hastened its downfall. Nizam-ul-Mulk returned to the Deccan and declared his independence. His example was followed by the Viceroy of Bengal, named Ali Verdy Khan.

After his return to the Deccan, Nizam-ul-Mulk never meddled in the affairs of the Imperial Court at Delhi, but left his eldest son there named Ghazi-ed-din Khan, to whom he transferred his office of the Vizier or Prime Minister of the Empire. He transferred the capital of the Deccan from Aurangabad to Hyderabad and was busy in feathering his own nest at the expense of the Empire. The Emperor Muhammad Shah died in 1747 and was succeeded by his eldest son Ahmed Shah. When Muhammad Shah ascended the imperial throne of Dehli, the Moghul Empire, though not in the zenith of its glory, had not receded an inch from the boundaries which had been fixed by Aurangzeb. But on his death the boundaries of the Empire had considerably altered for the worse. The Empire was in extremis, and its dissolution was only a question of time. Such a pitiful condition of the Empire was mainly brought about by the treachery and machinations of Nizam-ul-Mulk. He did not survive long the death of the Emperor Muhammad Shah whom he had injured in so many ways. He died in 1748 at the reputed age of 104. He was succeeded by his second son Nesir Jung. It was this succession which brought about the first conflict between the French and the English in India.

Such in brief is the origin of the dynasty of the Nizam of Hyderabad. The founder of this dynasty is not entitled to that respect and admiration which the usurper Haider Ali of Mysore exacts. The latter was a brave soldier and his rise was due to his personal courage, whereas Nizam-ul-Mulk rose by foul treachery and was devoid of those qualities of the head and heart which endeared Haider to his subjects and make historians describe him as a 'born soldier and leader of men.'

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INDIA AND IMPERIAL FEDERATION

IT need hardly be affirmed that we are indeed passing through stormy times; the war-cloud which has long been gathering has burst at last; the political horizon is darkened by the hatred and horror inherent in a mighty international struggle. What will be the outcome of this remorseless, Titanic duel, how far it will conduce to the emergence of an era of peace, whether after all the hopes of amity and *rapprochement* roused at the Hague and cherished ever since are doomed to fall short of realization, whether international relationship is governed by conditions that preclude peace; these truly are some among the vital questions that naturally press for consideration and that cannot well be relegated to the sphere of political speculation. Without probing into the underlying ethics of the war, which does not conceal its terrors and which may be regarded as the unhappy exhibition of the combative instinct that survives in man unaffected by the progress of civilization, it is easy to recognize that the form and methods of warfare vary, the forces that produced them differ, from age to age, with the temper and resources of the peoples concerned. But in relation to our own times, it is a melancholy thought that the advance of science and the achievements of art should be enlisted in the service of destruction, that armaments should grow apace with the advance of civilisation, that to the dangers of an honest land-fight should be added the immense capacity for mischief by means of operations, marine, submarine and super-marine. Europe from a state of "Armed" Peace has now passed into that of militancy and we might safely philosophise over the struggle of nations and calmly point out the greatest illusion of the age. The rumblings of such a terrible war were heard for a long time past; it has not been quite a bolt from the blue and though luckily delayed it could by no means have been avoided. The background of the present war has traced to the days of the Roman Em while the foreground has been fixed in period of Germanic unity. The rivalry to-day forms but a recrudescence of national animosities and the lines follo by the grouping of nations have laid down in previous history. Let cherish the hope that Europe has ente on a war which shall end war and ens ultimate peace. The millennium of world's peace will, let us believe, fol close on such a severe internatio travail.

At no time less stirring than the pe in which our lot is cast, can we be impelled to formulate schemes which sh have for their object the solidarity of Empire consistently with the existe or emergence of self-government in component units. The subject of Impe Federation, then, is one of ur propriety and most pressing importa Great schemes, it has been truly remark owe their origin to necessity and just their continuance by their expediency enlightened self-interest. The present cr cal situation emphasises the need affords the opportunity for strength ing the bonds of empire. Far from b purely theoretical and academic in inter far from hovering on the fringe of poli imagination, the problem of Imperial Fe ration has assumed an intensely prac aspect and requires to be worked out in ment of actual conditions and in conform with the purpose, benefits and permane associated with the British Empire. sentiment alone; for, it may grow fe and fade away; not self-interest me for, it is a very uncertain basis; but thing nobler, deeper and less fickle sh be made to serve as the sure and s foundation of an enduring Federation prising the mother-country and her co nies. The place of India in a scheme Imperial Federation is determined do less by her progress in political life organizing capacity and by the spirit

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statesmanship that shapes her destiny. Satisfied, prosperous and enlightened, India will ever remain a pillar of the empire.

We are fairly launched on the great question of the relation of Imperialism to Democracy. At one time, the opinion prevailed that the needs of an empire are inconsistent with and even inimical to the spirit of democracy. The political problem which confronted Rome during the decline of her republican government was solved exclusively in the light of the theory that Imperialism, pure and simple, could alone provide the unity and efficiency which were sorely lacking in the administration of Roman dominion and provinces. The course of political forces was stronger than the caprice of any personality and Rome gradually drifted into an empire. The variety of peoples, of whom the empire was composed and among whom existed the one common feature that they were *not* Roman, called for a vigor and consistency of administration which the Roman genius sought and secured in a strong, centralised, imperial government.

Another solution was possible, but it never occurred to the mind of the Roman; it would consist in the introduction of self-government into the Provinces and the establishment of an Imperial Federation. A balance might thus have been struck between the absorption and autonomy of the Provinces; the Empire might have been based on the willing participation of its members in common concerns. But it has been reserved for a later age to develop and embody this alliance of democracy with the empire for the sake of strength, popularity and permanence. Devolution of powers, it is recognised, does not conflict with the attainment of Imperial interests. This democratic impulse has found striking expression in the British Empire, which embraces nations in the making and nations more or less fully formed, which includes representatives of almost all races on the face of the earth and which shows among them constitutions as divergent as self-governing colonies, dependencies and protectorates. The integrity of the empire has constantly claimed earnest consideration, and enthusiasm has been evinced in the advocacy of an Imperial Federation combining local autonomy with imperial unity.

In the days of the Cobdenite and the Little Englander, such a scheme of political organisation was decried as chimerical or deemed perhaps a pious absurdity. The destiny of the empire could only be dissolution, since the colonies would necessarily claim and secure isolated autonomy. Turgot's famous characterization of colonies as "fruits that hang to the tree till they ripen" found acceptance as gospel truth and the independence of the United States was regarded as the proof and prophecy of the ultimate destiny of colonies in the empire. But such a dismal, fatalistic outlook on imperial problems has happily changed, and colonies, far from being counted as potential independent states of the future, are recognised to contribute towards the strength, security and resources of the empire. Fresh and strong, colonies like shoots point to the vigour of the parent stem. The ramifications of the problem stated thus in general terms are beset with intricate perplexities; the extent, utility and principle of representation in the imperial council have lent themselves to divergent calculation. The basis of Imperial Federation itself has not been free from the range of controversy; the Free Trader has unswerving faith in the strength of the tie of sentiment created by unity of race, religion, language and institutions; the protectionist, on the contrary, lays stress on the need of something more stable and tangible than sentiment in order to serve as the basis for the edifice of Imperial Federation. Imperial preference is urged as affording commercial advantages which will signify and safeguard the existence of imperial unity. *Unity* of interest, commercial and political, is claimed to be the bulwark of Federal *Union* in the Empire. This scheme for colonial preference was ushered in by Mr. Chamberlain, who, though stigmatised as a dreamer, strenuously maintained that the dream was bound up with patriotism, commercial interest and imperial security. The purpose of Imperial Federation is to strengthen the bond existing between the mother-country and her colonies. The responsibilities entailed by imperial citizenship will be thus enforced by the right enjoyed of representation in the Imperial Council. The organisation of an Imperial Federal Council, representative of the varied interest of the component parts of the Empire, will be the essential feature of the coming Federation.

The legitimate place of India in this

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Federalised Empire depends on the progress achieved in the political, economic and intellectual spheres. Admittedly, India to-day is not on the same footing as any of the colonies; self-government, granted and exercised in the colonies, is therefore the political ideal presented to India for realization. The introduction and development of a graded series of organisations beginning with the village council based on extensive suffrage, comprising district, provincial and national councils and thus mounting up to the Imperial Council will ensure and render easier the advance of India along the path of self-government. Economically, India to-day is passing through the stage of transition from the conditions of an archaic system with its aim of self-sufficiency to those produced by the influence of western industrialism, with its large scale production, its minute division of labour and its remorseless competition. The *obiter dicta* of western experience will enable India to avoid the dangers and acquire the benefits of the factory system of industrial development. While the rest of the world is making headway in economic organisation, India can not afford to cling to the falling tower of an antiquated system which, however suitable in the past, has been rendered clearly out of harmony with the forces and methods of modern production introduced by the impact of western civilization. In the intellectual sphere, the scope for advancement is immense and the vital nature of the educational problem here and elsewhere is best appreciated if we remember that, as the pace of an entire troop is set by the pace of the slowest horse, so is the progress of a country marked and measured by the knowledge brought into the possession of the least cultured among its inhabitants. The adoption of a system of free and compulsory elementary education will result in raising the level of general enlightenment among the masses, who can now be reached only through the medium of the much-neglected vernaculars. It can not be concealed that there exist at present two Indias; the India of the educated few with aspirations born of their acquaintance with western culture and progress and the India of the uneducated many, untouched by western influences and undistracted in their pursuit of ancestral vocations. The chasm in thought and ideals between these two classes of Indians brought into existence under the ag... British Rule can be removed only by ... ting and quickening among the masses ... intelligent interest in schemes of pro... in all directions and by vouchsafing ... them a minimum standard of knowl... and attainments. Thus will be ac... plished in course of time the ideal for l... of sharing with the Colonies the righ... representation in the Imperial Cou... such training in the capacity of organise... restricted to definite spheres, such uti... tion of economic resources and the p... lence of a standard of general educa... will contribute to the strength, sobr... and success in this country of the ... government now enjoyed by the colonie...

Apropos of the prospect of political c... solidation in India, liberal statesmen ... Britain as well as trusted leaders of I... are agreed that it is the sacred d... and would be the glory of Eng... to train Indians in the task of ... government and to enable them ... mately to reach the status of equa... and co-operation with the colonies in e... cising the rights and observing the resp... sibilities of Imperial citizenship. T... watchword of self-government within ... Empire is winning acceptance among ... educated classes in India, who, refusing ... believe in any constitutional incapacity ... it, deeply realise that political prog... can be safely and properly made towa... the colonial ideal. Passionate idealism ... scorn of actualities is, of course, futile ... can not guide the trend of genuine p... gress; it more often wrecks itself on ... conceived objects and imagined possi... ties. But reactionary influence, especi... in politics, is injurious and should there... be deprecated. To those who maint... that India can not present the same ... signified by unity of race, language, ... gion and traditions, which binds toge... together the colonies and Britain, it ... be pointed out that, even in the absence ... these natural and seemingly necess... marks of affinity, the Indian claim for ... government modelled on colonial lin... tions resides in the recognition of pol... expediency and of the jural relations ... which has grown up between England ... this country. The success of self-gov... ment in the first place and of repres... tion in the Imperial Council depends on ... strength and validity of this concept... civic relationship. Historical analo...

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prove delusive sometimes, but mention may here be made of the admission of Provincials into the ranks of senators in the period of Imperial Rome with the object not so much of recognising the claims and redressing the grievances of the people of those outlying territories as of *levelling down* the pretensions of an all-powerful oligarchy whose success was the very source of their ruin and of replacing the inadequate machinery of the City-State by the efficient, uniform system of political control that could be exercised with the concentrated authority of an imperial government. Under more favourable conditions of administration for the Provincials and of constitution for Rome, the principle underlying the concession of franchise might be interpreted, though not intended, to have been the practical outcome of a sense of common interest and mutual relationship between Imperial Rome and the varied population of her Provinces. But such a political experiment, such a commingling of the currents of Imperialism and democracy, lay beyond the purview of Roman statesmanship. It is the glory of Britain to have advanced very near the realization of the ideal of a Federalised Empire, of a form of political union composed of autonomous units bound by sentiment and common interest to preserve the solidarity of the whole.

Among the educated classes in India has arisen the moderate aspiration ably voiced by Mr. Gokhale, who, addressing once a British audience, remarked: "The goal of educated India is a position in the Empire worthy of the self-respect of civilized people. Indians want their country to be a prosperous, self-governing and integral part of the Empire, like the Colonies." In any scheme of Imperial Federation, the conspicuous place of India is to be reckoned with. And though self-government may not be realised in the near future, this great dependency loyal, progressive and enlightened, cannot be excluded from the calculations of those whose mind is earnestly set on the formation of the Imperial Council. It augurs well and bids us hope for the future that the attitude of selfishness, of stand-offishness, destitute of Imperial responsibility, which was adopted by the colonies towards India has disappeared and in some places shows signs of speedy modification. The change that has come over the feeling of the Colonies in this respect will facilitate the accomplishment of an Imperial Federation. German militarism has called again into manifestation the loyalty and resources of India as well as her readiness to fight the battles of the Empire. India's place in the coming Federation can admit of no reasonable dispute. When accomplished, Imperial Federation will signalize the success of British statesmanship; it will knit together Great Britain, her colonies and her possessions in closest bonds of strength and sympathy; it will furnish the inspiring type of a lasting Empire transfused with democratic principles.

S. AMBRAVANESWAR.

DARKEST SIDE OF THE GREAT WAR

[Friends of humanity would fain believe that the barbarities of which some nations engaged in the great war now raging in Europe have been accused were all false or, at the worst, greatly exaggerated. They would fain know the real truth about these allegations. But under present circumstances it is difficult to find an unprejudiced witness. Of all neutral countries, the greatest and farthest removed from the scenes of operations in the three continents, is the United States of America, though even that country receives all its news *via* London. It is the country where men of all European nationalities live together in peace and harmony. As the *Christian Register* of Boston says:—

"The new situation that has arisen in Europe and the world has made much more clear the unique mission of America among the nations. In a world at war, this country stands as an exemplification of those ideals of fraternity and internationalism which must more than ever be regarded as the surest basis

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as well as the highest result of world peace. America is to-day the oasis in the desert of war. It is the place where the suspicions of Old World nationalism are subordinated to the greater fact of American It is the one country where is possible such a gathering as met in Boston on a recent Sunday evening, members of a trade union, German, English, French, Russian, sang their different national anthems causing rancor, and winning applause of all. It was a case of the spirit of American internationalism the severest test to which it could be put."

It is probable then that of all nations Americans are most likely to take most impartial view based on such news as are available. We, therefore, print the summing up of the opinions of the principal American newspapers by *Literary Digest* of New York, which is a representative journal. Editor, *M. R.*]

IF barbarous atrocities must accompany a war in this year of Our Lord involving great nations representing the finest flower of Western civilization, then American public opinion, as represented by the press, is well-nigh convinced that there can be no such thing as "civilized" warfare. "Besides the familiar accusations that the Germans are killing priests, women, and children," says the New York *Evening Post*, "we are asked to believe that Belgians have dragged German women naked through the streets by the hair of their heads; that a Belgian boy killed in cold blood the commander of the Germans in Louvain; that the Austrians killed twenty young girls in a single house, besides executing Servian prisoners in one place and mutilating dead bodies elsewhere." And from Germany come stories of unprintable Russian barbarities and excesses in East Prussia. Even if 90 per cent. of these are to be discounted, the residue, declares *The Evening Post*, "is still a horrible indictment of the ease with which the human being turns into a beast." Of necessity most of these stories come through London, and they tell of a war of savage inhumanity waged by Germany in Belgium. Many of our editors are skeptical. They remember how punctilious German armies have been in previous wars, and note the far from savage temperament of the German. There has been nothing in the history of the German race, declares the St. Louis *Globe-Democrat*, "to lend credibility to stories of such atrocities." So this paper speaks for many of its contemporaries in asking Americans to wait till both sides have had a chance to present their case. And the Macon *Telegraph* reminds us that "there is no more expert liar in existence than the excited patriot." On the other hand, such papers as the New York *World* and *Tribune* and Springfield *Republican* are convinced largely through the stories of the burning of Louvain and the aerial bombardment of Antwerp, that Germany has forgotten deliberately trampled upon the rules civilized warfare. True, says the New *World*, "the ruthless customs of permit an invading army to shoot in blood peasants who arm themselves for defense of their homes." But, it adds, theory of reprisals, however extreme, justify such acts" as are charged up against the German forces. The case against Germany, based principally upon dispatches from sources hostile to her presented in a New York *Tribune* torial, which will serve to give the re the anti-German view. We read:

"Already German conduct in Belgium has set gress toward civilized warfare back a hundred ye

"The chief purpose of the revised rules of war protect non-combatants, especially women and ch from the severities of warfare, and to safeguard property. The recognized way to meet illeg resistance is to arrest and shoot those who sparing the non-resisting women and children. burning of Louvain, with its priceless art treas was not alone a brutal and wanton destructi private property. It was also a barbarous pun inflicted on the innocent and defenseless elements the community. Moreover, it had no appearance military justification. Many towns have destroyed in war in order to reduce the resources an enemy. But Louvain was evidently reduced ashes in a fit of brutal and tyrannous passion.

"We noted a week ago the reported levies taxes of $40,000,000 on Brussels and of $10,000 on Liege as violations of the spirit and letter rules of war. Reports of other such levies come in. These exactions do not offend humani much as does the violence done to male non-com and to women and children in the razing of Yet unless such contributions are levied solely current needs of the occupying force and are through existing agencies of taxation, they forbidden by the laws of war. If levied in amounts, they are simply a form of pillage.

"Antwerp has been twice attacked by altho the city is not invested and no notice bardment has been served on it. The discha bombs under these circumstances is against of war. It has no legitimate military objec victims of the bombs being mostly women and combatants, the air-ship bombardment is nothing d naked act of barbarism.

"Furthermore, in spreading floating mines North Sea, Germany has been guilty of an

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of the Hague agreement respecting the use of such mines. The treaty says: 'It is forbidden to lay unanchored automatic contact-mines except when they are so constructed as to become harmless one hour at most after the person who lays them ceases to control them.' Yet Germany has sown such mines all through the North Sea, and several Danish merchant ships and English fishing ships have recently been destroyed by them. Here again neutrals and non-belligerents have suffered most from illegitimate methods of warfare.

"It is deplorable that the one nation which has brought the militarist system to its highest point of efficiency should take the lead in rebrutalizing war and multiplying its horrors. . .

"It is a strange commentary on Germany's military development that the Franco-German War of 1870-71 was fought through with a careful observance of the rules of war on the German side. But this war, now only begun, has been marked by a series of lapses into military indecencies."

Of the offenses here specified, but two have aroused great feeling in this country—the burning of Louvain on August 26, and the killing of non-combatants in Antwerp by bombs dropt from *Zeppelins* flying over the city. Of the cause of burning of Louvain there are two stories. Belgians, says the London *Morning Post*'s correspondent, declare that since the unopposed occupation of the city, the civil population had given no cause for offense, but the Germans were enraged by a defeat at Malines, where they had mistakenly fired on some of their own troops. To quote *The Morning Post*:

"The attack upon the unarmed population came suddenly, the Germans firing in the street and going from house to house, pillaging, ravishing, murdering, and setting houses on fire. Neither age nor sex was respected. Almost all the clergy were shot, including one English and one American clergyman. The monstrous work continued through the night."

But according to an official dispatch from Berlin, this is what happened:

"In consequence of a sudden attack of Belgian troops from Antwerp the German garrison at Louvain was withdrawn and went to meet the enemy, leaving only one battalion of last reserves and the army service corps behind them. Thinking this the retreat of the German forces, the priests of Louvain gave arms and ammunition to the populace for use against the German troops.

"The German garrison had no suspicion of this when out of windows and doorways in various quarters of the city came shots in a perfect fusillade. Many Germans were wounded. This street-fighting lasted for twenty-four hours between the German soldiers and the Louvain citizens. Meanwhile parts of Louvain were set on fire. People met with arms were considered as manifestly guilty of infringement of the rules of war and were shot."

And in the New York *Staats-Zeitung*, which represents a large body of German-American opinion, Mr. Herman Ridder declares that "as an act of war" the burning of Louvain "was justified as a measure of punishment and as a warning against the perfidious activities of civilians in fields from which they should absent themselves." Any army at war, writes Theodore Sutro, editor of the New York *Morgen Journal*, "whether English, French, Russian, or American, would have done the same thing under like circumstances. This is not only permitted by international rules of warfare, but is imperative as a matter of protection."

Yet most American dailies printed in English, while admitting that the sniper may be handled without mercy, say that they draw the line at the destruction of a beautiful city and the slaughter of innocent non-combatants. And indignant protests appear in such papers as the New York *Sun* and *Evening Post*, Worcester *Gazette*, and Syracuse *Post-Standard* in the East, and the Cleveland *Plain Dealer*, St. Louis *Globe-Democrat*, Salt Lake *Tribune*, and Ogden *Standard* farther West.

Likewise in the case of the air-ship attack on Antwerp, editorial sympathies seem to lie largely with the Belgians. According to Dr. Louis L. Seaman, who writes of the incident in *Independent*, more than 700 houses were damaged on the occasion of the first *Zeppelin* visit on the night of August 24, and "the exploding bombs killed ten innocent men and women and severely wounded eleven." In his opinion, "the object was the assassination of the sleeping royal family. This is not war, but murder." When Count von Bernstorff, the German Ambassador to the United States, was asked for his opinion, he replied that he considered the bomb-dropping "justifiable, because Antwerp is a fortress which we are besieging." And a German reserve officer in this country further explained the incident from the German standpoint in a lecture at New York University. The New York *Times* quotes him as saying:

"It is not to be denied that this first use of a 'Zeppelin' spread fear and terror even tho innocent persons may have suffered. One must not forget, in considering this Antwerp incident, that as the Belgian King is commander-in-chief of his army, and therefore liable to military attack, it would not have been contrary to any rules of civilized warfare if the bombardment had resulted in his death. But further, authoritative sources confirm the fact that stores of food and ammunition magazines exist in the center of the Belgian city below the houses, and therefore the guilt for the destruction of private houses and for the

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killing of civilians must be charged to the Belgian military authorities, who should have placed these stores of food and ammunition, against which the German attack was probably directed, in military strongholds outside the city itself. The German rules of warfare prescribe the placing of all military perquisites in the fortifications themselves, and the residential parts of cities are thus not made liable to attack."

Several of our editors agree with the Richmond *News-Leader* that none of the belligerents except Great Britain and Belgium is bound by the terms of the Hague convention, relating to this subject, "and all are free to use dirigible bombs and aeroplane rapid-firing guns as they please." But the New York *World* will neither excuse nor palliate Germany's offense. It says :

"Antwerp was not besieged. The required notice to noncombatants had not been given. Even when these steps are taken, military attack is supposed to be aimed at military defense, not at houses and hospitals."

And this bombardment appears not as a military necessity, but as "a crime against humanity," to a host of other papers, including the Springfield *Republican*, New York *Times*, *Sun*, and *Evening Post*, Newark *News*, Philadelphia *Record*, Washington *Star* and *Post*, Baltimore *News* and *Sun*, Chicago *News* and *Herald*, and Knoxville *Sentinel* and *Herald*.

There are other "atrocities" complained of by the Belgians, and included in the protest which is to be made to the United States as a neutral Power. Dr. Seaman, in the article already mentioned, cites some of them :

"The Germans have broken the rules of the Hague tribunal and have fired upon the white flag and upon Red Cross ambulances. A Red Cross officer was killed while burying German dead. Children and old men have been bayoneted. The soldiers burned villages of non-combatants, thereby repeating the tactics of the Boxer wars, when Chinese villages were burned and their inhabitants murdered, when the ransom demanded by punitive expeditions was not paid."

But the press of this country pay comparatively little attention to these charges. They remember that the Germans are invading a hostile country, and that while many unpleasant things may happen, many more will be reported. They are also mindful that if the Russians occupy East Prussia, similar stories may be reported from the other side. Bearing on the general question of German conduct, Mr. Sutro, of the *Morgen Journal*, would remind us that "the German Army has always been very punctilious," and "that the most impressive lesson that ... culcated in disciplining the highly tr... men and officers of the German Ar... that they must, above all, abstain ... the atrocious acts which they are ... charged by the allied enemies of Germa... And we have the word of General G... in command of Paris, that the Ger... have been treating the British and Fr... wounded as well as they have their ... men. Nor can the German report... atrocities in Belgium be ignored. B... the presistent accounts of "sniping" ... treachery, a Berlin dispatch quoted ... New York *Times* says that "Ger... soldiers returning from Belgium ... mutilated increase the German pe... exasperation against the revolting ... cities of Belgian civilians." And in ... Prussia we hear, from the same sourc... "horrible atrocities."

Summing it all up, the New ... *Evening Post* says, the Germans ma... "carrying on an inhuman war, but s... all the others."

"There is no such thing as humane war. ... ever was that did not drag down women and ... in Europe usually by the thousands. Dead ... have been found in the wreck left by every army ... ever fought in Europe and children, too. The ... who are halted at a crossroads by fire from a ... village can not stop to inquire before unlim... their batteries if all women and children ha... removed ; they can not ask whether their ... destroy innocent houses a mile in the rear ... immediate target. Never was there a war in ... an enemy was not accused of atrocities. ...

"It is true that there are certain laws laid ... the creation of a more humane warfare. ... W... of course, be the last to palliate needless cru... wanton destruction. But if certain Belgians, ... Russians, Austrians, and Germans have not kept ... passions in check, if they have murdered ... instead of legally slaughtering by the ... thousands—why, the chances are that it is the ... not the men, who are at fault. Such things ... so long as Christianity is unable to banish ... that which is the sum of all wickedness."

That stories of atrocities on the ... Germans, Belgians, and Russians ... been greatly exaggerated is the ... the New York *Times*, *Tribune*, ... *Tennessean*, and San Francisco *Ch...* The testimony of the five well-k... American newspaper correspondents ... signed a statement that they saw no ... of German cruelty in Belgium is ... particularly impressive. Further... several American newspapers have ... printing extracts from letters sent ... by German officers and soldiers, ...

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first, of the severe treatment meted out by military authorities to soldiers found guilty of misconduct toward non-combatants, and, secondly, of atrocities committed against them by the Belgian population.

The most noteworthy accusation against the Allies comes from no less a personage than Emperor William of Germany. He deems it his duty to inform President Wilson, "as the most notable representative of the principles of humanity," of the "barbarous" methods of his opponents. He alleges in particular the use of "dum-dum" bullets, and the cruelties practised by the Belgians in their "guerrilla warfare." He concludes with the declaration that his "heart bleeds" at the inevitable suffering from the punitive measures made necessary by such conduct.

In reply to this, however, we have President Poincare's explicit denial of the Emperor's charges, and a return charge that the Germans were using the torturing bullets. English journalists hope Americans will not be convinced by these attempts to influence public opinion, in which "Belgian atrocities are explained away, and the most monstrous allegations made against the allied troops and unhappy Belgians themselves." "At all embassies and legations here," says a London dispatch to the New York *Times*, "as well as with the Government, there is no question about German outrages."

—*The Literary Digest.*

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

Jainism, In Western Garb, written by Harbert Warren, chiefly from the notes of talks and lectures by Virchand R. Gandhi B. A. Pp. XI and 128. Price 0-12-0 Messrs. Meghjee Hirjee & Co, 566, Pydhuni, Bombay.

The name of the late Mr. Virchand Raghavji Gandhi, B. A., M. R. A. S., Bar.-at-Law, chiefly from whom the materials for the book has been taken by Mr. H. Warren is well-known to the Jaina community. He was the Secretary to the Jaina Association, India, and went as a Jaina representative in 1893 to the great Parliament of Religions in Chicago. He preached the gospel of the lord Mahavira both in America and Europe and his mission was successful to some extent. A number of his writings and speeches has been compiled and edited in three volumes (1 *Yoga Philosophy*, 2 *Karma Philosophy* and 3 *Jaina Philosophy*) by Mr. Bhagu F. Karbhari and published by the trustees of the *Devachand Lalbhai Pustakoddhar Fund.*

Mr. Warren proceeds with the general statement of the subject and then explaining the universe both external and internal according to Jainism sets forth in the subsequent three chapters, *Man as he actually is, man as he may become* and *means to the end*, and in doing so he does not enter into tedious detail nor speaks with too much brevity. The method followed throughout the book is commendable and we see, several points which might not be intelligible to general readers in original texts, are very clearly explained here. Most of the speeches of Mr. Gandhi used in the book is also utilized by Mr. B. F. Karbhari in the *Karma Philosophy* referred to. For the laymen in Jainism the book is undoubtedly a great boon. We wish to conclude this short notice with the following lines taken from it (p. 43):— ...it is difficult to get the human life; having got the human life it is difficult to come across true spiritual teaching; having come across spiritual teaching it is difficult to believe it; and believing it, it is difficult to practise it." So said Shrikrishna:—

"मनुष्याणां सहस्रेषु कश्चित् यतति सिद्धये."

Every one desires to attain the consequence of पुण्य (merit) but nobody cares for पुण्य itself!.

VIDHUSHEKHARA BHATTACHARYA.

Earthwork Tables (Sidelong ground). Prepared by Mr. Ganesh Sakharam Khare, Retired Honorary Assistant Engineer, Bombay, P. W. D. 1914. Size:— Demy Octavo; pages—52. Printed at the Aryabhusan Press, Budhawas Peth, Poona and Published by S. G. Khare at 172 Shukrawar Peth, Poona.

The Earthwork Tables are new and ingenious. They will be found very handy and useful for all practical purposes in taking out the earthwork quantities on side-long ground for Railway or Canal purposes.

The tables are intended to serve the purpose for a height of 20 feet.

Areas of sections above 20 feet can be calculated by logarithms as explained in his 'notes on the use of tables.'

SWAMI BIGYANANANDA.

SANSKRIT—ENGLISH.

Nyayasara of Bhasarvajna, edited with Notes by Vishvanatha P. Vaidya, B. A., (Bombay), Barrister-at-Law, Middle Temple, London; Special Member, The Royal Asiatic Society of England

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Scotland and Ireland; Life Member, Bombay Branch, Royal Asiatic Society; Sometime Research Student, Edinburgh University. 22, Cathedral Street, Bombay. Price 1-4-0. Pp. 92.

It is a little but very useful treatise meant for beginners in Nyaya. It is based on Gautama and his followers not without in some cases divergencies from them which, however, the author very skilfu ly tries to reconcile, for apparently he does not wish to differ from them. In his book which is divided into three chapters covering 32 pages of the present edition, our author has concisely yet very clearly discussed almost all the principal points of his subject. In preparing the edition under review several manuscripts have been collated and various readings shown in the footnotes. References in the text have been found out but not exhaustively. The editor could have marked a few lines more as taken from Gautama or Vatsyayana or so. As for instance, the lines 19 on page 20 and 7 on page 21 are of Vatsyana and Gautama respectively. "हेयं, तस्य निर्वर्त्तकं, हानं [आत्यन्तिकं] तस्योपायः"—These words are taken from Vatsyayana but are not marked so. Though the word आत्यन्तिकं given above in bracket is not included by Bhasarvajna in the line referred to, it is explained by him later on (l. 12, p. 27). "तस्य निर्वर्त्तकम् असाधारणं कारणम् अविद्यादृष्णे धर्म्माधर्म्मौविति" (l. 8, p. 27) is taken from Uddyotakara's *Vartika* which runs thus :—"हेयं दुःखं (हेयं दुःखमनागतं, See l. 3, p. 27; See also Yogasutra, II. 16) तस्य निर्वर्त्तकम् अविद्यादृष्णे धर्म्माधर्म्मौ (I, 1. 1.) References to Upanishads and other works are also not noticed.

It may be observed *en passent* that it is very interesting to note that the four cardinal articles, the चत्तारि अरियसच्चानि, four noble truths of Buddhism, *viz.* दुक्खं suffering, दुक्खसमुदयो, the cause of suffering, दुक्खनिरोधो the cessation of suffering, and दुक्खनिरोधगामिनी पटिपदा, the path leading to the cessation of suffering, are common not only to the Indian Medical and Yoga sciences, the Commentary by Vyasa on Yogasutra (II. 15) but also to आन्वीक्षिकी विद्या or Nyaya Philosophy as says Vatsyayana, the Commentator (I. 1. 1).

As regards the Notes, they are comprehensive and highly finished. Mr. Vaidya has tried very clearly to explain every word of importance in the text. But there are a few points where we could not understand him. The beginning verse of the text is as follows :—

"प्रणम्य शम्भुं जगतः पतिं परं
समस्ततत्त्वार्थविदं स्वभावतः।
शिशुप्रबोधाय मयाभिधास्यते
प्रमाणतद्भेदतदन्यलक्षणम्॥"

Here the note on the last line runs thus:—"Gautama and his commentators base the theory of Nyaya on twenty-four *Padarthas*, the existence of which they take for granted. Bhasarvajna strikes a new path holding that there is one *Padartha* only and that one is *Pramana*. All the other Padarthas discussed by Gautama and his followers are according to our author different divisions and sub-divisions of the one Padartha *Pramana*.

We do not comprehend what Mr. Vaidya desires to mean by saying that their theory of Nyaya is based by Gautama and his followers on twenty-*four* Padarthas; nor can we understand how our author, Bhasarvajna even indicates here that in his opinion *Pramana* is the *only one* Padartha. It is well-known to all that Gautama has enumerated sixteen Padarthas in the first aphorism and all other ones are included in them. In the above verse Bhasarvajna proposes to say three things, *viz.* (1) प्रमाणलक्षणम्, accurate description of प्रमाण, (2) तद्भेदलक्षणम् *i.e.* प्रमाणभेदलक्षणं, accurate descriptions of different kinds of प्रमाण, and (3) तदन्यलक्षणम् *i.e.* प्रमाणान्यलक्षणम्, accurate description of that which is other than प्रमाण, that is to say प्रमेय. So proceeds our author saying "सम्प्रति प्रमाणम्," then describing its all aspects he says "तत् त्रिविधं प्रत्यक्षम् अनुमानम् आगम इति" (p. 2) and after it discussing all the Pramanas one by one he finally takes up the प्रमेयम् by saying: "पुनरेभिः प्रमाणैः प्रमातव्यम् इत्युच्यते? प्रमेयम्।" One may say that प्रमेय is the one Padartha, for everything is included in it, but we can in no way say that प्रमाण is one Padartha only, for every प्रमेय cannot be a प्रमाण. मोक्ष is a प्रमेय, but it cannot be regarded as a प्रमाण, for, it is not a "प्रमाणविषयः" (p. 2), but "प्रमाविषयः" (p. 2). We also do not know in which division or sub-division of the Pramana which is three in number, *viz.* प्रत्यक्ष, अनुमान and आगम, मोक्ष will be placed. Mr. Vaidya has followed here the commentary of Jayasimha which we are not yet fortunate to look over, and the latter's interpretation seems to be very poetical and far-fetched.

It is, however, evident from what our author has said in the above verse that he holds

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there are principally two Padarthas *Pramana* and *Prameya*; and the purport of the first aphorism of Gautama is, we think, to the same effect. Had Bhasarvajna really wanted to strike out a new path here, he should have very easily and clearly mentioned it as he has actually done in the case of the number of Pramana.

There are some marks of misprint or carelessness. सपक्ष: (p. 18, l. 25), अनुभाषणम् (p. 46, l. 20), विशेष: (p. 46, l. 30) द्रष्टार्थ (three times, p. 49) are to be विपक्ष:, अननुभाषणम्, विक्षेप: and दृष्टार्थ respectively.

The get-up is good.

VIDHUSHEKHARA BHATTACHARYA.

BENGALI.

Vangiya-Sarvadharma-Parishad Tracts, published by the Secretary, Kumara Devendraprasada Jaina, Benares.

Tract no 1. *Sarvadharma*, translated by Pandita Harihara Bhattacharya from the original Hindi by Syadvadavachaspati Vadagajakeshari Pandita Gopaldas Varaia.

We have said our say about it in the Bengali monthly *Pravasi*.

Tract no 3. Jaina Tattvajnana and charitra, translated by Upendranath Datta from English of The Metaphysics and Ethics of the Jainas by H. Jacobi.

Tract no 6. Jinendramatadarpana by Varanasidasa M.A., LL. B., translated into Bengali.

We do not know why this booklet should bear the above title in which only a few historical facts are given.

Tract no 8. Samayikastotrapatha containing 33 verses in Sanskrit by Shri Amitagati Suri with the substance of every verse in Bengali by Upendranath Datta, edited by Brahmachari Shitalaprasada Jaina.

We have been struck with the strange substance given by Mr. Datta of the above *Stotra* and do not know how he could write it. In many cases he could not understand the Sanskrit at all, yet he would give its substance which one cannot imagine even in his dream. We have not the least doubt in saying that he has followed the edition (Jainaratnakar office, Bombay) of the stotra by Brahmachari Shitalaprasada, though he does not mention it, which is better than that under review. We are also surprised to see how B. Shitalaprasada, the editor of "Jainamitra" could edit it, and what good he and Kumara Devendraprasada desire to do by bringing out such rubbish.

We fully appreciate the noble object of the Parishad and keenly watch to see it realized. But truly speaking we have not yet received any work of the kind which may reasonably be expected from that Parishad to which Kumara Devendraprasada is the secretary. He is an energetic young man, and we believe he can do much work for his Jainism in Bengal. Can he not start a first class monthly in Bengali solely devoted to Jainism and its leterature ?

VIDHUSHEKHARA BHATTACHARYA.

Jainadharma (Vangiya, Sarva-dharma-Parishad Series) by Upendranath Datta, published by Kumara Devendraprasada Jaina, pp. 117 and 29.

The author has aimd to place before the Bengali readers what Jainism is by setting forth in concise form not only the doctrine or Philosophy of the Jainas but also the rules and observances etc., of both the *Shravakas* (laymen) and *Munis or sadhus* (ascetics). Perhaps his book is the first of its kind in Bengali. But unfortunately we are not glad to read it. It appears that the book has been based on second-hand informations and the author could not systematically arrange the materials which are for the most part collected from some or other lectures or essays chiefly in Hindi or English though without any particular acknowledgment to their authors. There are several cases to mark something omitted or mistakes committed. He did not also explain what he should have done. Nay, in some cases he seems not to have grasped himself what he intends to make his readers understand. Evidently the book is meant for the Bengali speaking laymen, but we see they will derive very little benefit from it unless it is thoroughly revised or rewritten. Attention is also to be directed to the correctness of the language. We do not wish to enter into detail, but in passing should point out one thing at least. Our author says (p. 69 footnote) that he could not see in the *Samhita* part of the Veda the hymn beginning with "स्वस्ति न इन्द्रो वृद्धश्रवा:" and observes saying that probably it has not been collected in the *Samhita*. But let him see it very clearly in the Vajasaneyi-Samhita (White Yajus), XXV, 19. In this connexion we desire to say that mere occurence in the Vedas of certain word, which may be a name of a person, connot conclusively prove that that person existed or preached his faith in the time of the Vedas. So finding the words ऋषभ or अरिष्टनेमि, which have also derivative or etymological meanings and relying only upon them, no one can infer the existence of the Tirthankaras of the names in the times of the Vedas. One mistake must also be corrected here. On pp, 104, 116 a quotation has been made from (we think not direct, but through Mr. Baranasi Dasa M. A., LL.B's pamphlet named Jinendramatadarpana) Indian Antiquary Vol, 30, July, 1901, to show that in the Rigveda (X. 136.2) occurs मुनयो वातवसना: but the reading thereof is वातरशना and not वातवसना: । The same word is to be found in the Bhagavata (XI. 6. 47) in the line वातरशना ऋषय: with other readings, we recollect, वातवसना मुनय: and वातरशना मुनय: । It should, however, be remarked that there is actually no difference in the senses of those two words वातरशना and वातवसना: । We should say here too that we cannot accept that that line of the Rigveda refers to the *Nirgranthas* or Jainas until their existence is strongly proved in that time.

One can have the book gratis from the Secretary only sending a two-anna stamp for postage.

VIDHUSHEKHARA BHATTACHARYA.

GUJARATI.

Venial prabandh, edited by Maurlal Bakorbhai Vyas, Printed at the Surat Jain Printing Press, Surat, cloth bound pp. 588. Price Re. 1-4-0 (1914).

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We have already reviewed the preface of this book, which was published separately sometime ago, and dealt with certain aspects of old Gujarati. This particular Prabandh was composed in A. D. 1512, by a Jain Muni, Lavanya Samaya Gani. The text is printed in Balbodh character and is collated with some care. Notes have been added, though not accurate, in all cases. We congratulate the editor on the great trouble he has taken and the great love he has displayed towards this branch of our language.

A short Life of Napoleon Bonaparte, translated jointly by Pardhubhai Valabhai and Ratnasinh Dipsinh, published by the Society for the Encouragement of Cheap Literature and printed at the Diamond Jubilee Printing Press, Ahmedabad, cloth bound pp. 304. Price Re. 1-0-0. (1914).

This sketch of Napolean's Life is a translation from the Hindi work of Indrachandra Vedalankar, the son of Mahatma Munshiramji, the well-known and veteran Arya Samajist. A life of the great hero is interesting reading at all times, and the translation is done in such a way as to take away nothing from that interest.

A short Life of Pandit Gurudutt Vidyarthi with his writings, translated by Chandrashanker Narmadashanker Pandya, B. A., LL. B. High Court Vakil, Printed at the Lohana Steam Press, Baroda. Paper bound pp. 123. Price Re. 0-8-0 (1914).

Pandit Gurudutt has been introduced to the readers of Gujarati Literature already by the Arya Samaj, and this work is distributed as a present to the subscribers of the Arya Prakash, the local organ of the Sabha in these parts. The sketch is a very readable translation of the life written by Lala Jivandas of Lahore and it brings out vividly all the strong points in the life of the admirable Critchton of India, who died at the very threshold of his youth. His scholarly writings required a scholarly and sympathetic pen for translation and we felicitate Mr. Chandrasanker on the happy way in which he has made it, considering that he had to deal with such a technical subject as Vedic words and their significance.

Suman Mala, printed at the Lakshmi Art Printing Works, Byculla, and published by H. D. Dave, Paper cover, pp. 30. Price Re. 0-1-0 (1914).

This is the first part of an illustrated series of short stories which the publisher wants to bring out very cheaply. Its cheapness is undoubted and the stories would please the masses. But the pictures require improvement. They are unlike life, and look as if made up.

Prachin Bharat, translated by Maganlal Manicklal Jhaveri, printed at the Lohana Mitra Steam Press, Barada, Cloth cover, pp. 53. Price Re. 0-8-0. (1914).

Mr. P. V. Kane has written in Marathi a book trying to shew the state of India in the times of the Ramayana and the Mahabharat. It is based on original Sanskrit texts, picked up from various sources, to illustrate the particular branch of life in hand. The result to our mind, however, is not so successful as for instance that particular part of R. C. Dutt's Civilization of Ancient India is. We know, the late Mr. Govardhanram Tripathi's ideal, while in retirement, was to reconstruct in book form, the state of society prevailing in those remote ages, and with that view he had begun the study of several Sanskrit works. But as modern researches show, the knowledge of Sanskrit alone is not sufficient for the purpose. lects of Central Asia, in addition to Pali, Ma Prakrit and other languages require to be k The present picture may however be taken to pioneer work in that line.

Vartavihar, by Vrajlal Jadavji Thakkar, printed a Manhar Printing Press, Ahmedabad, Thick Card cover, pp., 216. Price Re. 0-12-0. (1914).

This book contains a bunch of nine stories based on love. Beyond entertaining the mind moment, they are not likely to leave any lasting pression. They are taken from Bengali, Marathi English sources.

(1) Shri Ram Krishna Vaksudha, Part I. transla Dwivedi Jayshanker Ambalal Changakar, and publish Lakshmishanker Mahashanker Joshi, Ahmedabad, at the Lohana Mitra Steam Printing Press, Baroda. cover, pp. 96. Price Re. 0-2-0 (1914). (2) Vachanv Vadale. Printed and published by the same agency.

On the analogy of the Society for the Encour ment of Cheap Literature, a series—called The anna series in the name of H. H. the Gaekwa Baroda—is projected by Mr. Joshi. The first wor the series comprises the talk and dialogues of krishna Paramhansa, whose works are not unk to the Gujarati reading public. The second is a co tion of songs—for they are meant to be sung r than read—written by Lalit, who is now in Bar They are sweet songs certainly, and short as they they never fail to inspire the feeling that they meant to. Many of them derive additi value when set to music, and we are sure, we are wrong in saying that in this new crop of his p he has not lost his hold on the special character of his work—viz. its musicality and Bhajan-like ground.

Besides the above, we have received one called *"Uttam Bodh"* which we remember has reviewed before, and two magazines, (1) *The Shwetambar Conference Herald*, being a special containing articles on the Life of Mahavir, (2) *The Hitechhu*, issue for May 1914. We generally review periodicals. The same remark applies Report of the Bhatia Mitra Mandal for Sanra 1909.

K. M. J.

HINDI.

Mitavyayità by Mr. Dayachandra Goyaliya, Printed at the Bombay Vaibhav Press and published Nathuram Premi, Hindi-Grantha-Ratnakar Hirabag, Bombay. Crown 8vo. pp. 186. Price—as. 14

We herald with much delight the publication such valuable works. This is a translation well-known "Thrift" by Dr. Samuel Smiles approve of the simple, unvarnished style of the tion. The translation has not been literal: in places, it may be called an adaptation. we consider to be a merit rather than a defect The printing and get-up are exceptionally fine. books should be widely circulated even in and encouraged by school authorities by selection as prize and library books.

Shraman Narad, by Mr. Nathuram Premi had of him at the Hindi-Grantharatnakar Karyalaya, bag, Bombay. Crown 8vo. pp. 24. Price—not

In this small publication a story of the period has been very nicely written. The

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of this book is in Pali most probably. No one can fail to be struck by the simple and withal the most instructive way in which the narrative has been handled. There is something in it of the characteristic grandeur of the Bible, the Hitopdesha or similar publication's of old days.

Choubai ka Chishtha, by Pandit Rupnarayan Pandaiya, Printed at the Karnatak Press, Bombay and published by Mr. Nathuram Premi, Hirabag, Girgaon, Bombay. Crown 8vo. pp. 165. Price—as. 11.

This is a translation of Bankim Babu's "Kamala Kantar Daftar." It is needless to express any opinion upon the original. Suffice it to say that in it by means of humorous, nay pleasant, touches, a great deal of moral has been taught, the reader being saved the drudgery and tastelessness of reading insipid writings on morality. The book reads almost like a novel. As to the translation, the Panday Jee has been successful and in a book of this nature he has creditably made the language fairly idiomatic. There is a lack of the literature of this nature in Hindi. After reading this book and certain kindred writings of Dickens and others, it would be very satisfactory if some Hindi writer should produce original matter of this type. The printing and get-up are very nice.

Karnatak Jain Kavi, by Mr. Nathuram Premi and published by him at the aforesaid address. Crown 8vo. pp. 36. Price—½ anna.

In this book short sketches of the lives of such Jain writers as wrote in *Kanàri* have been given, and in passing reference has also been made to their Ssnskrit and Prakrit learning. It might be a revelation to many that the Jains wrote in Kanari also. The price is ridiculously low for the very large mass of valuable matter printed in small type, which we find in the book.

Yögi charitra, by Pandit Haritalika Prosad Trivedi. Published by Pandit Kalicharan Trivedi at the Annapurnà Press, Purulia. Foolscap 8vo. pp. 24. Price—not mentioned.

In this poem the writer has shown, by reference to the experiences of a Yogi, that God's ways are inscrutable. The verses are not bad.

1. *Sähitya Patrika, Vol. 9. No. 3, pp.40*
2. *Arrah Nagri Pracharani Sabha Kä dasham tatha Ekädash Varshik Vivarna.*
3. *Rules and Regulations of the Arrah Nagri Pracharani Sabha*

Published by the Nagri Pracharani Sabha, Arrah. (E. I. R.)

The first is a Hindi journal. We are glad to notice that it is doing much work of a special character, the articles in it being mostly of the nature of researches. Its annual subscription is Rs. 2. Lives of some of the Sikh Gurus, published in this number, will interest many readers and the article entitled "Rajputana. Ki Kavita" contains much new matter. The second book is the report of the Sabha for the tenth and the eleventh years. The third book is in English and its title gives its subject.

Vigyan Praveshika, by Messers. Ramdas Gour, M. A. and Shalgram Bhargav, M.Sc. Published by the Vigyan Parishad, Muir College, Allahabad, Crown 8vo. pp. 72-Price—As. 3.

Simple principles of physics has been taught in this book by means of questions and answers. The method followed is the one considered the best by modern educationists for teaching scientific subjects to students of primary classes. The teaching by means of this book will undoubtedly be accurate and perfect. The get-up is very nice.

Ahinsadigdarshan, by Jainacharya Shree Vijay Dharmasuri. Printed and published by Shah Harakhchand Bhurabhai at the Dharmabhyudaya Press, Benares City. Demy 8vo. pp. 8 &. 98 & 6. Price not mentioned.

This is a very useful book of its nature. In an elaborate way the writer has sought to prove that flesh-eating is not advisable. He has appealed to reason and hygienic principles and collected together the opinions of many occidental doctors. Besides this he has referred to many Sanskrit texts also and has been fairly successful in making the book comprehesive. The printing is excellent, the style chaste and the language correct.

Manushya Ke adhikar, by Mr. Satyadeva. Published by the Satyagranthamala office, Allahabad. Crown 8vo. pp. 92. Price—as. 5.

We hail Mr. Satyadeva after a pretty long time. In this book the author has discussed certain principles of political economy in a way which will make them easily intelligible to even the most unlearned man. Though we may not agree with all his views, we commend the method of treatment he follows in the book. His lucid style and simple language make everything admirably clear. The subject of the book is "the Rights of Man." The book reads more like a simple and persuasive speech to a mass of unlettered labourers than anything else.

Mäns Mimànsâ, published by the Sahitya Parishad, Gurukul, Kangri, Haridwar. Fool. 8vo. pp. 67. Price—as 4.

This is a speech read at the Sahitya Parishad and it deals with the question of vegetarianism. Some of the reasonings are convincing. We commend the book for its conciseness.

Amarushatak, edited by P. Rishishwar Nath Bhatta, B.A. Printed by Shree Gangavishnu Shree Krishnadas, Lakshmi Venkateshwara Press, Bombay and to be had of him. Crown 8vo. pp. 104. Price—as. 8.

This is an annotated edition of a poem on *Shringarras* by the poet Amaru who lived about the 9th. Cent. A.D., but whose indentity is not well established. The poems are nice of their kind and the annotation is comprehensive, parallel passages being given mostly from the poems of Kalidas and our Brajbhasha poet Vihari. The book is valuable for its novelty and the enterprising publisher of Bombay has no less to be thanked for its publication, than the editor for his clear notes.

Vaigyânik Viskwakosha, compiled by B. Mukhtyar Singh Vakil, Meerut Published in vols., each costing as. 12, but as. 8 only including V. P. charges to permanent subscribers. To be had of the General Publishing Co., Meerut, Royal 8vo. pp. 100.

This is a fairly exhaustive and very useful collection of information on scientific subjects and articles which have an industrial and scientific value. Evidently the editor has been in this Number at least at pains in getting together his information from multifarious sources. The publication contains some blocks also. Several equivalent names of every article, with its English name as well has been given. In Hindi the book is the first of its kind and the uniform usefulness of its subsequent numbers will depend on the encouragement it receives which it is needless to say, it richly deserves.

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Samanya Niti, by Pandit Haridin Tripathi and published by the Mantri, Grantha-Prokashak Samiti, Benares. Crown 8vo. pp, 55. Price—as. 3.

In this book the poet gives his views on and instruction for Society and Man in the form of Kundaliya. Both in style and subject these poems look like the well-known poems of Shree Giridhar Das. The views of the author are sound and useful. The price of the publication could have been a little lower, though the book has been published in clear, bold type. The printing is nice and the few typographical mistakes have been collected together in the list of errata.

Bharat Shikshadarsha, by Pandit Ghanashyam Singh, B. Sc. LL. B. Published by the Sahitya Parishad, Gurukul, Kangri, Haridwar, Crown 8vo. pp. 86. Price—a . 3½.

This is a speech read at the Sahitya Parishad in which Pandit Ghanashyam Singh gives his views on education in India—how it should be handled. They appear to have proceeded from experience and meditation. The language of the book is fairly simple and the style is chaste.

Bharat Gitanjali, by Pandit Mädhav Shukl. Published by Pandit Râmchandra Shukl Vaidya, Kucha Shyamdas, Allahabad. Crown 8vo. pp. 58. Price—as. 4.

This is a collection of patriotic songs on the subject of Indian regeneration. The songs are fairly spirited and may be very well sung on the occasion of meetings and public gatherings. The printing and get-up are very nice and the publication on the whole deserves encouragement.

Shishushiksha, by Mr. Narayan Prasad Bora B.A. Patkapore, Cawnpore, and to be had of him. Crown 8vo. pp. 22. Price—1 anna.

This is a pamphlet, as its name indicates, on the subject of the training of children. Many of its views have been based on Sir Gurudas Banerji's well-known book "A few thoughts on education." The subject of the teaching of morality and religion have been separately dealt with. The language is correct.

Ved main Vaidyashastra, by Shree Damodar Satavalekar of Lahore. Printed at the Punjab Printing Works, Lahore and published by the Sahitya Parishad, Gurukul, Kangri, Hardwar. Demy 8vo. pp. 24. Price 1½ as.

By means of quotations of certain Vaidic Mantras it has been shown that the science of medicine is to be found in its elementary form in the Vedas also. The conclusion has been drawn that the Vedas are the sources of all knowledge. Many things in the book are clearly convincing.

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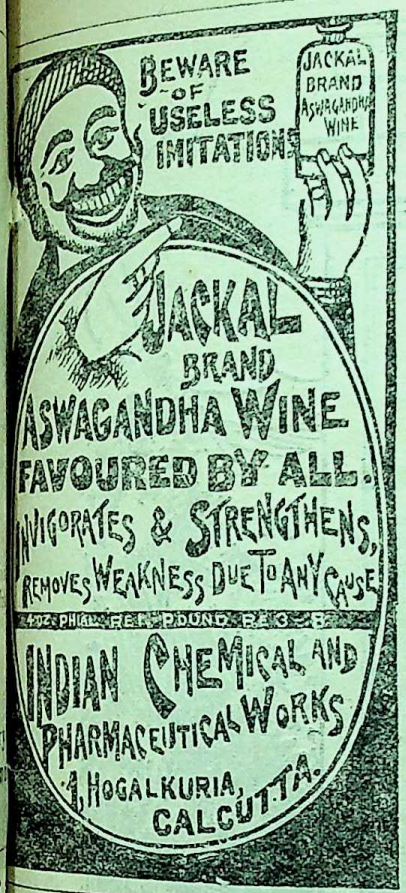
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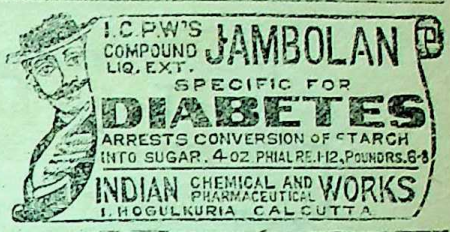
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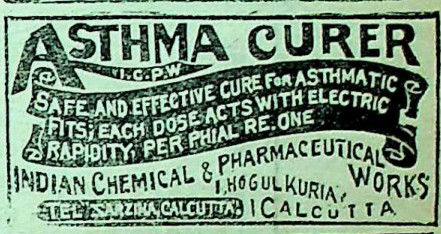
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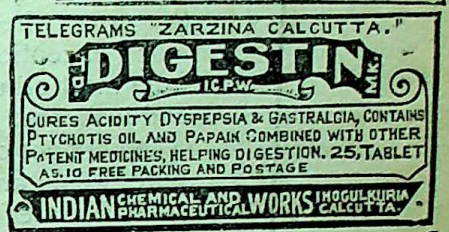
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A Monthly Review and Miscellany

Edited by Ramananda Chatterjee

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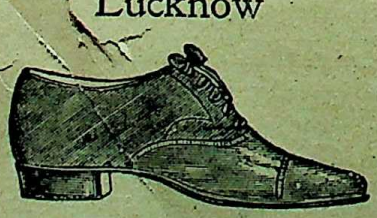
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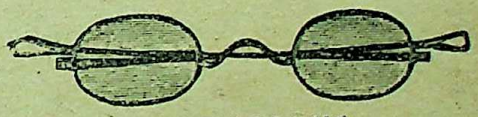
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Thou hast come again to me in the burst of a sudden storm,
Filling my sky with the shudder of Thy shadowy clouds.

—Rabindranath.

By Babu Asitkumar Haldar.

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THE MODERN REVIEW

VOL. XVI
No. 6

DECEMBER, 1914

WHOLE
No. 96

POEMS

THOU hast come again to me in the burst of a sudden storm,
Filling my sky with the shudder of thy shadowy clouds.
The Sun is hidden, the stars are lost;
The red line of the road is merged in the mist of the rain;
The wail of the wind comes across the water.
Fitful showers, like ghastly fingers, strike
the chords of some unseen harp,
Waking up the music of the dark,
Sweeping my heart with a shiver of sounds.

I know that the flower one day shall blossom crowning my thorns,
And my sorrow shall spread its red rose-leaves opening its heart to the light.
The breeze of the south, for which the sky kept watch for weary days and nights,
Shall suddenly make my heart tremulous and plunder its music and perfume.
Thy love shall bloom in a moment,
My shame shall be no more when the flower is ripe for offering,
And when at the end of the night my friend comes and touches it with his fingers,
It will drop at his feet and spend its last petal in joy.

I know that at the dim end of some day the sun will send its last look upon me to
bid me farewell.
The tired wanderer will pipe on his reed the idle tunes by the wayside,
The cattle will graze on the slope of the river's bank,
The children with careless clamour will play in their court-yards, and birds will sing,
But my days will come to their end.
This is my prayer to thee that I may know before I leave
Why the green earth raised her eyes into the light and called me to her arms,
Why the silence of night spoke to me of stars,
And daylight stirred in my life glad ripples,—
This is my prayer to thee.
When the time comes for me to go,
Let all my songs cease upon their one refrain
And my basket be full with the fruits and flowers of all seasons.
Let me see thy face in the light of this life before it dies
And know that thou hast accepted the garland of beauty that was woven in my
heart
When the time comes for me to go.

RABINDRANATH TAGORE.

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THE PROBLEM OF INDIAN EDUCATION

By the Late Lala Baijnath, Rai Bahadur.

"Progress is the law of life,
Man is not man as yet,
Nor shall I deem his object served, his end
Attained, his genuine strength
Put fairly forth, while only here and there
A star dispels the darkness,
Here and there a towering mind
O'erlooks its prostrate fellows :
When the host is out at once
To the despair of night ;
When all mankind alike is perfected,
Equal in full-blown powers—
Then, not till then, I say, begins
Man's general infancy."

(Browning's *Paracelsus*).

DESPONDENCY seems to be stamped on the face of most educated persons in India. There is gloom prevailing everywhere and in that gloom one has to read the doom of the nation. Physical deterioration is so rapidly progressing, even amongst the common people, that an optimist Anglo-Indian civilian, Sir Charles Elliott, a late Lieutenant-Governnor of Bengal, was constrained to write:—

"The deterioration of the physique of the population is a matter of common observation among officials, and is telling on the productive capacity of the laborers, and also on the recruiting of the Indian army, compelling the Government to obtain her soldiers among the Gurkhas of Nepal and the Balochis and other better-fed people of the native states."

Another well-known Anglo-Indian writer calculated that one-fourth of the population of India cannot get more than one meal a day. Bad health, struggle and worry of life are the lot of those who have received a modern education.

With such stern facts staring us in the face, we should be remiss in our duty,—those to whom much is given and of whom much is expected, would be guilty of serious neglect of duty if we sat idle and did nothing to remove the gloom in which we are involved. Education imposes heavy responsibilities upon us, and we should not turn our backs upon our present serious situation. We should try to face it and devise means to improve it.

The degradation of India is not due to one cause. There are many factors which have contributed to bring about the situation in which we are now placed. To trace all these causes and to find out proper remedies for them should be the serious attempt of every citizen and well-wisher of his country.

But there is some hope still, because there is an awakening almost everywhere in India. Things are moving with a rapidity which half a century ago would not have been thought possible for "the unchanging East." A new spirit is visible everywhere. India is in a state of transition.

This awakening has been brought about by the system of education that has been established in this country under British rule and also by the extension of intercourse with other nations. As truly has Mr. Havelock Ellis, the author of *the New Spirit*, observed:—

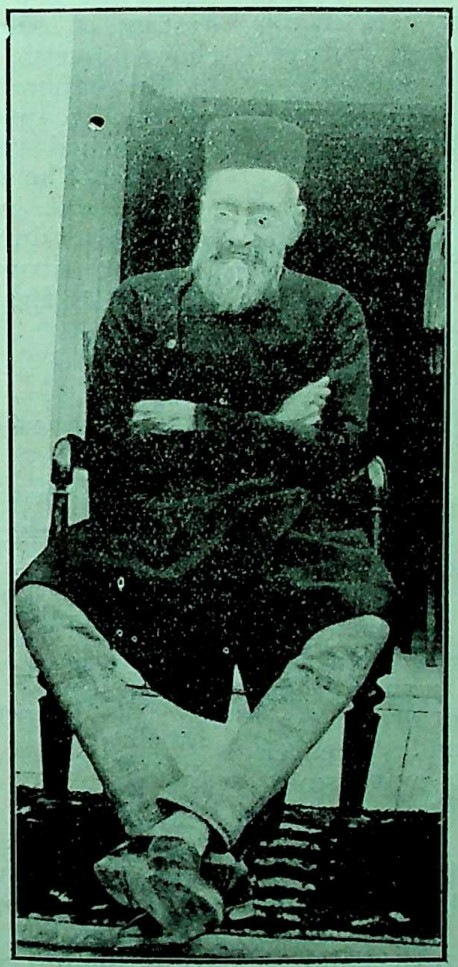
"What impresses one is the vast resonance which now accompanies every human achievement, because of the communalization and extension of methods of intercourse."

It was impossible for India not to awaken when every civilized nation on the face of the earth was wide awake and making rapid strides to reach the goal of its ambition. As soon as her awakening commenced, she turned to her past literature—the glorious legacy which she has inherited from the sages, seers, prophets and poets of yore. This has naturally inspired

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her with hope. Once she gave the religion of love to one-third of humanity. As she looks around and sees the condition of the mammon-worshipping world of the present day, she feels assured that she is still in a position to give religion to three-fourths of mankind. When the awakening in Europe commenced in the fifteenth and sixteenth centuries, the people turned to the ancient literatures of Greece and Rome, which brought about the Renaissance. Similarly the Indian renaissance must be brought about by the ancient literature of India. If man is to attain to the goal of life in the harmonious development of all his powers, physical, mental, moral and spiritual, and after leading a happy life here to pass on to his everlasting bliss hereafter, then that is possible only by imbibing the spirit of the sages of ancient India. The importance of its ancient civilization and its ideals in the past was fully realised by the late Professor Max Muller, which made him say in one of his well known lectures :



The Late Lala Baijnath, Rai Bahadur.

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the corrective which is most wanted to make onr inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

India has to play a great part in the uplift of humanity. It, therefore, behoves every Indian to equip himself properly for that task. To take part in that noble work would require proper development of all his faculties ; he must have a sound body with a sound mind, he must be a thoroughly virtuous man imbued with the spirit of all that is best and noblest in his own religion and must at the same time be in touch with all that is best in Western civilisation before he can do properly the work before him.

II.

What are the evils which beset modern Indian society ? These are (1) physical deterioration, (2) lack of capacity for organization and sustained effort, (3) absence of high ideals and deep spirit of religion and selfsacrifice.

It is very often said that in education lies the salvation of the nation. The question is, what is that education which will bring about the desired end ? It is not necessary here to analyse the various definitions that have been given of the term education. Suffice it for our purpose to say that by education we mean that sort of education which aims at the harmonious development of all the faculties of man. It must be founded on the harmonious exercise of the body, the senses, the emotions and intellect. It should be regarded as the process by which an individual is helped not only to adapt himself to his surroundings but also to make the best use of the world-forces in the interest of his proper growth.

It must be remembered that India was never an illiterate country. Before the British occupation, we possessed a system of education which excited the highest admiration of foreigners. Even now with certain modifications it seems to be the only possible system.

Every village had its school for training boys. This indigenous system of education was well adapted to the condition of the country. It did not cripple the students but made them practical men and equipped them with adequate weapons

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for fighting their way in the world. It was inexpensive, the fee being paid mostly in kind and not so much in cash as at present. It exercised a great influence on the morals of its recipients and provided them with qualifications for the duties of householders. It did not tell upon their health, nor sap their vitality, nor made them dyspeptics or diabetics. No doubt it had its limitations and drawbacks. Culture was one-sided, but it produced thorough scholars and specialists, in every branch of study, and practical workers in every walk of life. In the controversy between orientalists and occidentalists in the twenties and thirties of the last century, men like Wilson and Prinsep laid great stress on oriental education because they found that indigenous Education made its votaries gentlemen and thorough scholars.

The well-to-do, the wealthy, aye every one who was in a position to do so, contributed his mite towards the maintenance of teachers and scholars, connected with the system. It received encouragement at the hands of every one because they found that it did not create artificial wants, nor foster any spirit of individualism or selfishness and was well suited to the needs of Indian society.

Even now in all our towns like Delhi, Agra, Cawnpore, Benares, Amritsar, boys who are educated under the old system become expert accountants and men of business at the age of sixteen or seventeen. They are placed as apprentices in their own firms or in those of other men in the city, no bonds or fees being taken, and after a year or two's training they are made to enter the firm as subordinate clerks with small allowances of about fifty rupees a year. Thence they gradually rise till they are able to control enormous businesses involving transactions of lakhs of rupees and end by becoming big merchants or wholesale dealers. The contrast between the children of a man of modern education employed in government service or in the learned professions and of those of an ordinary trader or business man is very marked. Whilst the former become mostly helpless after their father's death and find the struggle for life to be too much for them, the latter take up their father's position immediately and do not at all feel their loss. This is seen every day in all large trade centres and points out the direction in which the solution of the present problem lies.

The system of modern education India is to be dated not from the founda tion of the British rule in this country, from what is known as Wood's Educat Despatch of 1854. From that time co menced the system of education which now find in vogue in India, and Educatio Departments were established in all th provinces of British India for the purpo of controlling schools and colleges. Sin then, that is in about sixty years' tim education has made rather slow progre Nevertheless in certain quarters is to heard the cry of "halt," that is, stop t system of education which is in vogue this country.

But there is no need of the cry "halt", because as yet education has me ly touched the outer fringe of Indi society. The following figures taken fro government publication, will show t progress which education is making different provinces of this country. 1911—12, the total number of scholar was in

		Males.	Females
Burma	...	365,839	79,416
Eastern Bengal & Assam.	...	921,358	153,768
Bengal	...	1,415,246	194,114
U. P. of Agra & Oudh	...	657,671	54,936
Ajmere-Merwara	...	9,684	1,450
Punjab	...	327,204	53,940
North-W. F. Pro.	...	30,453	4,445
Baluchistan (Br)	...	3,489	607
Bombay	...	769,787	153,691
C. P. & Berar	...	282,358	30,547
Hyderabad Assigned Districts	...	50,919	3,094
Madras	...	1,053,380	226,855
Coorg	...	4,876	1,953
Total	...	5,841,355	954,516

The figures of the last census show that only 59 persons out of 1000 are literate in the whole population of India. Burma heads the list with its 222 persons per 1000, Bengal can only boast of 77, Madras 75, Punjab 63, United Provinces 34 and Central Provinces 33. Amongst males 10 and amongst females only 10 are able to read and write. The figures for those who can read and write English show that in the whole of India in 1911, there were 68 males and 7 females per 10,000 who could do so.

When we see the illiteracy which permeates every stratum of society in all parts of India, the cry of halt is not at all justified.

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Some Bengalis call their province the brain of India. No doubt there is some justification for their doing so. But what is the condition of education in that province in India? Lieutenant-Colonel U. N. Mukherjee, I.M.S. (Retd.) who has made a special study of this subject writes in a Bengali pamphlet :—

"Amongst males of Bengalee Brahmans, Vaidyas and Kayasthas, on an average, only 60 per cent. are literate. But amongst Bengalee Hindus generally not more than 8 per cent. can read and write!"

From the above it will be seen that we scarcely have reason to congratulate ourselves when observers like Lt.-Col. U. N. Mukherji find on analysis the position and the result to be far from satisfactory.

Every province shows illiteracy to an extent which is unparalleled in any state in Europe or America. Bombay, which was the first province with which commenced the British connexion in the East, is a backward presidency in matters educational. Perhaps this may be in part due to her poverty-stricken condition. Writes Mr. Alexander Mackenzie :—

"It is worthy of remark that the most prosperous province, Bengal, appears to be the one most lightly assessed. Madras, which pays a much heavier assessment, is notoriously a poor and backward presidency; while in Bombay, which is the most heavily assessed of all, the state of the cultivators has become so desperate that a special act of legislature for their relief from the extortions of the village money-lenders is now under trial." *England's work in India.* London.

The other provinces of India fare even worse. In the United Provinces, only 38 males out of 1000 and 2 females out of 10,000 and in the Punjab only 10 males out of 1000 can read and write English. In the Native States of Rajputana and central India it is still worse. And whilst the old indigenous system has been undermined in its foundations, no better modern system has taken its place in the country, with the exception of perhaps Baroda where one person in every ten can read and write and 9 in every 10000 can read and write English.

From this it will be seen that there is scarcely any reason for the fear expressed in certain quarters that Indians are recieving "too much" education or that the high education imparted in colleges and the Universities should be crippled in favor of elementary education. We are still very much behindhand in matters educational as contrasted with not only the progressive countries of the West, but also the India of the past and the India of the time of Raja Bhoj, when even a *teli* (oilman) could boast of being able to compose a poem in Sanskrit offhand. It is said that a Brahmin who was illiterate was found in Raja Bhoj's territory. The king wanted him to leave his dominions, as none of his subjects was illiterate. It was however said that a *teli* was so and that the Brahmin should be given his place. The *teli* was sent for and was asked if he could read and write, and then and there he composed a Sanskrit poem.

From this it will be seen that education is not making such rapid strides in this country as it ought to do. To understand fully the causes to which this is due we should in the first place know the economical condition of the Indian people. According to the late Sir W. Wilson Hunter one-fourth of the population of this country in his day could not get more than one meal a day. The average income of an Indian was sometimes calculated to be about 27 Rs. a year. Things have not improved since. Poverty stands in the way of most Indian parents giving the benefit of education to their children. On the other hand of late years departmental activities have tended to make education as prohibitively expensive as possible. Little blame to poor Indians if, being unable to make both ends meet, they are prevented from taking advantage of the educational institutions of the country.

We have taken pains to calculate the cost of education of students reading in the different classes of schools and colleges in the United Provinces. A student studying in the Matriculation class has to spend about 25 Rs. a month for his education. He has to pay a school fee of 3 Rs. per month. His books on an average cost him more. In former times slates were in use in school classes but now paper exercise books are used, which cost about a rupee a month. For games he is required to contribute at least 8 as. Boots and dresses for games are also expensive items in his educational bill. Board and lodging, milk, clothing and pocket expenses bring the total to about 25 Rs. a month. This of course does not include the pay of a private tutor, whose services are very often necessary for students of average intelligence, since the course of studies have become so hard that

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they can not do without him. A good tutor cannot be had under 20 Rs. a month. So that it is very difficult for a man with an income of 50 Rs. a month to educate one boy up to the Matriculation and very difficult for a man with 100 Rs. a month to do the same. As a matter of fact the number of persons whose incomes are 600 and 1200 Rs. a year whether in business or service is very small as compared with the rest of the population. It may therefore be easily seen how few of our middle-class men can profit by the system of education, not to speak of the poor.

But forty years ago, the cost of education for a student in the Matriculation class in these provinces was hardly ten rupees a month. The school fee was about 8 as. a month. The cost of living was not so dear as now. And then almost every student used to get a scholarship ranging from 3 to 6 rupees a month. In Colleges it was even cheaper. A student reading in the F. A. or Intermediate classes used to get a scholarship ranging from 10 to 15 Rupees a month, and in the B.A. classes 20 to 32 Rs. a month. So that at the end of his college course he was financially a gainer of not less than 700 or 800 rupees from his college; his degree being obtained into the bargain. The habits of students of those days were very simple and economical. A life in a hostel did not cost more than 3 or 4 Rs. a month; the college fee was 2 Rs. Clothes, books and games did not cost more than 2 Rs. So that the student could save 6 or 7 Rs. out of his scholarship in the F.A., and more in the B.A. classes. It was this system which produced many of our best and most brilliant graduates who made their mark in after life and brought honor and credit to their country. The names of some of the most eminent Indian reformers, patriots, politicians and scholars like Iswar Chandra Vidyasagar, Gooroodas Banerji, Ranade, Telang, Malabari, Gokhale, &c., are familiar to every one. They were not the sons of the rich or the upper ten amongst Indians, but of middle class men or even of poor men and ryots. And yet they achieved success in their University and public careers.

Text books were then not so often changed as they are now. So when a student was promoted from a lower to a higher class he very often made a present of the books no longer required by him to some deserving poor student in the lower class, or if he was himself poor, sold them and often realizing more than half the real value purchased others with them.

Teachers and professors also took great personal interest in their pupils. But now on account of the courses of studies being inordinately long, they have hardly any time left to cultivate friendship with their pupils.

Text-books are often unsuitable and of no practical use. As many of the professors who teach them are not specialists but for the much-abused cram, boys would not pass. Changes introduced by the University Act have not proved beneficial to students. On the contrary, they have made education more expensive, course longer, and that sine-qua-non of success the passing of examinations, more difficult.

It is not only the economic condition of the people, poverty-stricken as they are, which prevents them from taking advantage of the educational institutions of the country, but the medium which is used in instruction also stands in the way of the spread of education to the desirable extent. In no other civilised country* of the world has any attempt been made in modern times to instruct the people through the medium of a foreign tongue. This perhaps has operated more than any other cause against education becoming generally diffused amongst the masses of India.

It is true that many of the best thoughts of Western literature, science and philosophy must be studied in the language of the West in order to realise them in their fullest significance, but this must be the work of the scholar and the specialist. For the ordinary student, whilst a certain amount of knowledge of English is also very necessary, he should not be forced to study it for things which can be as well learnt through the medium of his own vernaculars and these are the ordinary courses of History, Science and Mathematics taught in our schools. In former times when History and Mathematics of high standards were taught in Anglo-vernacular schools and other institutions, students could assimilate them much better than they do in the colleges of the present day. Now it often is cram, formerly it was well-digested knowledge.

* I leave out of consideration the American experiment in the Philippines.

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English is a very difficult language to learn. One has to spend many useful years of his life in mastering the intricacies of its grammar and idiom. Education would have perhaps made better progress if Science, Philosophy and History were not so largely taught through a foreign language as they are now. The student has now to read his History, Philosophy or Mathematics in English and to think in the vernacular, thus involving a double strain on his faculties. Had it been otherwise, during these sixty years a vast amount of literature in all different branches of human knowledge would have come into existence in the vernaculars. Macaulay knew nothing of the vernaculars or the classical language of India. When he was declaiming against them, he did not know that the Indian vernaculars at that time were much more advanced than Japanese. If within half a century Japan could assimilate the learning and knowledge of the West in her literature, does it not stand to reason that India would have done the same had she been given the opportunity for so doing? It is demand which creates a supply. Because the vernaculars are not made the media of instruction they are not cultivated and their literature is not so rich as it ought to be.

On this point the *Ceylon Patriot* observes:—

"Our views on this subject are being confirmed by several writers; and in India there is a growing conviction among educationists about the inadequacy of a foreign language as a permanent medium of instruction for higher studies. Psychologically, it is an untenable proposition to lay down that a foreign tongue can be as efficacious a medium for instruction as one's own mother-tongue.

On this subject we come across the following passage in the *Collegian and Progress of India*, an excellent bi-monthly educational Magazine and Review, Calcutta (No. 1., November, 1912).

"If there is anything that retards the progress of education in India it is the compulsion to learn every subject through a language that is not the pupil's mother-tongue. It is this that explains the lack of originality in our student-folk and accounts for the abstract, unpractical turn of mind that characterises the educated section of the Indian community. It is therefore in the fitness of things that Prof. B. K. Sarkar, the advocate of the theory that the student should be regarded not merely as a learner but as the discoverer of truths and a pioneer of learning" should in his *Educational Creed* give due importance to the vernaculars. We refer to the following two articles in the *Creed*:—

1. The mother-tongue must be made the medium of instruction in all subjects and through all standards. And if in India the provincial languages are really inadequate and poor the educationists must make it a point to develop and enrich them within the shortest possible time by a system of patronage and endowments on the 'protective principle.'

2. Two Foreign languages besides English and at least two provincial vernaculars must be made compulsory for all *higher culture* in India."

Our present system of examinations is another factor which is in the way of the spread of true education. It is ruining the health of and proving fatal to our youths. It is scarcely assigned so much importance anywhere else than in India. Without taking into consideration the difficulties of students, examinations are not only made stiffer and stiffer every day, but they are often conducted in such a manner as to tend to discourage education. It is entirely new and foreign to India and unsuited to the conditions of the people. Like a veritable Moloch it is destroying the flower of our youth involving families in ruin.

In former times whether under the Hindu or the Mahomedan system, there was no system of examinations from the earliest to the highest stages as we have now. The student was educated under his teacher for a certain number of years ranging from 12 to 24 and even 36. When he became a scholar and a specialist in some branch of study a synod of learned men gave him a title and a turban or other mark of honour and he was thenceforth recognised as an authority on that subject. The Vedantavagish, Kavyatirtha, Vyakaranacharya, Sastri, &c., of those days was a real specialist in his branch of study. Amongst the Mahomedans, the Moulana, the Moulvi or the Shamsul-ulama was a real doctor of learning in some branch of Arabic and Persian literature and science, and the saying in Persian is "Shamle barandaje ilm." (The turban is according to the learning of the scholar). All this proficiency was acquired without expenditure of money or health. The Doctor of Law, Literature, Medicine or Philosophy of these days may be a good all-round scholar but he will contrast poorly with the specialist of old times not only in his own branch of study but also in health and buoyancy of spirits. Therefore while examinations are inevitable under the system of recruitment of the services and the professions now in force in India and prevent jobbery and favouritism, they have failed to encourage genuine and real scholarship in the generality of students

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of our universities. The Master of Arts or the Doctor of Science lays by his subject as soon as he leaves college and finds the struggle of life to be too much for cultivation of learning. No wonder "we have not produced many specialists of note from our Indian Universities."

The complaint is often heard that many a graduate is scarcely able to read and write his own vernacular properly. The other day Sir John Hewett speaking as Chancellor of the Allahabad University said that many of the products of that University would not be able to interpret a couplet of Tulsidas's Ramayana. The low place assigned and the discouragement given to Indian vernaculars in most of our universities are responsible for that absence of touch with the best thoughts of our indigenous poets and thinkers which moulded the character of the nation in the past. They are also responsible for the difficulty which our young men find in entering the Public Offices. A graduate with all his knowledge of Biology, Physics, Chemistry or Philosophy often finds himself at sea when told to draft a simple application or letter to a superior. In his conversation he betrays the shallowness of his training by not being able to speak his own vernacular without a free admixture of English words both in as well as out of place. As he goes out of the College into the wide world before him he finds to his cost how shallow and impractical is all that he has learnt at college. And the rebuffs and disappointments he meets with in securing even a pittance act as great dampers to his youthful spirits. The condition of the young man educated in our schools and colleges is thus one of almost entire helplessness. He comes out of the college with his parents' resources crippled, his own health gone, and himself almost unfit to stand the modern struggle of life.

The recent action of the United Provinces educational authorities in charging double fees for boys who have failed in an examination in any class in their schools in addition to raising the fees has made matters worse. Boys who have failed more than once are not admitted to school, which means their whole life and career is ruined. The other day in Agra the son of an employee in the Public Works Department who was prevented from going up for his examination was degraded from the school, took it so much to heart that he threw himself before a running train and was killed. A sad commentary upon the present system of examination cannot be made. To force examinations upon children in the way this is now done is, to say the least, not at all consistent with a policy which makes for the well-being of all classes of people its end and object. To cripple a lad at the outset of his career by forcing him out of his school because he fails to pass a certain examination is not humane because the school should be as much the training ground for the dull as for the intelligent. A boy of 12 or 13 sitting at night with his books before him in a narrow ill-ventilated room with his stomach badly fed, with his supply of ghee and milk daily growing less and less, with a girl wife to divert his thoughts is not a very pleasing spectacle to contemplate. He gets crushed and cramped at a time of life when he should be lively and buoyant. He soon loses interest in everything and by the time he has completed his school career he becomes the exhausted spiritless being you see in many an Indian undergraduate. I wonder if the Indian student of to-day becomes the aimless ho useholder and citizen and ends his life in misery and unhappiness unknown elsewhere. This description will be found applicable to a class of our young men of the present day. If you ask them as to their ideals in life, nine per cent. will be found to have no ideals except that of money-making and differ in that they will be found to be without any clear ideas as to how to make money. Religion or higher morality, service of the country or uplift of the nation enter the thoughts of but few. The *ashrams* of old have disappeared and in their place we have a nation of tasteless, aimless beings who, as Colonel Mukherji rightly puts it, are the fore-runners of the dying race of the Hindus. Says Dr. Chunilal Bose, the well-known Chemical Examiner of the Bengal Government:

"We hardly meet with students of such decrepit physique in any other part of the world as we do in Bengal. Of course the climate has something to do with it; but not to the extent that some people suppose. It is the inordinate love of textbooks, the mental anxiety to pass university examinations, the neglect of physical exercise that are largely responsible for the physical deterioration of the rising generations in Bengal. Insufficient diet, overcrowding and other insanitary conditions of their habitations

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certain evil habits contracted through bad company, early marriage and worry and anxiety inseparable from early family life, each and all, no doubt play an important part in undermining the health and constitution of our students; but it is the confinement in close rooms and over—brainwork for success in their examinations, that has a great deal to account for their bad physique. Such important functions as taking baths, eating food, rest and sleep are considered by many of our students as unavoidable evils and they try to economise time at their expense as much as possible. * * * * The brain is exercised at the expense of all the other organs of the body and the result is disastrous.

The late Mr. Ranade truly wrote:—

"Enquiry has been made into the causes of the deaths of some fifty of them (graduates), and it has been found that most of them died from consumption or brain fever. It is a wonder that these men should have kept up as long as they did under the effects of such a system of study and examinations. Some of them died almost after taking their degree; others pulled on till the cares and worries of life and overwork in their profession hurried them off. I have counted the average age of sixty of these deceased graduates, about whom information was available and I find that the average age of these sixty graduates was below 35, i. e. they died within ten years of their leaving the university. * * * Of course poverty does not explain the whole of the disproportion of mortality. Other causes also play their parts in the results, and the chief of these causes is overstudy and the strain caused by the stiff system of frequent competitive examinations in subjects which have to be mastered in a foreign language, and which tax the powers of the students with burdens and anxieties beyond their endurance. * * * This is not the policy on which the older universities of Europe dispense their pass degrees. It is in the Honours Course that thoroughness is exacted in special subjects. The pass degrees can never be intended to serve as tests of a man's mastery of the whole course of study. The system of examination which requires a man to pass in every paper at the risk of losing one whole year and getting no credit for the subjects he may have mastered and passed in is a system which requires a justification better than what has been easily urged in its behalf. There is no earthly reason why if a man has passed in five out of six subjects and failed in the remaining one, he should be required to face the chance year after year of again passing or failing in all subjects instead of being permitted to appear in the one or more subjects in which he may have failed. This curious system is greatly responsible for the stiffness of the results which prove so cruel to many a poor hard-working student and for the extensive prevalence of cram which it directly encourages. * * * It appears to be the aim of the authorities here that the student should not travel out of his prescribed course of book study. These cover such an extent of prescribed reading that the professors find it hard to go through them within the terms assigned, and the students are not able to understand the general bearings of the prescribed studies by enlarging their reading outside their course. * * *

In a word the students exist for the University, and the University, it is thought, has not been created for the students and has no business to adapt itself to local needs and aptitudes, in

And yet with all these years of toil, what is the student fit for? A graduate even of most brilliant parts will scarcely be found fit to be placed in any position of responsibility in a firm or office. He knows something of everything but not everything of something. All that he can do is to act as a teacher or a clerk or throw himself into the already overcrowded professions of law and medicine. The present system of education often leaves its victim almost unfit to do anything in after life.

Contrasting this mode of life at school and college with what prevailed in the India of old we find that the Brahmachari was to live with his preceptors from 12 to 36 years. Some of them who became *naishthika brahmacharis* or life-long students never left their teachers but devoted themselves to self realization (*atmajnana*). After completing his course the student was enjoined to enter the life of the householder with the express injunction of not neglecting study and always adhering to truth and duty. He was to honor his father and mother, his guests and the great and the good who came to him like gods. He was told always to be ready to impart instruction to all who sought for it. Truth was to be his goal in life, self-denial his highest virtue. He was to recognise his duty to the gods through prayer and sacrifice, to the Rishis through study of the Vedas, to his forefathers by procreation of good and healthy offsprings, to society by protecting the poor and the illfed, and to lower creatures by acting humanely in all his relations with them. So long as he was in his *Guru's* house, he was to serve in every possible manner. The *Guru* loved him with all the love for his own son, and the Brahmachari served and revered him with all the respect due to a father. It was this system which produced the scholars of old of whom we are proud. Every Brahman, every Indian Pandit, whether commencing a speech or a book would always invoke his *guru*. "The *guru* is *Brahma*, the *guru* is *Vishnu*, the *guru* is *Maheshwara*. I salute that guru who has shown that ideal to me." This is how he invoked his preceptor. How many of our Indian graduates remember even the names of their professors after they have left the College? How many invoke them when writing a book or speaking in the

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public? Sweet it is to read in the Srimat Bhagvat how, Krishna tells his old but poor and ragged fellow-student Sudama, when he comes to him for relief, of the days they passed together in the house of their *guru* in Ujjain; how they, the prince and beggar, went out together to bring loads of firewood from the jungle and how when they were late in returning, the *guru* went out disconsolate and crying after them. The pupil was the *antevasin* or the nearest dweller of the household and the hand of the *Guru*'s daughter was often bestowed upon him for his services. It is said that when the Mahomedan poet Faizi lived unknown in the house of a Brahmin in Benares and served him dutifully, so much was the latter pleased with his devotion, that he proposed to offer the hand of his daughter to Faizi. But the latter revealed his identity to him.

The Brahmachari did not require costly shoes, coats, neckties or collars. His dress was a simple *dhoti* and *chadar*. Very frugal was his fare. He did not require any biscuits, tea, ice or ærated waters; he had not to pay any subscriptions or fees for games. His life was one of hard simplicity, costing the parent and the teacher nothing and leaving the student a strong, well-built man, full of life and energy capable of making his way in the world. Which of the two systems is advantageous will be easily seen.

The following extract from Mr. Cookson's article in the *Nineteenth Century and After* for August 1913 deserves consideration :—

"It is for those who educate India, * * to make education a living organ of national life. We gave India, with our customary blind self-confidence, English teachers and English training, assured that they must be the best because they were English. These two factors—teacher and training—have not combined to make Englishmen of orientals, because the third, the material upon which they operate, is un-English. * * * It is time to readjust the balance between west and east. Of western science, of technical training, since India has been forced into competition with the world, it would be scarcely possible to give her too much, but the humanities of India must be rooted in India's own past, and the centre of gravity of the entire educational system must be shifted to the life beyond this life, which, in a sense transcending pulpit commonplace, is the oriental's true home. * * * It is in the religious plane and that alone that men rise to the highest of which they are capable. * * * It would be better to leave education entirely to private enterprise than to cover the whole land with colleges and schools conforming to one type, formal, uninspired, leaving the souls of youth cold and imagination untouched. Better that education should be in the hands of mystics and dreamers that it should be left to the successful examinations. The universities of India should be the nerve the shrine of her nobler patriotism, unstained blood-shed in anger and vindictive hate. * * * Indian university must embody Indian concepts of master and pupil, and the bond between must be religious. Religion must be the soul Institution, the spirit that animates the whole life. And the moral ideal must be not our but that of the Indians themselves; to develop their highest power these qualities of self-control of simplicity, of frugality, of courtesy, of fraternity and filial piety, of other-worldliness which experience of the East rates as most precious the lives of men."

Foreign Travel.

The question of the education of youths in foreign countries also deserves consideration. Every year the number Indians who go to foreign countries their education is largely on the increase For one who attempted to cross the twenty years ago, twenty do so now. majority of them go to England. T necessary for those who aspire to those services of which competitive minations are held only in England. far the large majority go to be qualified for the Bar. Very few go to learn business Those who went for technical educa have not been able to find a congenial field for the employment of their talents on return home. The cost to the parent is from 10000 to 20000 or even 30000 Rupees and to the youth the best portion of his life amidst many and dangerous temptations. The Indian student is welcome now in England as he used to not very many years ago. Mrs. Besant in referring to the speech of Gokhale delivered in England writes in *Theosophist* for September 1913 follows :—

"Speaking in London last month he (Mr. Gokhale) said that the position of Indian students in England was growing steadily more difficult, and he dwelt on the public the harm that would result, to young men returned to India with a feeling of resentment and bitterness in their hearts. Mr. Gokhale speaks none too soon. When I was last in England I heard of some most unfair and unjustifiable treatment of Indian students and when it is remembered that these men will largely lead public opinion in India when they return, it is easy to see the harm which will accrue both to India and England if they come home alienated instead of friendly. While vindicating the right of India to the best educational equipment, Mr. Gokhale pointed out that for many years England would offer advantages with which India would be unable to compete, and from this it is vitally necessary that the advantages accruing from first class education here should

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ade equal to those which result from education
broad. To discourage the flow of Indian students
England by ungenerous treatment, and then to
ot the best educational posts against them
cause they have not studied in England is surely
olicy which is as dishonoring to England as it
cruel to India. Yet this is what is being done
haps thoughtlessly and ignorantly, but none the
s surely and it must cause bitterness."

Education in foreign countries has its dvantages as well as its disadvantages. ot only is it very expensive for even well-do people and deters many youth from ompeting for the higher branches of he services but the estrangement from amily ties is hardly any compensation for

The successes whether in the profes-ons or the services are few and the ilures many. Not a few, of those who o pass their time in idle luxury and con-act evil habits or fall into evil ways. n Indian medical man who lives in Eng-nd, lately told me of how a large number f our students spend many hours every ay at their toilets. By far a large majo-ity of these men imbibe foreign habits nd seldom care to follow in the footsteps f their ancestors in the matter of plain ving and high thinking. They bring ith them bad morals from foreign lands. hey keep themselves aloof from Indian ociety, and as they are not admitted into uropean society of any high order they nd themselves nowhere.

Although these evils are not now so pre-alent amongst foreign educated Indians, s they were formerly, yet one has to ad-it it with regret that they are still to be een to a very considerable extent amongst hem. Many are now beginning to doubt it is at all necessary for Indian youths o go to foreign countries in such large umbers as they do. Professor Homer-ham Cox seems to have very satisfacto-ily answered this question in the *Modern* Review for November 1912, from which the following extract is made :—

Even up to the M. Sc. degree, a student can, I think, learn as much in India as in Europe. I am speaking of technical knowledge and in especial of mathematics; for course, from the point of view of general culture it is always an advantage to visit foreign countries. For more advanced studies, however, the best Indians will derive great benefit from going to Europe, where they will be able to hear the most eminent teachers. But it is only the best who will be able to profit from the lectures of these teachers, the average or even the fairly good student can learn just as much in India. It is necessary to insist on this point, because a superstitious value is sometimes attached in India to a European degree. In reality, however, the Indian who goes to England and takes third-class honours in Oxford or Cambridge is no better than, perhaps not nearly so good, as the Indian who has taken his degree in his own country. It is not worth while for an Indian to go to an English university merely to take a pass or low honours' degree, except, as I have said, for the sake of general culture. The conferring of pass degrees is only a minor part of the work of Oxford and Cambridge and these degrees have never been very difficult to obtain. The chief work of a European University is the preservation and extension of knowledge and the estimation in which it is held depends, not on the percentage of failures, among candidates for admission, but on its laboratories and libraries and above all on the eminence of its teachers. These are things, however, which will only be of use to the advanced student. An eminent man is not always the best teacher for comparative beginners. Lord Kelvin, for instance, was to a great extent thrown away at Glasgow, for there, as in other Scotch Universities, lads are admitted at an age when they would still be at school in England, France or Germany. Probably the most brilliant mathematical lecturer in Europe at the present time is Klein in Gottingen. But an Indian student who had not read up to, or indeed beyond, our M. Sc. degree would gain no advantage from his lectures.

The Condition of our Women.

Our women fare worse than men. Badly housed, ill fed and ill cared for, with little or no education, as most of them are, they are scarcely be expected to produce a healthy race.

From statistics of British India for 1911-12 (Educational) we learn that the total number of female scholars in public and private institutions in that year were 954, 616.

It is stated that the ratio of boys under instruction is about 1 to 6.

"As regards creed among Christians and Parsis the ratio of girls to boys is about 1 to 2, among Buddhists and Brahmans about 1 to 6, and among Mohammedans and non-Brahmans about 1 to 7.

"As regards university education, the number of girls in Arts Colleges (279) is greater than in all the other Colleges taken together. The number of girls studying in Medical Colleges (55), which is a little less than one third of the number in Arts Colleges, comes next".

"Of the girls attending schools for special education (26,358) as many as 317 or 8 per cent were in Technical and Industrial schools of whom 201 were Europeans and Eurasians, 1,372 Indian Christians, 928 Hindus, 186 Mahomadans, and 130 Buddhists. Two Hundred and twenty-seven were at Medical schools, the majority of them being Indian Christians."

How backward female education is in this country will be evident from the details given above. It should be remembered that in every civilised country females outnumber males in population. They are not only figuratively but literally the better halves of men. In India the case is different and the conditions under

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which they live are much worse than those of other countries.

In Europe there are 1038 females to every 1000 males. In India there are only 954 to every 1000. Again, amongst Hindus we have everywhere fewer women than men as compared with Mahomedans; and whilst amongst the latter there are more women than men at an age when they are fully capable of producing children, the reverse is the case with the Hindus. When plague or other epidemics come, our women are the greatest sufferers. In 1904, in the Punjab, whilst 44·5 men per 1000 died from plague, 54·4 women died of it. Says the Census Commissioner of India :—

"The advantage which nature gives to girls is thus neutralized by the treatment accorded to them by their parents. To make matters worse, they are given in marriage at a very early age and cohabitation begins long before they are physically fit for it. To the evils of early child-bearing must be added unskilful midwifery and the combined result is an excessive mortality amongst young mothers. In India almost every woman has to face these dangers. Lastly amongst the lower classes who form the bulk of the population, the women have to work as hard as, and sometimes harder than men, and they are thus less favorably situated in respect of their occupation than their sisters in Europe." (Census Report for 1911, p. 215)

When girls are married early as they are in India, where there is only one spinster out of 14 under 15 years of age, and where three quarters of bachelors are under 15, they cannot produce healthy children. In Western Europe only one male in 2147 and one female in 140 are married under 20; in India 10 per cent of the males and 27 per cent of the females are married. It is worse amongst Hindus than amongst other races. In the whole of India we have 2½ millions of wives below 10 and 9 millions under 15! Amongst Hindus, only 1 in 18 females remains unmarried above 15. Of the other peoples living in this country, amongst Mahomedans it is 34 per cent, and amongst Christians only 1 per cent. The result is patent in the growing weakness of the Hindus. Most of our girls know no maidenhood. From childhood, they march into wifehood, thence to maternity and thence to premature old age and death at times when they would be in blooming youth in other countries. The Baroda Superintendent quoted in the Census Report, p. 24, says :—

"Numbers of them march from the nuptial bed to the funeral pile. Nervous debility, consumption and uterine diseases create a havoc amongst them."

In the case of the upper and mid classes it is as bad as, perhaps worse th amongst the lower classes. The wor of the latter having to live in the open for earning their livelihood and work fo are as a rule much healthier than those the upper classes who sit in closed roo having no work to do and no physi labor to undergo. Here I quote from w I lately said about the condition of women in an address I delivered at Meerut Social Conference :—

I am afraid that women of the upper and mi classes are not better in these respects than t poorer sisters. There is certainly a noticeable gress in the matter of female education. The centage for these provinces in the case of fe shows an advance of 100 per cent. during the de between 1901 and 1911, but still as against males only 49 females per 10,000 are literate. A the various religions, we find, that between the ag 1 and 15 only 2 among Brahmanic Hindus, 82 a Aryas, Jains 36, and Mahomedans 23, females literate. Thus there is not much room for con tulation in the matter of primary female educa Between the ages of 15 and over, the proport are 4 for Brahmanic Hindus, 19 for Aryas, 60 Jaina, and 7 for Mahomedans, thus showing the ordinary Hindus stand in the scale of education also. The Kayasthas head the list 79 per 1,000; then come the Agrawala Vaish with 30, the percentage among Brahmans very low, only 10 per 1,000. The number of Eng knowing women is only 2 per 10,000. Amo Hindus, only 1,095 and among Mahomedans 555 women know English. Education is thus backward amongst our women. The difficulti the way are (1) want of teachers, specially higher branches of learning, (2) early marriage *purda*, (3) scarcity of proper text books, (4) a of a universal desire for education. Even those are anxious to continue their education after riage and in spite of the *purda*, cannot get teachers. The effort of the reformer should be to train a number of women as female and provide proper text-books as they are Baroda. There I saw a most admirable syste normal schools under the supervision of an lady who has been trained as a teacher in En The text-books and courses were all that desired. Perhaps if we sent some of our to Baroda to study their system we may foundation of sound female education in vinces. Should we be so favoured as to half a dozen highly educated women in the cause of female education will have great an impetus as it has done in Bombay. point however to be borne in mind is that anxiety to educate our females in modern literature we should not sacrifice those noble conjugal love and duty which have inspired women from the time of Sita, Savitri and Damay Let them be as highly educated as possible, all the information they can get of what and loftiest in the literature of the west, bu let them have any other ideal of the duty of than that of Sita or Savitri, ever ready life and queenly dignity and the luxury of

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court, for a long residence in a dangerous forest, simply because the husband had to go to live there by the command of his father. History has scarcely any better ideal for us to follow and no amount of modern education should be allowed to lower it. As things go, our women are unfortunately becoming as enervated as our men. As we look back to our mothers and their predecessors we find them uneducated it is true, but good and capable housewives with few wants and healthy bodies and a capacity for bearing toil and fatigue and not subject to disease and premature death as our wives and daughters are. Early marriage there was, but none of those artificial wants which are ruining our women nowadays. The women generally went out for a bath in the river every morning, worked in the house, kept things straight and were not the slaves of servants. Religion was with them a living force. In the evening, parties of women met together and sang religious hymns; in the afternoon they heard recitations from the Bhagavat and other Hindu scriptures. In this way their life was one of peace and contentment and household economy, more prolonged because more natural and simpler than the lives of our wives and daughters. If the latter can read and write and are more refined than their mothers, they are less healthy and more helpless, more extravagant and more subject to premature death than they. The prospect is not pleasant to contemplate, and things require to be largely amended before we can say we have done the duty we owe to our women. It is not merely by teaching them to read and write or tearing up the *purda* that we can make them the capable wives and mothers we so sadly want. It is by giving them healthy surroundings both physically and mentally, by looking after their health and condition, manners and morals, at every period of their lives, by fostering true religious tendencies and by our setting before them good examples by our own lives that we can make them the *Devis* of the households. The other day in a marriage celebrated in a very respectable family of our community the bride and the bridegroom themselves repeated the whole of the marriage formulæ in Sanskrit. It would be a great day when every Hindu bride and bridegroom does so in Sanskrit and understands its meaning. Then perhaps would the woman be the queen of the household as she was in the time of the Rigveda. With the improvement of the position of women will come the procreation of better and healthier offspring, less infantile mortality, less sorrow and grief at the loss of children, less of extravagance in marriage and other ceremonies and more of economy in the household. In these days of struggle for existence, when every pice saved is a rupee gained, if no other consideration guided us, that of self-interest at least should prompt us to carefully look into the position of our women and make them allies and helpmates instead of hindrances in the work of domestic economy and progress. It is they who keep up an ignorant *Sadhudom* or a bigoted priesthood. Educate them and mould their characters, and both these will disappear much to the relief of your religion and your charity.

A new Educational Bureau has been added to the Government of India which will centralise education in this country. While the cry is for decentralisation, this new department with its scheme of centralisation of education is causing great anxiety to the thinking portion of the educated community. It will make educational institutions of one pattern and thus there being little room for variation and independent experiments progress in any direction will be well-nigh impossible.

India is a very poor country. Very few parents can afford to pay the cost of education which is being made more and more expensive day after day.

The latest statistics will convince any unprejudiced man as to the backward condition of education in this country.

The statistics regarding female Scholars in the year have already been given on another page. The grand total of Scholars throughout British India both males and females comes up to hardly 68 lakhs out of a population of above 24 Crores.

Can a country be called enlightened, can a people be called happy and prosperous where education has made so little progress that hardly 1 out of 30 is acquainted with the three R's?

But we should not despair. Our beloved Sovereign and King-Emperor George V. came to this country to be crowned in order to deliver to his Indian subjects the message of Hope, as he expressed it in reply to the address of the Senate of the University of Calcutta.

It now remains with the Indian people themselves to see that the wishes and intentions of their beloved sovereign are carried into execution. They should bestir themselves and organize an Education League with well defined objects in view. Education should be brought to the door of the poorest and meanest subject of His Majesty. It should not be made so costly as it is at present. Vernaculars should be given all the importance which they deserve and made the media of instruction in all subjects especially for primary education. All examinations, whether university or otherwise, should be held at least twice a year and examinees be allowed to pass them in compartments. Oral Examinations should be introduced as far as possible at least in the earlier stages. Not only should courses of study be most carefully selected and set for the spread of education, but also for the welfare and health of those who are to taste the fruit of the tree of knowledge. The message of Hope given to the Indian people cannot be fulfilled unless and until educa-

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tional reforms on the lines indicated above, are carried out.

Referring to the difficulty which Indian students experience in finding seats in schools and colleges, Mrs. Annie Besant writes:—

"In India itself, the present fate of the students is in many respects heart-breaking. The Indian boy has a passion for education—and surely th... a noble and right ambition—and the family pinch... itself to educate its sons. If he passes his matric... tion examination, he often finds it impossible... secure a place in the over-crowded colleges of... Presidency, and hundreds of boys wander ... streets disconsolately, begging not for bread ... for knowledge. If the lad has failed he may find h... self shut out from school, or admitted only on p... ing double fees." (*The Theosophist* for Septr. 19...

A SCENT OF WALLFLOWERS

By L. G. Moberly,

Author of "Dan and Another," "A Tangled Web," "Angela's Marriage," &c.

A SMILE rested on Michael Draycourt's firmly-cut lips. The smile gave a new expression to his stern face, as the woman to whom he was opening his own front door did not fail to notice. Halfway down the street she turned and waved her hand towards where he stood watching her from the door-step. There was a smile on her excellently preserved and carefully manipulated features—a smile in which triumph was mingled with a faint touch of derision.

Michael Draycourt, the much sought-after physician, the man of the moment, the doctor consulted by every woman in the smart world, had a reputation for adamantine severity and for an abruptness of manner and speech which, in the eyes of his fashionable clientele, enhanced his attraction tenfold.

"And I have broken through the adamant at last!" reflected the woman who walked quickly away from Doctor Draycourt's house, her purple gown taking soft lights in the April sunlight; her hat of shaded violets giving a look of youthfulness to her face.

Michael Draycourt went slowly back across the hall, the smile lingering on his lips. Lady Lilian Pagemore was his last patient of the morning; he could allow himself the luxury of sitting still for a quarter of an hour, and letting his thoughts drift in a pleasant circle, whose centre would be the woman in the purple gown who had just left him. He picked up some notes and a telegram from the hall table, glancing at them idly, ... thoughts still busy with Lady Lilia... charms. Her—charms?

With eyes that took in the words, b... not the sense, he read one of the notes ... his hand—a vivid picture in his mind o... Lilian Pagemore's handsome, well got-... face, and graceful figure. He saw her s... ting at the head of his table, entertain... the guests his ambition hungered to g... around it. She was a woman of the wo... —to her finger tips a woman of the wo... —and of precisely that world into wh... Michael Draycourt wished to have t... entree.

Her—charms? A touch of grimne... came into his smile, as he opened his co... sulting-room door. Beyond a doubt, s... was charming, even if art were a go... deal responsible for the delicacy of h... colouring, the soft brightness of her ha... Her manners were charming; he h... found it hard to resist their fascinati... With the handle of the door in his ha... he glanced at the wide staircase, and ... fancy watched her standing at its h... dressed in shining satin, her bright h... sparkling with diamonds, receiving ... guests. There was a seductive charm ... her voice, its echoes stayed with him wh... he entered his consulting-room and sh... the door. The sound of her voice linger... round him—the low, soft tones that ha... re-awakened passions long since hushed ... slumber by stern self-repression.

Something else lingered in his ... besides the echoes of her voice; something

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of which he had been partly conscious when she herself had been seated beside his table; something of which he became doubly conscious now that he was alone. He had always noticed that she carried with her a subtle fragrance, usually a fragrance of violets. Today he dimly realised that a different sweetness pervaded the atmosphere. Even in talking to her some chords in his heart, long since covered with the dust of oblivion, had begun to vibrate afresh. And now, coming back to his room from the fresh outer air, the scent struck him almost like a blow, and he saw, lying on the carpet, close to the chair in which she had sat, a sprig of wallflower. Just a sprig of common wallflower, teapot-brown in colour, shot with streaks of yellow, but the penetrating fragrance of the homely flowers filled the whole room. It drove the smile from Michæl Draycourt's face; memories so long and so imperiously stilled in his heart, awoke into torturing new life.

He held the flower in his hand, and picture after picture out of a far-away past rose and looked him in the face. He was a young man again. Life—an untried road—lay before him; his ambitions were not the same ambitions that moved him now. To heal men and women: to heal their mind and body; to be a great physician, above all, a good physician—one of the world's saviours—those were the ambitions of the man who stood in a garden where the scent of wallflowers filled the May air—where the bees hummed softly amongst the brown and golden blossoms.

"We will leave the world better than we found it—you and I," his own young voice had said; and another voice had answered it, a voice as young and sincere and sweet, as Lady Lilian's was carefully trained and seductive.

"Oh, yes, Michæl, you and I together, with our great love, we can do so much for the poor old world."

The stern lines about the great doctor's mouth relaxed for a moment, whilst those girlish tones came back to him across the years.

The May sunshine had made a halo round her head, showing threads of gold in the brown of her hair. Her eyes, uplifted to his, alight with love for him, were the colour of the wallflowers themselves—brown and soft; her hands clung to his hands. All the years that had come and gone could not make him forget their clinging touch, nor the low laugh with which she had pinned into his coat one of the fragrant brown flowers from the border.

"We shall go to London, and you will be the best doctor of the day, and the greatest, Michæl,"—how her words echoed in his heart!—"and I shall be your right hand and help you. I shall take care of the poor people you doctor for nothing; and, if you ever get any rich patients, I will be very nice to them, too; but I shall love the poor ones best."

Bah! it was absurd how the smell of that sprig of wallflower brought those old memories trooping back. They were dead—dead and buried, and as much a part of an utterly alien past as was the wife who had killed his happiness.

He lived now for ambition. Poor patients he had none, excepting those he saw in his hospital practice; and they had come to mean to him useful cases, in studying which he could add stone upon stone to his reputation. To "doctor people for nothing" was no longer part of his scheme; a sardonic smile crossed his lips—all his patients belonged to a world which could pay largely. And, having piled up a fortune of no small dimensions, he intended to reach the higher rungs of a wealthy marriage. He had discovered the attraction of his stern bearing and the social ladder by means of abrupt manner for the Society butterflies who flocked to consult him: with a grim sense of humour he recognised that brute force, and a certain brutality of bearing, appealed to those whose lives were spent, metaphorically speaking, amongst silken cushions. And though the marriage he proposed to himself would be solely a marriage of convenience, something seductive in the charms of Lady Lilian had had power to stir Draycourt's senses, as well as his ambitions.

If he married an Earl's daughter, he would be socially "made," and Lady Lilian had succeeded, or nearly succeeded, in arousing long-stifled passions.

After watching her walk down the street in her purple gown, he had almost decided to set aside every scruple, to stifle conscience once for all, to stamp the past for ever down into its grave, and to allow the world and the devil to do what they would with him—so long as he satisfied his ambition. And now—a sprig of wall-

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flower that must have fallen from the folds of Lilian's gown—only a tiny sprig of wallflower—was dragging the past once more before his unwilling eyes, rousing his scruples and his conscience into renewed activity.

"If Dulcie is alive—she is still your wife. Though she wronged you—she is still your wife. Unless you are sure she is dead—she is still your wife."

The words almost seemed to whisper themselves into his ears, so persistently did they haunt him. He pushed back his chair, and flung open the window, throwing the piece of wallflower far out across the road below.

"Of course she is dead," he exclaimed aloud. "If she were not dead would the allowance I have paid into the bank for her have been left untouched for years? She is certainly dead."

But although he tried to convince himself by a repetition of the words—although he had flung away the sprig of wallflower, the past refused to lie quietly again in its resting-place. That scene in the garden repeated itself before his mental vision; and other scenes of the old days, spent with Dulcie his wife, came and went before his eyes, refusing to be driven away.

Happy? They had been absurdly, deliriously happy until that fiend, that archfiend, David Melksley, came back into Dulcie's life. An old friend—yes, she had told him so often that David was an old friend; that she looked on him as a brother; that there had never been anything but brotherly and sisterly feeling between them.

Old memories were rousing themselves now with a vengeance, stinging Michael into bitter remembrance of all he had striven to forget. The village talk about his wife and David that drifted to his ears; the first deadly fears and suspicions that had torn at his heart strings; Dulcie's own eager repudiation of those suspicions when he had deprecatingly mentioned them to her—all these things came back to him now with dreadful freshness. His busy London life; his successful career; his ambitions; Lady Lilian—everything faded into the background before the old memories brought to life by the sprig of wallflower. He had thought himself adamant since he had steeled his heart to the softer emotions, welcoming all that may be for a hardening process. But to-day he could not get away from the look in Dulcie's eyes, the sound of Dulcie's voice, on the afternoon when they had quarrelled and parted for ever.

It was not the first quarrel—only the last of many. But he was mad with jealousy and anger; his wife at a white heat of indignation and injured innocence.

"Very well," she said, "if you believe what all the gossips tell you, Michael, I shall not try to defend myself any more. I am tired of it all—tired, tired, tired. You have given a dog a bad name. The dog may earn the name."

That evening when he came back from his round—Heaven! how it all came back to him—there was no Dulcie waiting for him at the garden gate by the wallflowers, no Dulcie in the drawing-room to greet him—no Dulcie anywhere—in house, garden, or field. She had gone—gone out of his life and gone for ever.

One letter came to him—a short letter saying she was with friends and well cared for, but that she would never return to her husband. And Michael, certain of the worst, and too angrily proud to plead or remonstrate, wrote a curt reply, saying that he had no wish to have her back, but that a sum would be paid for her quarterly into a certain bank in London. And then he had thrown up his country practice and leaving his fragrant garden and the people who had loved him for his genial kindly nature, he severed all connection of every sort with the old home, and went to London himself to follow his ambition.

And now he was at the top of the tree professionally. He wished to be in the same position socially. And if—if this cursed piece of wallflower had not awakened so disturbing a train of old associations, he would in a few days have proposed to Lady Lilian—and been accepted.

For Dulcie was certainly dead; of that he was sure. And he had so completely cut himself off from everything in the past that even if any doubts arose (so the evil angel worded the thought for him) the risk of discovery were most unlikely. The very name was different: a small and quite unproductive estate in Hampshire had entailed his taking the surname of Draycourt, and by a queer twisting of his conscience he had tried to persuade himself that his personality had changed with his name.

Through all the struggles of his cardi-

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years, through all the strenuous climbing of the ladder of fame, he had accustomed himself to set aside and crush down every obstacle, to ride roughshod over every difficulty. And now—now that the ultimate end of all his ambitions was within his grasp, was he to refuse to take it because a piece of wallflower had brought the past from its grave?

Pshaw! he was not a fool to be turned away from his purpose by so small a thing. He was not a child, to be frightened by the thought of possible contingencies which were most unlikely to occur. It was absurd to allow the thought of his faithless wife to trouble him now—absurd to let the memory of Dulcie come between him and his dearest hopes. And yet—and yet——

He had been restlessly pacing the room; now he sat down again, trying, with that iron will of his that was accustomed to bear down all opposition, to fix his mind on a paper he was writing for a medical society. But his will refused to work. His mind declined to fix itself on the subject of his paper. Dulcie's eyes, brown, wistful, and sweet, looked up at him from the white page; Dulcie's clinging hand seemed to hold back his hand that held the pen; Dulcie's voice—sweet and clear—with none of the slow seductiveness of Lady Lilian's, but fresh as a young bird's song—Dulcie's voice rang in his ears.

"Of course she is dead—and—in any case—she left you," his evil angel whispered.

"Yet—she may not have died—and were you too hard on her? Did you give her every opportunity for explaining herself to you?" came another whisper, the long unheeded whisper of conscience.

For years he had thrust away all tenderness from his soul; for years he had hardened his heart against all the gentler side of life; and—all at once—some softening influence stirred within him. He no longer thought bitterly of the neglectful wife who had left him. His thoughts ran only upon the little wife who had clung to him and loved him in the garden amongst the wallflowers.

The clock on his mantelpiece chimed the hour; he pushed aside his papers and rose. He was due at the hospital; for the time all private feelings must be set aside. When he left his house he was himself again—the capable physician, severe of face, hard of soul—his humanity swamped by his ambition.

* * * *

"There is a new patient in twenty-seven bed, sir." The young house-physician of St. Simeon's spoke timidly. He was afraid of Doctor Draycourt. The elder man's abrupt manner and stern face had no attraction for him—he preferred something less hard, more human.

Michael Draycourt nodded curtly, and, followed by his train of students, moved to the corner of Mary ward, where a screen shielded a bed from inquisitive eyes.

"She came in yesterday," the house-physician said. "She seemed to be almost starving, and in a state of great exhaustion. We cannot quite diagnose—"

"Probably not," Doctor Draycourt cut in bitingly. "Diagnosis—the strong meat of diagnosis is not for babes," and, with this scathing remark, he passed behind the screen and looked down at the sick woman. The flurried and crimson house-physician stood on one side of him, the sister on the other—he had waved the students back. It was one of Michael Draycourt's idiosyncrasies not to allow his students to throng round a patient's bed until his own diagnosis was cut and dried.

The patient in twenty-seven bed lay very still. Her eyes were closed; her thin, white face was so pinched and drawn that it was impossible to imagine what it had originally been like; the dry cracked lips were half open, and she breathed with difficulty. Her close-cropped hair gave her a curiously boyish look, but the lined face might have belonged to an old, old woman. For a moment the great doctor looked silently down at the sleeping patient—sleeping or unconscious—it was hard to determine which; then, he was about to turn to his house-physician with a sharp question, when the woman's eyes opened, and looked straight into his face.

They were brown eyes, brown as wallflowers with the dew on them, and a sudden light leapt into their brown depths.

"Why—Michael," she said, "why—Michael," and over the pinched and worn face there flashed a radiant smile. For the tick of a second that smile gave to her drawn features an elusive look of youth. It faded almost as soon as it had come, and her eyes closed again; but Michael Draycourt, his face gone suddenly white,

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turned to the startled young man at his side.

"You and the other men need not wait. I will attend to this case myself. You need not wait either, sister. There is nothing else for me to see ?"

"Nothing, sir," and, consumed with curiosity, house-physician and sister moved away, leaving Doctor Draycourt standing by the bedside.

"Almost starving—a state of great exhaustion ?" Little Dulcie—who had laughed with him amongst the wall-flowers. Almost starving! And here, in a hospital bed, in his own ward in St. Simeon's !

And, seeing his face above her, there had been no shame in her own—no fear : only the light of love in her brown eyes, on her lips the eager welcoming words :

"Why, Michael !"

His hand touched the wasted hand that lay on the coverlet. Was that his wedding-ring upon it ? How loosely it hung upon the tiny finger. How plainly the blue veins showed upon the hand itself. How—

"I—didn't—sell—my—ring," her weak voice startled him. Involuntarily he had touched the golden circlet, and her eyes opened again.

"Everything else—went," she whispered dreamily, "only — not — my — ring — Michael's ring—'With this ring I thee wed',' she laughed—a happy little laugh — "till death do us part — Michael and I—Michael and I—I tried to find you, but you were gone," she said, more coherently, her eyes looking straight into his, "but—now—you have come back to me. It is all right again." She sighed, a long contented sigh, like the sigh of a satisfied, sleepy child, and, putting her thin hands into his, she nestled down upon the pillow and closed her eyes.

He had not uttered a word. Words refused to come to him. He only stood very still, looking at the sleeping woman, his brain echoing the disjointed words she had just spoken, his consciousness of external things centring in the close clasp of her thin hand on his. Once the Sister came round the screen, but he waved her away with an imperious gesture ; the sound of the big ward went on around him, the clatter of crockery, the subdued talk of the patients, the occasional whimper of a child, the quick movements of nurses—but he heeded none of them. He saw nothing, heard nothing, thought of nothing but the sleeping woman in the bed, who had looked into his face with that radiant smile and those eager words,

"Why, Michael !"

His ambitions slipped from him in the moments of silent watching. He forgot Lady Lilian's very existence, he forgot his social cravings, his hard, wordly life. He only remembered that this was Dulcie—his wife; Dulcie, who had clung to him amongst the wallflowers, who had said he would be the best doctor—and the greatest —doctoring poor people for nothing—and

The best—the greatest. Well, he ranked amongst the first physicians of the day. He was sought after as one of the leading lights of the profession. His diagnosis was considered infallible.

But Dulcie's "best" had meant—something different. Dulcie's ambition for him set him amongst the Good of the Earth, not the learned ; and—if Dulcie had not left him, perhaps he would have been a better man—less hard, less bitter, less worldly. If Dulcie—

The thin hand in his moved. The brown eyes opened.

"What does it mean ?" she said, a note of fear in her voice. "Why am I here? And you ? Have you forgiven me, Michael? I—did not do anything—wrong. I went back to the old home—to tell you I was sorry for my pride and temper. It was only pride and temper that took me away from you. And—I went back to ask you to forgive me."

"You—went—back ?"

He was on his knees by the bedside. As if the great screen had not shielded them from all prying eyes, he would still have knelt down beside it, so overwhelming was the flood of feeling that swept over him.

"You—went back, Dulcie ?"

"Yes—and you were gone. Nobody knew where you had gone, and in all the years—all the weary years—"

Her voice faltered and failed. She turned her head aside, and he saw that the tears rolled down her white face.

"But—David ?" Michael asked. "He took care of you ?"

She looked at him again. The color crept into her cheeks.

"I never saw David after I left you. He was nothing but an old friend. The engagement was—all a lie. And you and I—were—so proud—and angry—and so—I went away. But—in all the years—I have—kept my

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fit for you, Michael. I have not done anything that could make me unworthy to be your wife."

Her words cut him to the heart.

"It is I who am not worthy," he said, simply, "not worthy—to touch the hem of your gown—my wife."

In that supreme confession Michael Draycourt's self-satisfaction dropped from him, and he entered into the Valley of Humiliation—to emerge, some day, a truly great man.

* * * * *

There are some people who say that Michael Draycourt has deteriorated very much since he found his wife. Lady Lilian is one of these. There are others who know that the doctor—whose heart brims over with gentle helpfulness, whose services are always given ungrudgingly to the poor and the miserable; who, if he is not at the top of the social ladder, is loved by hundreds because he is so human—owes the greater part of what he is to the brown-eyed wife he calls Dulcie—the wife whose drawing-room always seems to be penetrated with the sweet and homely fragrance of wallflowers.

INDIA AND THE WAR

NEVER have the broad principles of British Rule in India since the days of Munro, Lawrence and other early administrators, found more emphatic and pronounced enunciation than now. Many attempts at explaining away the pledged word of the sovereign and that of many wise statesmen, have indeed been made of late years. Royal pledges with transparent frankness continued to keep up the hopes of the nation, but to some administrators on the spot, especially in the lower strata, these assurances meant nothing more than a mere academic vision of a distant possibility. Imperialism as a factor in British poilitics began to swamp the healthier currents of liberalism, and proconsols were not wanting who set up a fetish of their own to the utter disregard of their wise predecessors, who had laid not so much the foundations of the British Empire, as tried to enforce a higher ideal in government and civilisation. Many new truths of government were said to have been discovered by the latter-day savants of Imperialism, Lords Milner, Curzon and Kitchner formulated not a few fundamental truths to regulate the government of alien races. The contact of the robust liberalism of the West with the close time-worn autocracy of the East, was bound to result in a reaction and a palpable vitiation of the former.

The Indians, or for the matter of that, the Asiatics, were held to be fit for no representative government; centralised autocracy or bureaucracy being all that was consistent with their history and traditions. Education was said to be too strong a stimulus for the weak and enervated intellect of the East, to result only in unrest, depravity and distortion. Centuries of subjugation and consequent effeminacy was thought to have extinguished what of martial spirit there ever was in the land; and the men of a better stamp from colder climes were a necessity to keep internal and external peace. The people had lost all administrative and organising capacity, the same now being the property of the ruling races. A belief in the sturdy civilisation and ideals of their own country, as a powerful solvent and an equalising force, was weakened; and a proposition asserted that English ideals divested of their climatic and hereditary environment, were devoid of all power to produce any good among the aliens. The illiterate voiceless masses wedded to centuries of ignorance and superstition and hiding in outward calm the inflammable prejudices and a perverse stubbornness, were the real bulwark of strength, the men for whom the highly cultivated administrator could toil and work; those that had come within the operation of European education were

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at best a source of weakness, if not of danger. A people diversified by so many races, religions, creeds, could not be a nation.

Has the war borne out any of these crude theories? Reactionaries of the advanced wing *know* that their game is up, or one would not have heard the voice of the *Pioneer*, of Sir Valentine Chirol and of Sir Swettenham to belittle the educated Indians and to propound the psychology of literacy in India over again. Strong in their own impressions, they were not prepared for the unparalleled practical loyalty of the Indians that has the unmistakable impress of national character, judged by whatever test.

Moments of grave crisis often reveal the true instincts of a nation, they may haply lead to the readjustment of certain crude and interested conceptions. Beneath the undoubted loyalty of the Indian nation, what are the effects of the war on different sections of the community? How is it working in this vast continent, as shown in outward actions? The Marwaris are a peaceful community, devoted to mercantile pursuits and wedded in an equal degree to old-world ignorance. Though pioneers of trade, if not of industry, noted for a shrewd business capacity, they have evidently not come within the operation of modern education and ideas. Their outlook was limited, to a degree of complacency to satisfy even a pronounced bureaucrat, to the narrow horizon of their trade; and no idea of nationality or a recognition of wider world forces had marred the tenor of their calm minds. The result has been a great panic. The one idea of an average Marwari for the present is to convert his whole earthly belongings, if he can, into burning gold; to hide or hang as much of it as he can on his own person and that of his children, and to bury the rest in the deep cavity of mother earth, and to enjoy a perfect rest in his own native state. Paper currency and the proximity to a port, not unimportant factors of his trade hitherto, have no longer any attraction for him. His loans must be collected even at a loss and no advance to be made on the best security. Does he think the native states to be more secure? The great exodus from the big towns would suggest that he has such a belief. His ideas of trade and business were not broad enough to encourage him to come forward to invest his capital in purchase of jute or cotton. He can accommodate himself so soon to the porary change in trade conditions. wound up one's business all of a sudden a simple affair, but when it is done by important community as a body, with spread dislocation of business is an inevitable result. The Parsee community combine mercantile enterprise with modern education are practically a proof against panic. Like the rest of their countrymen devoted to other walks of they believe in the ultimate success of allies, they believe that the dislocation business is inevitable and temporary. Whatever the result they have an intelligent interest in bringing to an end the militarism of Germany. They know that the highest interests of the country are safe in the keeping of England, a country the sacred traditions of which always have an attraction for weaker nations. The interest the educated community is not the passive feeling of an indifferent looker-on, but all the intensity and vigour of awakened intelligence. All that may be comprised in the phrase "practical loyalty" is the direct outcome of the educated portion the Indian community—the rest of the teeming millions in the sloughs of ignorance having the credit of passive loyalty if of indifference. The uneducated community whether in the towns devoted to trade in the villages to the national pursuit agriculture, show strange symptoms nervousness bordering close on a sense insecurity. More aeroplanes have been seen hovering over a hamlet than one biggest town. The village money-lender has become very shy; the business has become slack; the difficulties of a landholder have appreciably increased. And all this for no real danger.

The advocates of restricting the spread of higher education in India and of making it a more expensive and inaccessible commodity, may well pause and revise their ideas. If modern education has given birth to some healthy unrest in the people if it has added to the cares of the administrator, what a valuable asset it has proved for the Empire.

It is very refreshing to note the loyalty of the Indians appreciated in high quarters. It has evoked many grateful remarks and led to a pronouncement of an epoch-making character. "Paramount

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for treaty, faith, and pledged word of rulers and peoples," says His Majesty the King-Emperor, "is the common heritage of England and of India." These words uttered on a solemn occasion are fraught with great hopes for the future of India. We welcome with appreciation and affection their proffered aid, and in an Empire which knows no distinction of race or caste, where all alike are the custodians of our common interests and fortunes, we here hail with profound and heartfelt gratitude their association, side by side and shoulder to shoulder, with our home and dominion troops." These are the words of the Prime Minister, Mr. Asquith; and in their breadth of statesmanlike view worthy of the Minister of a vast Empire, leave nothing to be desired. What a new vista of future progress for India! Lord Curzon has changed his Imperial outlook, for says his Lordship: "The martial spirit in India was traditional and famous, and why ..... should we refrain from employing them, because the sun happened to have looked upon them and made them dark?" The swarthy Indians have thus come to enlist the sympathy of even Lord Curzon!

The sentiments expressed in the British Press are no less outspoken and sympathetic. Reflecting as they do the wishes of the English nation in relation to the government of this vast dependency, they rank higher in historic importance than the wishes of a party leader. *The Times* is moved to say that the duty of Great Britain will be to see when the present war is over, that India gets an ample place in the Councils of the Empire. The change in attitude of the official organ of the Empire is significant, as it has not always stood to champion the cause of popular government in India. *The Daily Herald* writes; "It throws a new burden on us. . . . It creates a debt we must pay speedily. India must be no longer a subject country. She must be made free in the largest and most splendid sense of the word. . . . Let her be set on the Imperial footing of the Great Colonies such as Canada, Australia, South Africa." "We have striven to prepare a vast Empire of subject peoples to govern themselves," writes the *Daily Mail*. "It now rests with us," writes the *Daily News*, "to help her forward honestly, diligently, and with deliberate intelligent purpose, on the path which shall lead her out of tutelage, and up to the eminent place to which her innate capacities entitle her in the economy of the Empire and of the world."

NARAIN DASS.

NIETZSCHE'S IDEAL

IT is said that to understand German militarism, it is necessary to understand the teachings of Nietzsche. An attempt has, therefore, been made in the present article to state some of his views without any comments.

Man is Man, says Nietzsche in effect, not a toy. He is a creature of many possibilities and infinite powers, not one of which must be neglected. Resign nothing, claim everything. Nietzsche clearly sees that a personality which denies itself is no longer good for anything. He therefore presents to the world the view that he who would be anything must assert himself. He is opposed to the social order in which the strong shall renounce their opportunities and advantages to their own detriment in order to favour the weak. The strong, he believes, may be permitted to indulge in kindliness and benevolence as a luxury, but first they must assert their ego and do that which contributes to their own welfare. The German philosopher defends his own ground by referring to nature, at whose heart he sees a covetous,

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conquering force of which every act that does not correspond to this force is inexact and feeble. This principle he finds expressed in the activities of inanimate nature as well as in the free play of human instincts. The thought is brought to his attention on various occasions of which we quote the following:

"The storm broke in all its power, discharging thunder and hail, and I realized with wonderful clearness that to understand nature one must, as I had done, go to her to be saved, far from all worries and all our heavy constraints. What mattered to me, then, man and his troubled will! What mattered to me then, the Eternal Thou Shalt and Thou Shalt Not! How different are lightning, storm and hail, free powers without ethics! How happy they are, those free wills which the mind has not troubled!"

This admiration of "free powers without ethics" is the prominent point in all Nietzsche's doctrines. It finds even more emphatic expression in the form of the idea that "The Will for Power" is the fundamental principle of all life. It occurs to him in the year 1870, at the seat of war, while he was serving as a volunteer in a German army ambulance. On one occasion at the close of a very heavy day with the wounded, he happens to enter a small town lying on one of the chief military roads. He is wandering through it in a leisurly fashion when suddenly as he turns the corner of a street protected on either side by lofty stone walls, he hears a roaring noise as of thunder, which seems to come from the immediate neighbourhood. He hurries forward a step or two, and what does he see, but a magnificent cavalry regiment gloriously expressive of the courage and exuberant strength of a people—ride past him like a luminous storm cloud. The thundering din grows louder, and louder, and lo and behold! his own beloved regiment of field artillery dashes forward at full speed, out of the mist of motes, and speeds westward amid an uproar of clattering chains and galloping steeds. While this procession passes before him, on its way to war and perhaps to death, so wonderful in its vital strength and formidable courage, Nietzsche is struck with the thought that the highest will to live can not find its expression in a miserable "struggle for existence," but in a will to war, a will to power, a will to overpower. To use his own words: "Man is never so great as when he combines an alertness and refinement of mind with a certain native brutality and cruelty of instinct."

Nietzsche's ideas of freedom from ... and will to power do not comply ... those of American money magnates ... society leaders. Such freedom and ... as these men exert Nietzsche desp... as being but the outcropping of perver... intellects, and not of natural instinc... The philosopher seeks in vain for ... expression of his ideal in modern civili... tion; he, therefore, goes back to ... ancient peoples who have lived closer ... the heart of nature.

"We shall not dissect the Greek genius, we ... revitalize it, and teach men to feel it; our gener... shall enter into possession of the grand ... transmitted by the past."

The "Greek genius" here referred to ... the doctrine that was promulgated ... practised by Lycurgus of whom we re... in the "Plutarch's Lives." Nietzsche la... the rude and primitive centuries of anc... Greece, and he evidently aspires to se... his own generation as Lycurgus did ... Nietzsche studies the reforms and the resu... that were connected with the career of ... Greek leader, and concludes that a type ... men equal to the old Spartans might ... again be seen on this earth if human beings ... would consent to adopt such rules of ... as were responsible for the Spartan civili... tion.

Lycurgus advocated simple livi... calculated to produce the greatest amo... of physical and mental strength. ... people lived on equal terms with one ... other and with equal incomes, strict... only to surpass each other in courage ... virtue. Regulations were made regard... marriage and births. The bodies of the ... were strengthened by suitable exercis... All affectation and exclusiveness am... women were forbidden. Children w... not viewed as belonging to the parents ... a father was not permitted to bring up ... offspring. Each child was brought ... place where the elders sat in judgm... upon the child. If it was mean-looking ... misshapen, it was sent to a place call... "the exposure" to perish, but if strong ... healthy it was well reared. Children w... taught to endure labors, and win battles. ... They were trained to steal, and if caught ... were punished for stealing clumsily. ... Spartans were represented as being ... warlike and at the same time most poet... cal. "The sword with song full well co... bines," said the Laconian poet.

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When the enemy was in sight, it was a magnificent and terrible spectacle to see the Spartans marching in time to the flutes, with no thought of fear, but quietly and steadily moving to the sound of the music against the enemy. After they had routed their enemy and gained their victory, they pursued the enemy far enough to make the victory sure, then drew off as it was not manly for a Greek to butcher those who could fight no longer.

Lycurgus had seen that virtue and single-mindedness was the fountain-head of happiness, therefore he directed all his efforts to implant in his countrymen feelings of honor, self-reliance, and self-control. He produced an inimitable constitution, and showed the spectacle of an entire city acting like an aggregation of philosophers. Sparta became by far the most celebrated city in Greece for five hundred years under his constitution. After that the laws of Lycurgus were disregarded, and a decline set in.

In the typical Spartan, Nietzsche sees exemplified the free play of natural instincts combined with the advantages that accompany a man's high intellectual capacities. Nature's own mode of procedure is here carried out without compunction. The weakling is eliminated but the interests of the strong are promoted from the earliest childhood. The example of the Spartans also affords Nietzsche support for the high esteem in which he holds war with its pageantry and its stimulus to feats of courage and achievement. Nietzsche holds that mankind must again adapt itself to the "Greek genius" which is the spirit of nature, for only by so doing can it enter into its inheritance.

"When you speak of humanity," Nietzsche writes, "you imagine an order of sentiment by which man distinguishes himself from nature, but such a separation does not exist; these qualities called natural and those called human grow together and are blended. Man in his noblest aspirations is still branded by sinister nature. Thus it is that the Greeks, the most human of all men, remain cruel, happy in destruction."

The German philosopher deserves to be called, "The Apostle of the instincts." To hold to our natural instincts is the principle he emphasizes, yet he does not confine himself to brute instincts, realizing as he does that man is a superior creation. Therefore he chooses as his full measure of the assertion of the selfish instincts he considers to be the explanation of the type of greatness which he finds exemplified in the cases of Frederick II, Napoleon, Bismarck, and Cæsar Borgia. He professes great admiration for the achievements of these men. Indeed, he is obliged to do so out of consideration for the logic of his philosophy, although it appears at times as though he suffers in so doing since this definition of greatness seems rather harsh for his naturally pensive and sensitive soul.

Nietzsche's doctrine is essentially a rule of life for the leader in war, not a defence for the weak. Not that he despises the inferior man, but deems it a part of the cosmic process that the lower exists for the benefit of the higher. He rather enjoys contemplating the simple pleasures of the humble; he sees, however, that the herd-instinct, the timidity and the mob-mind by which the underman is so largely governed are detrimental to the higher type which he is trying to promote. This herd-instinct tends toward equality and effacement of dignity, while Nietzsche chooses to commend exceptional men. He argues that Napoleon and Bismarck outforc he often questions himself how a culture may be founded, that is to say, a harmony of rules, beliefs and traditions, by submission to which man become nobler. He declares that art is an indispensable element of culture. He says that love is ennobling since it is a fascination for beautiful things, but it must not be permitted to degenerate into a sentiment of sympathy. Virtue is that action of the soul by which it tends to the highest good. "Truth is good in proportion to the services it assures, and illusion is preferable if it performs its duty better."

When Nietzsche lauds nobility, he shows that the word "noble" originally meant in Greek, one who was something, who had a firmly united reality, which the cowardly and untruthful person had not. The nobler type of human being, which was the centre of Nietzsche's vision, was to be the product of a radical, and if necessary, cruel revolution of ethics. This idea is expressed in his own words as follows: "Our duty is not to take shelter in metaphysics, but to sacrifice ourselves to the birth of culture. Hence my severity against misty idealism."

Not moral nor mental culture, but a

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stripped their fellow-beings in achievements because Napoleon and Bismarck asserted their natural powers. Achievement is what he praises them for, not the humanitarian virtues of brotherly love and justice. Indeed, here he holds the same view as Goethe, who says: "To be just in all things is to destroy one's own ego."

Nietzsche's ideal may be stated to be the unbridled assertion of self in contrast to the impotency of the self-denial dogma. This self-assertion is the prerogative of the leader. In this, Nietzsche is voicing the sentiment of several other philosophers of a similar way of thinking. The activities of the leaders, they say, are amenable to a higher law than that of common morality which is impracticable in dealing with the masses. The truly moral man will carry his plans through to victorious accomplishment. The mass of men are simply valuable as furnishing needed materials and tools. The morals of humility, of sympathy, of obedience to law are a self-protective device on the part of the weak.

Nietzsche says:

"The loss of force which suffering has already brought upon life is still further increased and multiplied by sympathy. Suffering itself becomes contagious through sympathy. Sympathy thwarts on the whole, in general, the law of development which is the law of selection."

He gives recognition, however, to the fact that the weak serve in inventing schemes for circumventing their disadvantage in their lack of brute strength, and that their inventiveness thus serves the general cause of progress.

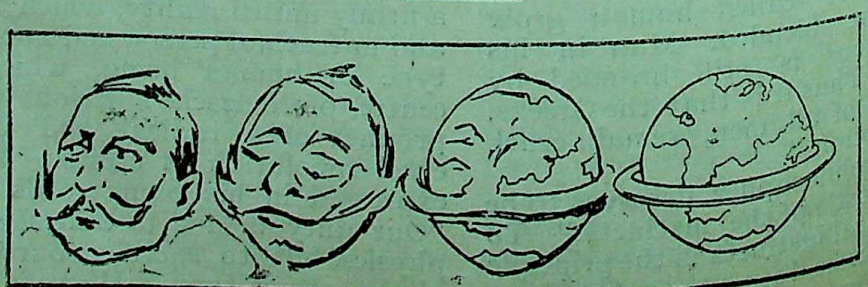
The rules of asceticism, or the self-denial dogma, seems to Nietzsche altogether intolerable. To mortify the self and to refuse to heed its claim is a great crime. To stigmatize the natural self as the seat of vileness and corruption while placing virtue in some outside ideal is a humiliation to which he cannot consent. The self is supreme and its rights must be respected but a revaluation of good and evil must be made inorder to understand this. That is truly good which promotes the interest of the superman, no matter how long custom may have condemned it as wicked. On the other hand, that is alone evil which hinders the interests of the superman no matter how loudly it has been proclaimed as virtue.

The inefficiency of the self-denial doctrine has been proved in the history of monks and Puritan saints, where it has been demonstrated repeatedly that fasting and flagellation works so long as the body is exhausted, but that the organism soon asserts itself, and that ineradicable instincts for family life and the craving for pleasure soon make themselves felt again. This law works both ways. Professor Cooley says that those who have been strong in advocating gratification of self-instincts, have been frequently observed to be the most gentle and kindly disposed toward their fellow-beings. The man who reverences the possibilities of life for himself and admits them frankly, is the one most likely to respect the needs of others. The principle of self-denial is that human nature requires to have violence done to it. But the true business of morals should be to see that the capacities which constitute the self are fulfilled, not repressed. Nature cannot be expelled.

In his "Thus Spake Zarathustra" Nietzsche says:

"Verily, a new good and evil is your virtue. A power that new virtue, one dominating thought and round it a cunning soul, and round it the sun of knowledge."

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How Germany thinks the world was made. —*Tokyo Puck.*

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DEMOCRACY

By Wilfred Wellock.

FEW words are more frequently used to-day than the word Democracy; yet few words are less understood. Not only is it on everybody's lips, but it is used to denote the quality and purpose of innumerable and contradictory social and political regimes, reform movements, etc. No matter what the real nature and purpose of a reform policy be, the advocates of it are sure to say that it is a democratic policy. Democracy, or the belief in Democracy, has become the fashion; and for that reason it is in danger. It is often the way with people when they hate a thing more deeply than usual, to pretend they like it, to associate it with things that are really opposite to it in nature, and so make the very word obnoxious. Democracy stands in danger of such a fate. As every thoughtful person knows, Democracy is the antithesis of everything that presupposes or encourages class distinction, aristocracy and caste; yet we are witnessing men who are aristocrats to their finger tips advocating "democratic" reforms, making speeches that are full of easy talk about Democracy. But apart from the insincere advocacy of Democracy, there is much misconception and confusion of thought with respect to the nature and meaning of Democracy among those who devoutly believe in it. The prevailing idea seems to be that Democracy is a social and political regime which secures for all absolutely equal rights and power, socially politically and economically. The Socialist's ideal of Democracy is a State in which every member is guaranteed against physical insufficiency, etc. To the advanced Liberal, on the other hand, Democracy stands for equality of political rights, equal access to all Government posts in every branch of the Civil Service, etc. To a very large number Democracy simply means the rule of the common people. These, accepting the existing political aims and methods, look to winning the working classes over to their view, when, having gained a majority in the national legislature, they will give effect to what they call the will of the people. They recognise that the rich are divided against the poor, and, believing that capital and labour are diametrically and inevitably opposed to one another, and that hitherto the rich minority has ruled to their own advantage the poor majority, maintain that the time has come when the people ought to look after themselves, to take possession of the reins of government and legislate in the interests of the masses, that is, in accordance with what they believe to be the strict principles of justice.

But are any of these interpretations of Democracy satisfactory? In each case caste, class feeling and class war seem to be taken for granted, to be regarded as permanent elements in society, existences which human nature is unable to overcome. Were any of the foregoing types of Democracy to be established society would still be in a state of chaos and class warfare, and would be quite as much riven by unrest and discontent as it is to day. The only difference would be that the rich instead of being rulers would be ruled, at least nominally; but by reason of their pride and riches, the wealthy minority would do all they could to bring about the downfall of the government; they would circumvent the laws in subtle ways and so render legislation ineffective.

But if we think quietly and deeply, I feel convinced we shall conclude that none of these things are what we really mean by Democracy. It is quite true that Democracy has never yet been adequately defined; indeed I believe it (at the present stage of development) to be undefinable, the ideal of life and of society it stands for being as yet only vaguely conceived of, even by the most spiritually advanced. At the same time I think it possible to say many things about Democracy, to name some of its attributes and

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conditions; and it is in order to do this that the present article is being written. Personally I believe that Democracy stands for a level of social development such as has never been reached by any known community; and I further believe that the key to its attainment lies in the adoption of such principles as I have developed in the present series of articles. With the readers' permission I will endeavour to state a few of my ideas concerning the meaning and implications of Democracy.

Now the first thing I think we ought to be able to say about Democracy is that it is opposed to caste, to every form of class distinction. For so long as there exists the element of caste, the struggle for power and position, for the external signs of greatness, the things which make men "seem" to be superior to their fellows, will be sure to continue. Class distinctions and materialism go together. To attain a spiritual view of life and of man is ipso facto to rise superior to that foolish pursuit of wealth and power which is so characteristic of the present time. From this it follows that the attainment of Democracy will involve the elimination of poverty. Poverty is due almost absolutely to self-love, class-feeling, to an attempt to convince the world by various kinds of ostentation and display that we are very superior beings; for poverty is neither natural nor inevitable. Consequently until the people's eyes are opened, and a materialistic and aristocratic view of life is supplanted by a spiritual and democratic view, poverty is sure to abound. Thus I contend that Democracy and poverty are incompatible, and that the attainment of the former will necessarily involve the elimination of the latter. And surely in an approximately ideal society there ought to be no poverty, no starving for bread, no bitter struggling for the means of existence!

But do not misunderstand me. I am not, as I stated in a previous article, one of those who believe that strife and struggling of all sorts ought to be done away with. I am no advocate of namby-pamby-ism, of a life that calls for neither backbone nor spirit; in which there is nothing to contend for, nothing to battle against. The State which acts as a sort of minor Providence, anticipates and provides for all its members' needs, physical, intellectual, spiritual, is to me intolerable, loathsome. I hold that liberty, initiative, the right to discover ends and to work out means to those ends are essential to the highest development and well-being. Fighting, conquering, achieving are as essential to life as air and water. But as I pointed out in the article, above referred to, fighting need not be of the physical order, for the means of physical existence. Every man ought to fight, but to fight for grander ideals, nobler ideals, finer principles, better methods, and ought to struggle to give perfect and original expression to his thoughts, feelings and aspirations. In a Democracy the physical problem, the problem of poverty, of getting a livelihood, ought to have been overcome and the people's interest drawn to the deeper questions and concerns of the mind and spirit, to such matters as art, education, religion, social relationships, the meaning of life, etc., etc. It is irrational, almost barbarous, to assert that physical necessity is indispensable as a motive to work, for every enlightened person knows that work is a spiritual and educative principle, and that it is impossible to attain to the full stature of manhood, and to true well-being, to feel, understand and appreciate the deeper things of life, without spending a very large portion of one's life in work, creative effort. It is only the ignorant and physically minded who believe that work is somethig to be avoided. Thus in a Democracy the object of work will not be to secure the maximum of wealth but the most life, will not be to rob others of the means of existence but to create the most useful and beautiful things, whether it be works of art, or mechanical appliances, etc., for the benefit of others.

Thus Democracy presupposes a spiritual view both of life and of man. The weakness of the pseudo-Democracies lies less in their stilted political theory than in a false and narrow view of life. The real complaint against most modern governments is not that the franchise is too narrow but that the ideals of those who support them are essentially materialistic. The rule of physical force over the means of existence is the effect of a false view of life; so to alter merely to alter the external order of society and to leave its mind and heart unchanged would be no guarantee either of peace or plenty. Consequently Democracy is not so much a political theory as a life-theory, and depends not nearly so much upon

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government as upon the individual, upon law as upon love. The hope of pseudo-Democracy, like that of Plutocracy, is in men who have the faculty of ruling others; but the hope of true Democracy is in men who have the faculty of ruling themselves. Indeed, the more perfect the Democracy the less dependence there will be upon external rulers and upon the law.

It is no doubt difficult for many people to realise the truth of this last contention, as the present is an age of law worship. Not only is legislation becoming a new sort of tyranny, the vote itself is becoming a fetish. All round there is to be observed a mania for law-making. If we have less respect for Civil law, and I believe we have, than our grandfathers had, we are more enthusiastic about multiplying laws. Probably at no time was the love of Law and Order so strong in England as it was towards the close of the nineteenth century. When Tennyson, in his Idylls of the King, made King Arthur say to the Queen, Guinevere, that a child born of her would be fated ruin and the breaking up of laws", he expressed in the most admirable manner possible, to the late nineteenth century public, how utterly evil such a child must be. If we had not known when Tennyson wrote, that sentence would have located him. To refer to the later nineteenth century, or what we know as the Victorian era, is at once to convey to the mind an idea of rigorous correctness, of good breeding, of faultless decorum, of punctilious obedience to law—conventional, moral, civil. If ever a people worshipped anything, the English nation during the nineteenth century worshipped "law and order"; and the advocates of complacent law-abiding citizenship will ever find in that age their ideal of perfection.

To such an attitude Democracy is diametrically opposed. But as yet, unhappily, Democracy is only a hazy idea to most people, its real essence and meaning being grasped by but a few. At the same time the twentieth century is as opposed in tendency of the indiscriminate law-worshipping age could well be to another. Still the worship of law and order is strong; the only difference being that while the people of this age have lost faith in "aristocratic" law, they are quite willing to become the tools and servants of the State if they can be convinced that it is "democratic".

Thus while there is much talk about Democracy there is great confusion as to its real meaning. Democracy implies increased personal liberty, greater opportunity of self-expression, more scope for the exercise and development of individuality. Consequently the true democrat ought to be suspicious of law and government. But in their haste to establish a new social order, many so-called democrats are not content with destroying old laws and conventions, the norms and dogmas which guided and controlled life in the past, but must needs pursue a policy of feverish law-making whereby liberty will be seriously curtailed and the chances of free self-expression appreciably lessened.

The craze of modern political zealots for new legislation is a lamentable sign, quite antagonistic to the best meaning and interpretation of Democracy. Such zeal is doubtless a proof of the growth of democratic thought, but it is a clumsy and mistaken way of getting rid of the evils frrom which modern society is suffering. The movement for the expulsion of nineteenth century materialism, immorality and inhumanity is being side-tracked by men who are eager to control the legislative machine and manipulate State activities. The result is that many whose finer instincts and aspirations would lead them to the extension of good-will, are being misled by the zeal and enthusiasm of political leaders.

The hope of Democracy is in the stemming of this tendency. And, happily, increasing numbers are coming to realise the futility of legislation as a real means of social improvement. It is beginning to be recognised that millionaires, for instance, are the result of a barbaric moral code, and that the proper way to make the pursuit of great riches and power unpopular, and thus to avoid the iniquity and suffering which such pursuit involves, is not to try and repress them by means of legislation, but to reveal the emptiness and barrenness of such a life, the inhumanity and the suffering it entails. Only a servile, morally benumbed age could possibly tolerate such a hybrid growth as the millionaire; and the present revolt against centralised wealth is one of the healthiest symptoms of the times. Fortunately there are indications that we are reaching the time when that servile disposition and outlook upon life

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whereby the mere fulfilment of the demands of established authority—the Church, the Civil Law, and Custom,—is regarded as the highest virtue, will be completely and permanently abandoned. Our social evils and social suffering are due to our slavery—slavery to unworthy ideals and bad morals; and the sooner we realise that the sooner will our salvation come. Democracy implies moral exaltation, and is impossible without it. The supreme need of our age is the opening of its spiritual eyes.

We want a new morality, a new social and spiritual outlook, and thus a revolt against the old standards and ideals. And we are glad to note a growing tendency to suspect whatever is fixed, whether in the region of religion, morals, or thought. To vindicate an act or a cause to-day, by quoting a nineteenth century maxim, would be to condemn it. In the West it is becoming more generally admitted every day that the religio-moral maxims of the nineteenth century have a materialstic and aristocratic bias; that they tend to a condition of society in which those who are rich are enabled to become richer, while those who are poor are almost compelled to remain in their poverty. To attain virtue in the nineteenth century was simply to obey! to obey Custom, the Law, and the Church: Custom, which first of all demanded that honour and obeisance be paid to the wealthy and those in authority; the Law, which to such an alarming extent is based, not on the sacred and spiritual rights of man, but on the rights of property, which of course, only a few, and such as make the laws possess; the Church, which simply told the people "to be good," by which it meant acting as befitted one's station in life, with due respect to one's "betters"! We need not wonder that the spirit of rebellion is taking root, that the Don Juan spirit is abroad working tumult in the earth. We only wish that thinking went a little deeper and that it were the right things that were being attacked!

The multiplication of laws is stunting the moral life of most modern nations, literally destroying the moral sense of the people. If we had fewer laws we should exercise our intelligence more, develop clearer and more consistent moral principles. The presence of innumerable laws makes thought impossible; where we ought never to forget that the ob of all law, as of all institutions wha ever should be, not merely to secure h obedience, "good" conduct, but to de lop the individual mind, awaken the mo sense. At a certain period in a natio history laws are probably essential; b if progress is to continue there m necessarily come a time when laws ou to be fewer, as deeper insight into m truth makes external control unnecess As intelligence develops laws must pass away. In an approximately perf State moral perception will be so h that there will be no need of innumera laws, for the essence of all law wil where it ought to be—in the heart. La are necessary only until such times as people realise the spiritual purpose a significance of law. To uphold a multiply laws when the moral intelligen has been awakened is to paralyse thoug to convert what ought to be "livin conduct into dead routine, and thus check development.

Thus I contend that the prevailing m for law-making, which would seem to developing into a fever, is anti-democra being the means of lessening liberty a weakening the moral sense without proving conduct or advancing the gen well-being. What "Democracy" has learn is that nothing hinders the cause justice, freedom, truth and morality the making of many laws. That a peo moral sense may be preserved and deve ed, laws ought always to be few simple; to multiply laws is to choke mind and repress the spirit. Jus filling a man's mind with creeds render him incapable of appreciating clearest spiritual truths, so hemming life about with innumerable laws tend to make it impossible for him perceive the right. The lawyer has al been the inveterate enemy of the pro and the nation that finds its teachers heroes in its lawyers has need to be anx about its morals and its future. In march upwards towards perfection t must inevitably come a time when existence of many laws, like the exist of an elaborate creed, is an oppression.

Thus Democracy makes for simpli It aims at establishing direct and pers relationships all round. And such are possible because love is its fundamental

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and human fellowship one of its chief objects. Unless it be recognised that without love and fellowship the highest good cannot come to man, Democracy can never come into existence. Thus in a Democracy a man will do nothing that cuts against the demands of love, that in any ways hinders fellowship, good feeling between himself and any other human being. And when it is recognised that to act unjustly is to sacrifice love and fellowship, is indeed to lose caste,—the only caste that is permissible,—and to become a social cast-away, due reparation will always be made whenever an injustice has been committed. It is thus by relying upon intelligence and deep spiritual truth that Democracy is the hope of salvation from the bondage of laws, from the deplorable ignorance which reliance upon external authority produces.

If we are to get away from the stupid practices, customs, "morals", etc., which characterise our life to-day, and which lie at the root of so much social evil, we shall have to substitute laws which dwell in the heart for the laws of Church and State. And after all the deep laws of life are simple and obvious, easy to grasp and easy to teach. The chief difficulty lies in getting away from the idea that life is the commonplace, matter-of-fact thing we have been trained to believe. If we could only be induced to think we should soon discover that there is such a thing as a law of right living, that life is indeed an art, and that the way to virtue and life is through knowledge and purposive effort, through love and service. All other ways lead to disappointment, if not to despair and death.

How foolish, therefore, to pin one's faith to a political regime, to look to a Party which has for its chief object the interests of one class only, and which is mainly concerned with economic considerations, for justice, the conditions of national welfare! True justice can only issue from true knowledge: the justice that is the outcome of violence, that depends upon the iron hand of the law for its fulfilment is a sham, mere make-believe. For how can it be just to take from a man what he sincerely (notwithstanding mistakenly) believes he has a right to, has justly got? and who can prevent such an one from seeking vengeance, circumventing the law, and in subtle ways getting back even more than was taken from him? In other words, would it not be better if the modern reformer would turn knight-errant instead of Socialist and begin to fight—not the Old Order, but the evils which made the Old Order possible, and which, if they be not uprooted, will make the New Order equally iniquitous? The Socialist is making the mistake of putting too much faith in civil law, apparently forgetting that it is possible for Order to be a greater tyrant than Disorder. And it might legitimately be asked if it were not better that a few should be killed by tyrants of flesh and blood than that a whole nation should be ground to powder by a machine. The wheels of State may no doubt be made to turn ceaselessly and with perfect rhythm, but that will be a sign of impotence and death rather than of freedom and life. Democracy depends upon freedom and individuality, and its ultimate success will be determined by the measure of individual thought and initiative it can inspire. In a Democracy men do from thought what in an autocracy they do from custom and faith.

And yet Socialists profess to be democrats, and to look forward to the time when all social relationships will be spiritual, and love will reign in the earth. Then why do they not advocate the adoption of the principle of love here and now? themselves put it into practice, instead of spending all their time agitating for political reform? If love or spiritual relationship is the hall mark of Democracy, what is the use of advocating reforms that are based on physical force, and that thus deny love? If love is ever to become the universal law of life it will have to have a beginning somewhere, and the best help that could be given to Democracy would be for a few spiritually strong men to put it into operation now, in the midst of our rampant materialism, and follow its dictates ruthlessly. It is a mistake to suppose that Democracy, or the reign of love, is going to come suddenly, as with the blast of trumpets. As a matter of fact it will come slowly and quietly. There is a sense in which it will be ages in coming; but there is a sense in which it may come to-day. Democracy, like the Kingdom of Heaven which Christ preached, exists wherever there is a man who loves his fellows as himself and lives according to love's dictates. It cannot be too often repeated that

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Democracy is not a political regime but a disposition, a certain state of mind and heart. Were twenty men to determine quietly and unostentatiously to live the true life of love, Democracy would come into existence at once; and I am persuaded that with such a start it would not be long before the whole of society was permeated by the influence. And I certainly believe that society would become democratic by such a means infinitely sooner than by the round-about method of legislation. It always seems to me that when we legislate we try to make other people do what we are not willing to do ourselves. That is why legislation accomplishes so little. Whereas one man acting justly towards all those with whom he has relationship, of whatever kind, is so much solid ground gained, Democracy established so far. Nothing is so forceful and convincing as example; and the appearance of men living a new life and exhibiting a new mind and attitude towards their fellow-men and towards life, would do more to establish Democracy than centuries of preaching, agitating or legislating.

Unless we begin to look upon our fellow-men as spiritual beings, beings whom we ought to love and live towards spiritually, nothing that we do by any external means will hasten the coming of Democracy. What we desire will be as far away at the end as at the beginning. Every man's life is governed by some sort of principle, materialistic or spiritual; and if by the former, war and enmity will characterise it, and no amount of legislation will be able to check them. What a man loves best, for that he will fight and make sacrifice, even the sacrifice of his fellow-beings and possibly of his friends. Democracy depends absolutely upon the acceptance of a spiritual view of life; and to talk of Democracy from any other standpoint is to reveal utter ignorance of its real nature and meaning.

The way to Democracy is through spiritual idealism, and there can be no other way. Spiritual idealism is the only reform because it alone touches the springs of action, the source of all good and evil. Thus in so far as we appeal to the State for the righting of social wrongs we are anti-democratic, as we thereby confess our disbelief in man, our want of faith in the reformative power of human nature.

But to appeal to the instrument of politics for the righting of social wrongs is wrong for another reason: it excuses the persons who are responsible for those wrongs. Indeed, it is now quite common to hear social reformers, and especially Socialists, openly excuse the producers of social evil (notwithstanding that they become millionaires and have not the slightest use for the wealth they are unjustly exacting from Labour), on the ground that they are the victims of a bad system! But the fact is that those men are not the victims of a bad system! they are the makers of it; and an equally important fact is that such men with their present ideas and ideals, will be the cause of evil and suffering wherever they be, under whatsoever social and political regime they happen to be living.

Thus, in the West, we hear very little to-day about personal conduct, morals, etc., but plenty about State control, legislative enactments, etc. The cry of the reformer is always to the machine of politics, never to the nation's mind and heart. No matter what the nature of the grievance, be there is an instinctive turning to the instrument of law as the only means of redress. If there is crime there must be more restrictive laws; if drunkenness, new Licensing Bills must be passed; if sweating, Wages Boards must be established; if poverty, the State must control the forces of production and distribution, and so on ad infinitum.

To my mind there is something pathetic as well as tragic and ominous in such a tendency. To think that races that have all along been noted for great personal resource, their indomitable courage, persistency and initiative, should calmly acquiesce in the commercial tyranny and iniquity of modern times, or do nothing to free themselves from such except appeal to the Government, ever as unto a God, to make new Laws, is almost enough to make one despair.

Did we possess the true democratic spirit, we should recognise that all good and evil have a personal origin; that for what is good some one deserves to be commended, and that for what is evil some one ought to be condemned. Accordingly, in a Democracy the method of procedure in case of evil and suffering will be to seek out the wrongdoer; to reveal to him what he is actually doing, what suffering and disaster he is the author of, and to make him realise that if he does not alter his ways he will be exposed before

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the public, when he will either have to justify his conduct or be socially ostracised. So long as we make our appeal to politics we are simply playing into the hands of the exploiters, shielding them from public condemnation, and thus helping to strengthen the hold of Plutocracy. To turn away from politics to the individual is to make the workers of iniquity tremble, and to bring down the structure of Plutocracy to the dust.

Thus I insist that what the present age first of all needs is the light and inspiration of a great idea, an ideal that will be the means of saving it from the materialism which is pervading and degrading modern society. Life is teachable, and to the unsophisticated mind the path of truth and virtue is also the path of life and happiness. Our social problems will be solved just as soon as we recognise (1) that human nature is one, and (2) that spiritual relationship with all mankind is necessary to the highest well-being. When rich men, aristocrats and those of high caste, realise that man is one; that the human heart, which is the central fact about man, is on the whole, as beautiful among men of low station as among men of high station; that social position, manners, etc., are no criterion of character, but often a veil which hides rather than reveals the inner personality, and that behind the trappings of convention and class cult there is a substratum of human nature that is beautiful and loveable no matter what the outward circumstances of men be, we shall be on the road to far-reaching social changes and improvements. And when rich and poor alike perceive that human nature is the finest form of finite reality, and that relationship with it is the highest order of life, the social problems which at present so heavily tax our minds will vanish like mist before the sun. Love is the sun of the spiritual world, the healer of social wounds. If the aristocrat could be made to see the beautiful humanity of the peasant, his sterling qualities, the hope, faith and love which he manifests every day of his being, he would change his view of life and with it his entire conduct. The peasant may have no grand manners, but he feels truly and loves deeply; indeed, the nature of his life probably calls forth more love and heroism than does that of the normal aristocratic life. And as recent Western history proves, it does not require either love or heroism to become wealthy, to be successful in business, but, it would seem, chiefly audacity, dash, and an abstract mind, one that is not too friendly with the heart and conscience. The peasant lives nearer to truth and reality than the aristocrat, uses and develops powers and faculties which the latter neglects, and for the lack of which he cultivates elaborate and extravagant "manners". The peasant, daily calling for and manifesting love, is content with simple and homely methods of expressions, and suspects the sincerity of those who make great demonstrations of their feelings, often blushing for what he feels to be a lack of modesty.

Every regime presupposes a certain relationship between those who live under it; and the relationship presupposed by Democracy is spiritual. In other words Democracy implies brotherliness, honourable dealing all round, as between equals. Thus in a Democracy no man will do anything which imposes conditions upon others which he himself would not be able to tolerate, would not be happy under. Moreover it will be generally recognised that in regard to every act and situation there is a definite standard from which to judge of justice, and that in case of alleged injustice the reasonable thing to do is to appeal to and reason with the supposed wrong-doer. And because Democracy thus gets at the root of all social evil, it will be like the coming of a new Evangel, for it will involve the reclamation and elevation of the entire human race, the breaking down of every social barrier, every social distinction, and the triumphant reign of love.

For two primary reasons Democracy is the highest form of society man has yet been able to conceive of. The first is that love being its basal principle, everyone will enjoy his labour and will do his best to create the means of pleasure and well-being; and the second is that by means of labour or social service fellowship will be increased while all the faculties and powers of the soul, (upon which the appreciation and enjoyment as well as the production of art, etc., depends), will be developed to the utmost.

Thus what is to prevent Democracy from coming into existence here and now, yea, in the very midst of our modern materialism? Great ideals have bred

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courage and heroism in the past; so why should they not do the same to-day? The passion for external greatness has enabled nations to create great empires and unbounded wealth, who then shall say that it is not possible to create a passion for things of a more spiritual and enduring nature? Would it really be very strange if modern nations should at last give up the insensate struggle for wealth and power and endeavour to lay the foundations of a new greatness, a spiritual kingdom, and so help to create a free and happy race? Once men loved war and the art of soldiery for their own sakes; later they loved wealth, power, luxury and the ar of money-making; is it quite unthinkab that the time will come when they w begin to love their fellows, and to fi their highest well-being in fellowship wi them? We believe not. Indeed, we believ as we have endeavoured in the preser series of articles to show, that the Kin dom of God, which is the spiritual kingdo of all mankind, the ideal involved in Dem cracy, is at hand. If we work quietly an well, each in his own place and in his ow way, we shall ere long wake up as fro sleep and discover that Democracy ha spread abroad, that it is Here!

SOME ANCIENT JAINA WORKS

An Essay read at the Jaina Literary Conference.

By Professor Hermann G. Jacobi.

I gladly avail myself of this opportunity to offer our cordial thanks to the Committee which gave us so hearty a welcome and made so splendid arrangements for our personal comfort. At the same time I may express the feelings of gratitude which for a long time I entertain for the distinguished Muniraj Dharmavijaya Suri with whom I am connected through a correspondence of many years. It gives me great satisfaction publicly to thank him for the obligation under which his uninterrupted kindness not only to me but also to other students of Jainism has laid us. He was always eager to give every elucidation on difficult points of Jain Doctrine which were laid before him and since I have been here I have consulted him on many subjects; *he explained to me some knotty points in the Karmagranthas which had baffled me long, he pointed out to me the passages in the Angas which refer to the worship of the idols of Tirthankaras and assisted me in many more ways.* By this means he has in a great measure contributed to bring about correct ideas about Jainism among the scholars of the West. We owe to him als the loan of MSS. by which it has b come possible to publish Jain texts. he had not supplied me with MSS. the पउमचरिय and the समराइच्चकहा I shou never have been able to undertake th edition of these important texts. It upon them and some other works that beg to occupy your attention for the ti of this lecture.

The two works I have just mentioned and a third, उपमितिभवप्रपंचाकथा, which will issued from the press in a short time, m be described as belonging to the Sahitya portion of Jain literature. It is not abou their position in Jain literature I am going to speak, but as this is a Literary Co ference of a general Indian character, remarks will be restricted to the impo tance they have for the general literatur of India. To begin with, the oldest of th three works mentioned, the Paumachariya (Jain Ramayana) by Vimala Suri, is the oldest Prakrit Kavya preserve to us. In the *prasasti* at the end of th work the author gives his date 530 afte

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Mahavira and states that he put an older work into gathas (they are between 8 and 9 thousands). As regards the latter statement, it is of some interest to note that the Digambaras *also have a Padmapurana, a big work of more than 50,000 slokas in Sanskrit, which claims to be based on an earlier work but apparently not the one which was the source of the Shvetambara work ;but the Padmapurana closely follows the narrative in the Paumachariya, adhyaya by adhyaya.* It will be of great interest to investigate the relation of these two works, a labour which, however, must be postponed till the Digambaras shall have published the original Padmapurana, a work well worth editing, since it was written in the 7th century A. D. The Shvetambara work is much older, besides it is in Prakrit ; but the date as we read it now is probably not correct. For it would be the year 4 A. D., but as it gives a lagna in which some planets are given under their Greek names, the book e.g. must have been written after Greek astrology had been adopted by the Hindus, and that was not before the 3rd century A. D. Therefore unless the passage which contains the lagna is a later addition, the book itself may be placed in the 3rd century A. D. or somewhat later.

Now two things are interesting in this work as far as the history of general Indian Literature is concerned. The first point relates to the Language, which is on the whole the Prakrit employed by Jain writers. It is not the language of the sacred books, but on the whole it may be described as Maharastri, which idiom was afterwards generally used by Jain authors. It is however decidedly older than their language. It is this work, the Paumachariya, to which we are indebted for our knowledge of this form of Prakrit. The differences from the common Prakrit of Jain writers consists in the following points. The cases of declination of nouns, and given forms of the verb are very frequently interchanged to a much greater extent than found in any other Prakrit work, e.g. the locative plural very often is used for the instrumental *devesu* for *devehim*, the absolute for the infinitive Kauna for Kaum, and frequently the uninflected form is used for the one with the case-affix. It is therefore a primitive and not yet grammatically refined Prakrit.

The second point in connection with the Paumachariya is the following :

Though the language of the work is not grammatically refined, still it is very fluently written, in an easy epic style. We may conclude that a large epic literature in Prakrit had been in existence, probably popular epics in Prakrit in which the style had been brought to perfection, which Vimala Suri employed to versify an older book in prose. He is certainly not the first who composed metrical works in Prakrit but he had many models which delivered him the readymade style and language. I may also mention that the gathas conform to the nicest rules of *metrics*, not only those rules which are given by writers on metrics but also one which we have found by analysing the gathas of classical Prakrit works like Hala Setubandha &c. Therefore the legitimate inference from the facts observed in the case of the Paumachariya is, that in the early centuries A. D. there existed a large literature in Prakrit, probably popular epics, which have been lost to us, and of which the Paumachariya is the only remnant.

This epical Prakrit Literature is the first phase of Prakrit literature. It was succeeded by two branches of Prakrit : (1) the Saptasataka of Hala which is an anthology of lyrical poetry. Another anthology of a similar kind, but of much later time, is the Vaggalagga of which a redaction is due to a Jain author Jaina Vallabha. Thus we know that a rich lyrical poetry once existed, from which nearly some 2,000 verses have come down to us ; (2) what may be called the *classical* period of Prakrit Literature, i.e., that period in which were produced the classical works Setubandha and Gandavaha, Kumar Pal Charita, and many more in the highly polished and artificial Kabya style, which have been lost; but of some mention is made in other works. We know this kind of Prakrit Literature best.

Besides these two branches of Prakrit Literature of which I have spoken and of which some specimen have been preserved to us, there must have existed still another branch of popular Prakrit Literature, *tales and stories*, romances both in prose and in verse.

We know about the existence of such books by references to them in works on Alankara, e.g., the Dhvanyaloka. Now

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this whole literature of Prakrit romances and stories has disappeared, unless in some old Jain Bhandar a MS. of these books will be discovered. Only two contemporaneous works have been preserved from which we may form an idea of what these kathas were like; the one is a narrative composed by Haribhadra Suri, the Samaraicca Kama of which I shall have to say more presently and the other is the Vasudeva Hindi, an extensive narrative chiefly in prose. I hope that the latter work will soon be edited by a competent scholar. I know only the beginning of the book where the cycle of *stories* is told which Hemachandra has incorporated into his Parisista Parvan. The work is a very extensive one, it will take up in print four or five big volumes, though only the 1st and 3rd part are available in MS. and the 2nd part is missing. It is certainly an old work and therefore it is an inestimable testimony as a specimen to the Prakrit Literature lost to us. I can speak on the other Prakrit work the स०. क० of Haribhadra with a full knowledge of the subject, since I am editing the text, of which some 600 pages have already been printed in the Bibliotheca Indica. My attention was first called to this work and my curiosity roused by Hemachandra's remark in his Kavyanusasana, for Hemachandra mentions the समरादित्यकथा as a model of the Sakalkatha, or that category of narratives in which all पुरुषार्थ's are completed. And then the S. is praised also by Siddharashi, whose धर्मबोधकरगुरु Haribhadra had been, in the beginning of his Upamiti-Bhava-Prapancha-Katha. So when I had got sufficient MS. for preparing a critical text I undertook to edit the work. It goes without saying that Haribhadra wrote this famous book with the object of giving instruction in the Jain religion, but as he says himself in the introduction to this work, he chooses an attractive garb to clothe his religious teaching according to the universally acknowledged principle: to teach by amusing, for by this you will benefit the greatest number of people. I am however not concerned with the religious aspect of the work, but shall dwell on the character of the narrative only in so far as it gives us an idea of what works of fiction in Prakrit Literature were like. Haribhadra's story consists of 9 *romances* in which the principal persons, an essentially man and his enemy appear in nine sive births. Once they are reborn as and son, then as husband and wife so on in different relations, and the enemy tries and succeeds in the death of the good person, till latter in his last birth reaches mukti. this plan of the work offers the an opportunity of depicting life in varieties; sometimes the scene is the court of a king, sometimes in house of merchants; by this means get descriptions of all walks of life we become acquainted with the ma of the different classes from the pr down to the wild tribes living in woods; court amusements, love-ma marriage ceremonies, the life of as both Jain and Tapasa, travels on and sea. The stories of sea-voyages of peculiar interest, as they show the Jains of Haribhadra's time, say 9th century A. D., had no objection crossing the ocean, making long voyages starting from Tamralipti visiting distant countries, even C We can collect very interesting de about the sea trade in those times, a the ships, their outfit, the sailing the dangers of sailing, etc. On the w the picture of Indian social life in middle ages which we get from H bhadra's tales is most varied, a mi information to the antiquarian.

Now it is obvious that Haribhadra not the first to invent and describe scenes and adventures; for his pu was avowedly a religious one. But a number of stories like those he narr must have been in existence at his he himself alludes to such books as merely entertaining. He refers to large Prakrit Literature of romances tales which once ministered to the a ment of the public at large. For *general public* preferred Prakrit, and learned prided themselves on their k ledge of Sanskrit as Siddharashi, bhadra's disciple, informs us.

To sum up the information on Prakrit Literature which we can g from records in Sanskrit writers and the existing specimens in Jain Litera we come to the conclusion that there Literature in Prakrit of the which may be described as Sahitya i

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s branches: epics, lyrics, stories and ther works of fictions. But the Brahmins ho preserved the Classical Literature id not care much for the more popular terature, especially in Prakrit; for their terary language was Sanskrit. Thus it ppened that of the vast Prakrit Litera- re, not *peculiarly* Jain, *only* such works ave been preserved as conformed to the ighest standard of the Kavya, as the etubandha, or Hala. Everything else was llowed to fall into oblivion, after it had ad its run of popularity, just as it is with he novels of our time. Those of the last enerations which once were the delight f the reading public, are almost forgotten ow and read only by the student of Lite- ature. Had there not been Jain books elonging to the Prakrit Literature we hould not be able now to form an idea of hat Prakrit Literature was *which once as the rival of Sanskrit Literature and ertainly more popular than it*. I have only poken of the oldest works of Jain Kavya iterature, because they were contemporary ith the Brahmanical Prakrit Literature, ut it must be mentioned that the Jains ossess such works, Kavyas and Kathas Prakrit of a later time also, when eneral Prakrit literature had already ecome extinct. These books also are nteresting as specimens of the Literature f Kathas, but they are of less importance or the subject in hand than those works have spoken of.

In conclusion I should like to say some words about another work the Up. Bh. Pr. K. which I have finished editing. The work is well known to the Jains but it is never mentioned by any other writer who is not a Jain. In this case too sectarian interests prevailed over im- partial judgments and the principle in the Sloka quoted yesterday by the Muni Maharaj has been put into practice

क्षुधा इन्यमानोऽपि न विशेद् जैनमन्दिरम्

would be काव्यामृतं न पातव्यं कदाचिद् जैनपावतः।

For the Up. Bh. Pr. K. is without doubt a work of rare originality. The plan is grandiose and it is as far as I can see wholly the conception of the author. He gives under the form of *Allegory* an aspect of human life with all its vices and virtues, which figure in the story as allegorical persons. The allegory is carried out with admirable ability, and the work compares favourably with Bunyan's Pilgrim's Pro- gress, a book which has been for 3 centu- ries the favourite of earnest readers high and low wherever the English Language is spoken. There is one famous allegorical work in classical Sanskrit Literature, the *Prabodhachandrodaya*, but Siddharashi's work precedes it by a century at least. The mental independence of the author from common prejudices is shown also in his treatment of Sanskrit. Of course he was able to write classical Sans- krit correctly as he has done in his other works. However as he did not write ex- clusively for the learned but for the culti- vated classes at large, he deliberately wrote his work in easy popular Sanskrit without difficult sentences and compounds and far- fetched words. He uses many *desi* words, i.e. words taken from the vernacular and has employed vernacular constructions and idioms which one never meets in classical writings. It requires great per- sonal courage to brave the sneers of the Pandits and to write consciously a popular Sanskrit in order that the general reader should be able to understand one. This was just 1,000 years ago. At that time the cultivated class, what would be called now the educated Jains, used to read this book or understand it when it was read to the public. It is melancholy to think that now, after 1000 years since the time of Siddha- rashi, so very few of the educated Jains are able to read Sanskrit with ease. I trust that now, since the Jains have been awakened to their interest and exert them- selves strenuously to bring the education of their members to a high pitch, a change will take place for the better, and that the time is not far when the educated Jains will consider it their duty to learn Sans- krit, not to pass an examination in it and then to forget it, but in order to be able to read the valuable works which Jain authors of the past have composed. And if this time should come by the combined effort of the Conferences of all sections of Jainism, Shvetambaras and Degambaras, Sthanakvasi and Terapanthis, then I expect the book of Siddharashi will again exercise its beneficent influence in forming the character and improving the moral state of the coming genera- tions.

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LONDON'S WONDERFUL MOTOR OMNIBUS SERVICE

JUST as my readers in India, that beautiful "land gleaming in the golden glory of the Sun," are—in spite of the Madras incident—far removed from the main shock of war in such a time as the present, so are they strangers to the bustle and roar of all the present-day miracles of that marvellous capital of a mighty Empire, the city of London.

One of the greatest of those far away wonders (second only, perhaps, to the "Tube") is the huge fleet of 5,000 motor omnibuses owned by the London General Omnibus Company.

Not only do these carry the ordinary citizen about on his business in time of peace, but in time of war many of them are handed over to the Government for the transportation of troops, food and ammunition.

In connection with those at present in use in France, an officer wrote home to England recently saying that on a certain occasion he and his regiment were in a decidedly "tight place" when the ammunition began to run out. Things were looking pretty black when there was a rumble and a rattle from the rear. "The ammunition had arrived," concluded the officer, "in—what do you think? A Hendon 'bus! I was never so glad to see a Hendon 'bus in my life!"

At the present time about 500 motor omnibuses have been taken over by the War Office, and many more are being held in readiness. Yet the company organise and distribute their vast fleet so well that up to the present time the difference in the service is hardly perceptible! It is interesting to note that in case of an actual invasion of the East coast of England, 70,000 troops could be set on the road at an hour's notice.

It is not at all an easy thing to become the driver of a motor 'bus, and the drivers are an exceedingly smart lot of men, who show quite extraordinary keenness and interest in their work. About eighty per cent. of them have been van-men. The van-man makes by far the best driver, for he is thoroughly accustomed to traffic, though, on the other hand, he usually knows nothing whatever about a motor. But the experienced chauffeur makes certainly the worst 'bus-driver, for he always has so many bad habits to unlearn, that it is difficult for him to realise the very difference between a motor 'bus and a taxicab or private car.

The London General Omnibus Company will teach any man free who has satisfied them as to his character which includes giving an account of himself for the past five years. He is then taken to the driving school and made thoroughly familiar with every part of the mechanism before being taught to drive. Then he and half-a-dozen others like him go out with a competent driver on an instruction 'bus. Each novice has his turn at the wheel with the instructor beside him ready to take control at a moment's notice—while his mates inside the 'bus look on and criticise.

Among other things, he is taught to judge time and speed. Every now and then the instructor will suddenly cover the speedometer with his hand, and say, "What speed are you doing now?"—continuing this until the man's judgment becomes accurate. Speedometers are not fitted to the ordinary service 'bus, because they are apt to err for, as the tyres wear down, the speedometer may tell a man he is doing only nine miles an hour, when he is really doing twelve. Therefore the men are trained to rely upon their own observation. With regard to time, the novice who experiments for himself will be surprised to find how difficult it is for the untrained person accurately to judge a minute without looking at the clock.

After about a month, he goes to the police headquarters at Scotland Yard to pass the police tests. The first is the "reversing test," in which he has to start the 'bus at right angles to the arch at the entrance to Scotland Yard, drive round the corner backwards, and then draw up so that he is in position for driving through the arch. If he fails, he is sent back to

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another fortnight's instruction; if he fails a second time, he is sent back for a month; if he fails a third time, he is sent back for another two months. But the success of a particular lot of men really depends largely on the success or otherwise of the first man's attempt—for if he makes a very bad shot it upsets the nerves of those awaiting their turn.

Having passed the "reversing test," our driver goes out into the streets with a police inspector. This trip is known among 'busmen as "going round the obelisks," on account of the number of these which have to be negotiated, and the awe which they inspire in the heart of the novice at motor 'bus driving. And indeed it is not very marvellous if he suffers from nerves to a certain extent, as he drives on through the unsympathetic streets with a silent inspector making occasional notes by his side, what time he endeavours to remember to pass other vehicles on the right side, always to pass islands on the left, to pull up without any hesitation when he is told to, and to pull up by the curb—never in the middle of the road.

After that he has to attend a course of lectures on motor 'bus driving, given by a sympathetic lecturer, and illustrated by a cinematograph. These films show the right and the wrong way of doing things. The men see the result of starting a 'bus suddenly just as a passenger is boarding it or alighting from it; they see all kinds of absent-minded people crossing the road immediately in front of a 'bus without once looking up to see where they are going; they see a little boy who had been clinging to the back of a 'bus nearly run over by a 'bus travelling in the opposite direction; they see a passenger alighting from a 'bus in the wrong way and getting dragged along in the mud; and they witness a variety of different kinds of collisions.

After having completed the course just described, the novice becomes a "spare man"—that is to say, a driver who takes out 'buses for short periods, while the regular driver is having an interval for rest or a meal. From that position he is soon promoted to that of a full-blown driver, receiving anything from Rs. 30 to Rs. 58 per week.

There are "early turn" drivers, who go on duty at about 8 A.M., and "late turn drivers" who go on duty in the afternoon and finish late at night. But both have intervals for rest and refreshment in which their 'buses are taken out by a "spare man."

On arriving at the garage, each driver signs his name in a book. He then examines the general notice board, on which are posted all instructions and matters of interest to drivers. For instance, there are warnings of roads being up, complaints with regard to the noise made by the Company's 'buses in a particular district, etc.

Having been allotted a 'bus, (drivers are not attached to one particular 'bus) he has to examine the drivers' report book, in which is a signed report by the last man to drive that 'bus, stating whether or not it had any defects. If there were any, they will have been repaired by a fitter, who will also have signed his name. The new driver notes the repairs and tests them before taking out the 'bus. In case of a breakdown on the road, the driver is allowed twenty minutes in which to repair it himself—if he cannot do so in that time he must telephone to the garage, when a repairing lorry will be sent. But he must report the breakdown in any case.

Both Scotland Yard and the London General Omnibus Company have plenty of men about on the roads on the look out for 'buses which make any undue noise. A noisy 'bus is banned by the police for a certain number of days; and if the repair needed is not effected in that time it is banned altogether, and may not run in the streets again until it has been passed by the police—as all 'buses have to be before they are first put on the streets. Each 'bus is thoroughly overhauled every fortnight, whether it appears to need it or not; and once a year it has a month's holiday, during which it is repainted and its worn parts are renewed.

All the men have a day off in every week, and they can always obtain extra leave without difficulty; and at nearly every garage there is a splendid mess-room, where good meals are provided at cost price. There are also billiard tables and newspapers—so that the place is practically a free club.

At Grosvenor Road, London, there is a school for conductors, where, by means of lectures, they are instructed in their many duties before taking charge of a 'bus.

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Here they are taught respect for their uniforms, and courage and resource in an emergency. There are such things as what may and may not be carried on a 'bus, the disposal of lost property, and the proper way of dealing with a passenger who has paid an insufficient fare or no fare at all, to be mastered. The conductor is in charge of the body of the 'bus in the same way as the driver is in charge of the chassis, and he has to make a similar report on going off duty.

Finally, the life of a 'bus driver or conductor is not now restricted to London, for 'buses now run to such outlying places as Windsor, Hendon, Epsom and St. Albans.

JASPER SMITH.

DECAY OF THE GLASS INDUSTRY IN UPPER INDIA—ITS CAUSES AND REMEDY

OF all the articles of daily use which are imported from Germany and Austria, perhaps glass in different varieties is second to none in importance. And there is no other industry in India, which has received so little support from the public as this industry. And now it is generally believed that the extremes of climate in India are a great bar in the way of its development.

The writer of these lines has long been serving as a practical man in this industry, and from his own practical experience he can say, that, such sort of prejudice is misleading, and is sure to discourage the well-wishers of this industry, in the present, as well as in our subsequent generations. The real drawbacks which lie at the bottom and which might easily be removed, have not yet been taken into consideration; while the industry, if properly guided by persons having local as well as foreign experience, is perhaps second to none in yielding a large amount of profit.

The question of the non-congeniality of the climate to this industry, can well be answered, by the Glass Factories working on old lines at Panipat. These *Dasses* (the local name given to them) consist of reverberatory furnace to heat the raw material at low temperature, and a Tank Furnace to fuse it into glass, which is blown into big round globes each weighing about five seers. The blowing of such an article is not an easy task, requiring a great deal of skill and the power of lungs and muscles. The blowing work in those factories continues throughout the year, and no allowance is made for the severity of climate.

The *Dasses* are sometimes temporarily closed in the rainy season simply for want of dry fuel wood.

Here the blowing work begins at 12 P.M. and is closed at 8 P. M. the next night. Had the climate of this country been so antagonistic to this industry such kind of factories would have died long ago.

The chief drawbacks may be summed up as follows:—

(*a*) The abnormally high wages of the glass blowers.

(*b*) The expectation of the production of assorted articles from a single blower.

So far as slab glass or bangle stone is concerned, the Indian Glass Factories have achieved a remarkable success. There was a time when nearly all slab glass was imported from foreign countries, in the form of salt cellars. But since the growth of the Glass Factories in Upper India its import has been stopped to a large extent.

The difficulty, however, which lies above is in producing our hollow wares, which cannot be made without the help of blowers, whose wages have so far increased that they hardly leave a scope of profit to the capitalist.

To illustrate it fully we must go back to the history of the late Himalaya Glass Works, Ld., Rajpur (Dehradun). It was founded and managed by Mr. Augustus Calus, an Austrian Glass Engineer, who employed three glass-blowers of his own nationality. The contract rates settled with these people were so high, that the

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could earn from Rs. 200 to Rs. 300 without much difficulty.* These wages in comparison with those they used to get in their own country were indeed very high.

The number of blowers being insufficient, some of the Mahomedan *manihars* (bangle-makers) were employed to help them, in making the mouths of medicine phials, as well as to learn the art of blowing. These people, being experienced hands in manipulating glass, soon learnt to blow phials, and were given individually the independent charge of glass pots. Now it must be understood that these people while working as boy apprentices, used to draw from Rs. 7 to Rs. 15 per mensem. But soon after they began to work as blowers, they put forward their claims for the same contract rates, as the European glass-blowers used to draw. These were after some hesitation agreed upon, without giving allowance to the slow and rough workmanship of the former. Thus it was not difficult for them to earn from Rs. 50 to Rs. 100 a month. This sudden change in their pecuniary condition led them to licentiousness and debauchery and to a great extent impaired their working capacity. As their cheap mode of living did not press them to work hard they naturally began to waste their time in loitering idly about the furnace, and often leaving the work on false excuses. Some time after, the European blowers were dismissed and the Indian blowers only were left to be relied on. The destiny of the concern had fallen into their hands, and they were masters of the situation. Being united in the bonds of caste and creed, they began to defy the authority of the Manager, threatening to strike, if he pressed them to work hard. In order to make their position more secure, they assured the public, that the work was the hardest possible and that the heat of the furnace was quite unbearable for an ordinary man. While they themselves had the monopoly of the art in their own hands, none but the blood relations of these people could learn the art. Any apprentice having no connection with them was considered as undesirable, and they always tried to get rid of him by wounding him with the red hot iron or glass or making some other sort of mischief.

The wages of the European blowers, though high enough indeed, would still leave a margin of profit to the proprietors, and the quality and quantity of the goods prepared in a day would be found good enough. But in the case of the Indian blowers it was quite the reverse. The workmanship being bad, a very large number of phials was found deficient in capacity, and in manufacture of their mouths, not to speak of the number produced daily. A large number of phials was found cracked in the annealing ovens. The remaining when brought into the market, were not liked by the customers, who offered reduced rates for them. This led greatly to the loss of reputation on the part of the concern.

The other thing, that led to the downfall of this industry, was disregard for division of labour and wastage of time. In Europe as well as in America, one factory is devoted to a certain kind of hollow ware. Suppose a certain factory prepares bottles, it would adhere to the same articles and would make none else. But at Rajpur, the case was quite different. A blower would be asked to manufacture any article, how much time it might require, and whatever the quantity of material it might waste. The practice was adopted and adhered to at the expense of the capitalist. In fact the Manager boasted of having such technicians under him as could make bottles, chimneys as well as fancy articles, however awkwardly they might be made. Such sort of training, which seldom yielded any profit to the concern, was sure to waste the energy and dexterity of the blower and impair his working capacity. A man who blows one and the same article from his childhood and continues blowing it throughout his life, is sure to make much progress. But if he is asked, every now and then, to blow articles other than those he is used to and intended for, he is sure to waste a great deal of time and material before he makes one of proper weight and capacity. The reason is evident. In moulding glass, there is no balance to weigh the proper quantity of melted glass required, to make a certain article. It is simply practice which enables a blower to get an exact quantity of the material at his pipe's

* The rates given to workmen in Germany and Austria, are very cheap in comparison to those given to the blowers in India. The last batch of European workmen, who were employed from Hamburg (Germany) by the H. G. Works, used to draw Rs. 35 to 40 a month.

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end. If he gets more, he causes loss of material to the factory, while at the same time he decreases the capacity of the article. If he gets less, the article made is weak and liable to crack. Therefore the change of task leads to a great deal of loss, which in the end becomes unbearable. Other than this, there is another loss not mentioned as yet. The blowers begin to over-estimate their abilities and hence become a source of trouble to their masters. The only advantage that could possibly be derived by the Himalaya Glass Works, Ld., was, that some special orders were obtained at high rates, or the pleasure of some high personages was attained, by showing them the manufacture of some special designs. But this advantage was nothing in comparison to the loss sustained, by wasting the time and energy of the blowers.

Such were the circumstances under which the Glass Works referred to above, as well as the other similar Glass Industries, failed during the last decade. But now what is done cannot be undone. We should not lose heart after such a large wastage of money; but should learn something with our last sad experience, without putting the burden of its failure on the unsuitability of the climate.

Therefore in order to bring the industry into a prosperous condition, the following scheme may profitably be adopted:

(*a*) There should be a training sch... for glass-blowers, with a Direct Fir... Furnace, under the supervision of a gl... expert.

(*b*) The latter may be asked to sugg... a furnace of cheaper type, which might ... made after some necessary changes ... furnace of Indian type; so that one ... be able to melt into it the glass, even w... dry leaves and brush-wood and make ... furnace at the lowest possible expenses.

(*c*) The pupils may be taught to bl... the articles as well as to build the abo... furnace, so that if unable to find a ... in a Glass Factory, they may earn the... living by home industry.

The above scheme, if properly carried o... will not only enable us to compete wi... foreigners but will also give work to ... large number of people, who are sufferi... for want of work.

The heat of such a furnace would ... strong enough to remelt the slab gl... which might be purchased from the factori... working on a large scale, or, in the absen... of slab glass, the broken glass of medici... phials and chimneys, which might be co... lected in the local markets. The glass th... re-melted might be blown into inkpot... phials, &c.

R. L. VARMA.
Late Manager, The Panip... Glass Works.

SOME SIMPLE FACTS ABOUT INDUSTRIES

BY A. C. GHOSE, M.A.S. (Japan), M.R.A.S. (London).

Formerly General Manager, Gopalkhera Cigarette Co., Lucknow.

THE difficulties of new industrial ventures are many and great and the want of proper appreciation of them has been the cause of many a thoughtless and unfair criticism from the public. We often hear it said that raw materials are abundant in India and labour cheap. Why is it, then, that our manufacturers are not able to produce their goods at a cheaper cost and market them at a cheaper price than foreign goods?

RAW MATERIALS.—Let us examine if th... raw materials and labour that make ... the prime cost of a manufactured artic... are really plentiful and cheap. In a country like India, which is likened to a continen... with its unlimited natural resources, one can not say with certainty what con...

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not be had. Raw materials then can be had in our country. There can be no gainsaying the fact. But, then, do we get them in available conditions for our manufacturing purposes? If not, and if the cost of procuring them becomes prohibitive, a manufacturer does not gain a whit by the idle satisfaction that his country produces raw materials in abundance.

To illustrate, we take a concrete case—

THE MATCH INDUSTRY.

A manufacturing expert of matches is not expected to be a forest-ranger who would go over the hills and dales and forests in search of suitable woods for his match sticks. He has to depend for his supply upon the local agencies that deal in woods and timbers. He at first secures samples of wood recommended by Government authorities or other local expert bodies and goes on examining them. If he comes across any sample suitable for his purpose he would naturally be inclined to get a supply of it; but, he would perhaps find, to his utter disappointment, that the supply of the same could be had from the Himalayas at a prohibitive cost. A manufacturer has neither the control over railway freights nor has he always the power of producing raw materials in the immediate neighbourhood of his factory. He has got to put up with the existing conditions, unalterable and uncontrollable as they are. Railway rates are simply killing.

"The present competition with foreign imports is unequal, in as much as they can be shipped to the Indian ports over thousands of miles of seas at a lesser cost than that incurred by the inland trader in transporting indigenous goods over a few hundred miles of railway." (Presidential address of Mr. M. B. Dadabhoy, C. I. E, at the 7th Indian Industrial Conference held at Calcutta in 1911.)

For its superior quality and cheapness of transport American cedar was being imported into Calcutta from the United States of America for use in a pencil factory in Bengal. Indian wood had been used for some time but was found unsuitable both as regards quality and price.

To return to matches. Poplar wood is generally used for match sticks. Mr. Troup—the Imperial Forest Economist—strongly recommends the Simul tree, which grows in natural abundance in the forests of Assam. Genwa is also a suitable wood. It has to be brought all the way from the Sundarbans. Match wood is to be brought to the factory in green state, not dry, and in round logs. It becomes extremely difficult at times,—sometimes impossible,—to get a continuous and steady supply of a particular quality of wood from one place. Different localities with utterly different geological strata are to be exploited for a supply. To maintain the uniformity of the quality of the manufactured article, therefore, becomes difficult even with skilful manipulations of raw materials by an expert. Experience also shows that one cannot depend upon the merchants as to the time of delivery of the goods ordered. Failure to keep engagements on the part of suppliers of materials may land a factory in heavy loss. Instances are not wanting when factory doors had to be closed for a time for this kind of non-observance of contracts—hazarding the reputation of a going concern. To keep a large store of raw materials for the consumption of a whole year would mean a capital outlay which factories with small capital can ill-afford. Besides, a great economic question is involved therein.

"If a merchant," says Wayland, "purchases a thousand dollars' worth of iron which he sells to-morrow, he charges for his labour and skill, and adds only the interest of one day upon his capital. If he must keep the iron for a whole year before he sells it he must also charge the interest of a whole year, or he will be the loser by his operation. If he sells his iron to-morrow, he may invest the same sum in iron and sell again fifty times in the course of the year and thus receive a profit fifty times a year upon the use of his skill and labour, while in the other case he receives this profit but once. Hence when exchanges are rapid, he can afford to exchange at less rate for his labour and skill than when they are slow. And hence, brisk exchanges are for the benefit of both buyer and seller and a benefit to the one is benefit to all."

In Japan match sticks and finished matches are not made in the same factory. There are several factories for the manufacture of match sticks only as also factories for finished matches. The two are never combined. Match boxes are made by hand at the houses of people of poor means where the female members make them at their leisure hours, thus earning a pretty good income by staying at home. While walking through the streets of Kobe and Osaka one seldom fails to be struck with the heaps of match boxes put up in the sun before their doors for drying. This is how cottage industries are developed. But the conditions are different in our country. We shall have to combine all the principal—through different—branches of one industry

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into a pretty big establishment from the very start. The cost of production of the manufactured articles would be increased in consequence. The requirements of a specified part of an article being small in the factory itself—it could not be produced in small quantities as economically as it would otherwise have been done. The manufactured products of one (as for instance, match sticks) become the raw materials of another industry (finished matches). Industries are said to be inter-dependent. It is a matter of common knowledge and of universal experience that small scale production, as a rule, increases the cost of production. The size of the concern is an important factor needing to be taken into account.

When many factories of a particular industry will spring up in a particular centre, there will be a steady and continuous demand for an appreciably large quantity of raw and accessory materials. When, of course, the (timber) merchants would find it to their advantage and profit to keep a large stock to meet the demands, we would then expect to get them at a comparatively cheap cost and at stated intervals of time. The disadvantages that confront us to-day would disappear in time if we could patiently wait. Industries can not be built in a day.

LABOUR.—Is Indian labour cheap? No. Factory labour, I may say from some personal knowledge, is very dear indeed. Cheap labour is a relative term. It is cheap or dear in as much as it is efficient or otherwise, skilled or unskilled. We may have to pay a labourer two annas a day whereas in an industrially advanced country a man has to be paid 8 annas. But the latter man does at least four times as much work as his Indian compeer. "One rather interesting observation of Mr. Ramsay Macdonald is that which he discovered at Bombay. He found complaints that the Factory Act was not properly administered, and he was told by an English Manager that they had to pay more per loom for labour in Bombay than they did in Lancashire. 'There is great scarcity of labour, and wages would continue to rise.' This latter fact is no doubt true and a girl in Lancashire will do as much as four men in Bombay. So the idea that India lives on cheap sweated labour is thus dissipated for the benefit of Lanca shire. Labour is not plentiful and not cheap in India, all things considered."(Indian Daily News, 20th February, 1914) The Hon'ble Mr. M. B. Dadabhoy in his Presidential Address at the Indian Industrial Conference also remarked:

"India is still supposed to be the land of cheap and plentiful labour. Modern conditions prove the unsoundness of both the theories. Labour is in point of fact neither cheap nor sufficient in India. It is getting scarce every day and all industries suffer more or less from want of a regular and copious supply. Wages are apparently low, but judged by its efficiency and productive capacity, Indian labour is really very dear. The Indian labourer has a weak physique, is incapable from habit as much as from want of stamina, of sustained effort and is devoid of a sense of duty and responsibility."

Many may be inclined to say and I have found proprietors of factories actually arguing with me that when labour is plentiful (?) here, four men may be employed with a total wage expense of annas eight a day instead of one skilled hand with eight annas a day—thus counterbalancing their inefficiency. Probably lay men will all agree with him in the view. True, there is no apparent loss in wages. But the loss in the indirect expenses would be enormous. How?—For work requiring manual labour, tools, implements, &c., are to be supplied from the factory. Each labourer has to be given one set of tools to work with, a stool to sit on, a little space in a table to work upon, a place to put in his finished or partly finished product and so forth. For four unskilled hands the above items have to be quadrupled. To quadruple them means an increase in their first cost as also the cost of their repairs and renewals. Increase of benches and tables would mean, besides the expenses of their first cost, an increase in space. Increased space tells upon the rental, the cost of supervision and lighting. Employment of four unskilled hands for a skilled one, the wage bill remaining the same, necessitates an increase in office expenses and stationery. Wastefulness of materials and carelessness in handling tools and machines are common faults of an unskilled workman. The get-up will be clumsy and unattractive, making the products *second-class*.

Again, for work requiring delicate touch of fingers, as in filling up match sticks in boxes, putting in cigarettes in packets, &c., female labourers are particularly more suitable than male. It is indeed a treat to see the girls at work in factories outside

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India. The movements of their fingers are too swift to be followed by an on-looker. In cigarette factories in Japan young girls do the work of packing. They never count the cigarettes while filling up. By the mere touch of their left hands they understand the real number (10 cigarettes), any increase or decrease may be at once felt by touch. An automatic American cigarette packing machine was once given a trial in a cigarette factory of the Imperial Government Tobacco Monopoly Bureau of Japan with the result that it was not found more economical than their female hand labour—such was the rapidity of their work!

Owing to our social conditions we can not expect to have an adequate supply of female labour for factory work on this side of Bengal. We have sometimes to work with an extremely changeable set of employers. A manufacturer considers himself fortunate if he finds a stable body of workers. Sometimes skilled labourers, men and women, had to be requisitioned from the Madras and Bombay Presidencies to work in the mills and factories of Bengal. This labour difficulty may partly be overcome by the introduction of labour-saving machines and appliances. There the balance sheet is determined more by the skill of the management than by the quality of the manual labour employed. Here, besides the question of a big capital outlay, economists might question the advisability and usefulness of supplanting the Indian labour force by machinery.

Swadeshi Matches—Their Labels criticized. The Bande Mataram Match factory was started in Calcutta in 1907 by Dr. Rash Behari Ghosh and Babu Sailendranath Mitra, son of the late Dr. Trailokyanath Mitra. The expert and manager was Mr. P. C. Roy, a scholar of the Association for the Advancement of Scientific and Industrial Education of Indians who had received his special training in Japan, Germany and England. The matches turned out in this factory could stand comparison in quality with first class Swedish, Austrian or Japanese matches and they compared favourably in price. But Bande Mataram Matches were seldom to be found in the retail shops. One reason for their difficulty in pushing the matches through the markets was assigned to be their one-coloured printed labels on boxes. Foreign matches are printed with 4 or 5 coloured Ravi Varma pictures and are therefore attractive and appealing to the eyes. Demands of the trade are, of course, to be consulted if a manufacturer wants to capture the market. But, then, the fact should be borne in mind by the patriotic consuming public that the art printing industry is not a part of the match industry—they are not allied. A small factory has to depend entirely upon a colour printing establishment for its labels. That industry not being highly specialized yet in India—though it has been fast developing and has improved a good deal in these few years—it cannot at the present time turn out work of a superior quality at a cheap price. For labels, a rate per unit is charged for one coloured printing. A separate impression is required for each colour used. As many different impressions would be necessary as there are colours. The prices vary accordingly. The same could be got done in England or Germany at a much cheaper rate. If our manufacturers are to look to the outside world for their supplies of labels, printed packets, &c.,then so much money (representing their value) would be snatched away from the newly established art printing firms of our country, rendering them poorer. Users of labels are forced for their own safety to withdraw their support and patronage from a new and perhaps struggling industry of their own country. The fate of one industry is closely bound up with that of another.

During my connection with some cigarette factories in India we had to import cigarette packets from abroad. The Swadeshi cry did not help us in marketing our goods with locally printed, less attractive packets—except for cheaper brands. Two entirely different sets of people, the label printers and the manufacturers of packets, were thus injured. Their profits from transactions with us had gone outside the country to swell the pockets of others. But there is a great economic disadvantage also in importing packets from outside. A manufacturer has to stock a large supply of imported goods thus locking up capital which could have given many quick returns during the year if it were found available in a liquid state. This disadvantage is greatly intensified if a particular brand be not favourably

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received in the market. That brand has to be discontinued and replaced by a more popular one. Thus a quantity of imported packets may have to be discarded as dead stock involving a heavy loss to the factory.

STARTING FACTORIES WITH INSUFFICIENT CAPITAL.

Capital is the great need of our industries. More often than not, we start a factory for the sake of starting an industry without having due regard to the capital investment that would require to make it a commercial success. Paper profits are easy to show and one learns in the hard school of experience that "all that glisters is not gold." It is a bad and ruinous economy to put in old and effete machinery that would inevitably make the product second class, with the idea of replacing them afterwards. If it is not possible to get together sufficient capital for an industrial undertaking to run it at a profit—we should rather desist from launching it. To run a factory 3 or 4 years and then to close it for want of funds (as is very frequently seen in the case of Swadeshi industries) does more mischief to the cause than otherwise. One must go in for up-to-date machinery at the start and then go on adding capital little by little or small improvements here and there. If one industry can stand it will help the growth in the locality of several cottage industries as subsidiary or feeder industries to that one big industry. To raise capital our big people ought not to lend the support of their names to any industrial concern where they will not be able to exert an indirect influence at least, if not direct, on the management.

MANAGEMENT.—Economy in management is an essential condition for success. To ensure maximum efficiency from the factory staff provision ought to be made for the security and continuity of their office for a sufficiently long period of time so that they may feel the business their own and may take a deep personal interest in the concern and apply their best intelligence and energy to it. A Manager and Expert must always be given a free hand in the internal management of the factory having a full control over the subordinate staff and labour forces. Unnecessary interference by an inexperienced body of men in power often very seriously hamper the progress in factory work. In this connection I feel tempted to narrate an incident which will be found amusing and self-explanatory. A Director of a Technical Institution in Bengal is reported to have exclaimed in a meeting of the Board of Directors when the Principal of the Institution—a very highly qualified Indian who had received his education in Germany after obtaining the highest degrees in an Indian University, proposed to get an Amperemeter and Voltameter for the use of the school, that the funds of the Institution would not permit them to go in for those two costly German books! "Where ignorance is bliss it is folly to be wise."

A managing Director's office must not be honorary and must always be held by one having real business acumen. Half-hearted attention is detrimental to the vital interests of a concern. It is a questionable economy to make one a Managing Director who is a practising lawyer or Doctor. The greater his professional practice—the greater must be his disqualification.

RELATIONSHIP BETWEEN AN EXPERT AND AN EMPLOYER.—There is always a spirit of distrust at work between the employer and his expert. An employer is ever anxious to be in possession of the secrets of manufacture and as soon as he is in possession of them he will in 99 cases out of 100 try to economize his factory expenses by eliminating the most useful man in the factory,—the expert,—to whom probably the whole of the success of his factory was due! If the expert tries to keep to himself his trade secret,—friction is bound to follow. How zealously trade secrets are guarded by people of the outside world will appear clear from the following copy of a letter from Sir Pelhau Warren, British Consul General at Shanghai, to His Excellency The Right Honorable Sir Claude MacDonald, G. C. M. G., G. C. V. O., K. C. B., His Britannic Majesty's Ambassador at Tokyo, Japan.

H. B. M. CONSULATE-GENERAL, SHANGHAI.
10th February 1909.

Sir,

I conveyed to the Chairman and General Manager of the British Cigarette Company the request contained in your despatch of the 30th ultimo that Mr .... be allowed to enter their factory at this port for a short period to study its workings.

In reply the Chairman informs me that he is unable to extend to Mr..... ..... the privilege suggested. His company, he stated, has consistently refused such requests in the past and would regard

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deviation from this inflexible rule as a dangerprecedent. It is, however, with deep regret that finds himself obliged to refuse the courtesy quested by you.

I have, &c,,

(Sd) PELHAM WARREN,
Consul-General.

t our countrymen will want to ow everything from an expert without y premium! This spirit of antagonism l distrust is sometimes carried so far at Factory-managers and Experts who e supposed to be responsible for keeping own the cost of manufactured products e not even allowed to know the cost price raw materials, nor are their opinions nsulted as to their quality before their rchase. When a factory comes to grief e whole country is up in arms against the or defenceless expert!

In factory management time seems to e of little consideration with the inexpericed controllers of labour. Time is money. ne hour lost each day by one labourer ould be 300 hours (in round numbers) a year. Hundreds of men are sometimes mployed in a well organised factory. ow consider the loss in money value. ver and above the loss in actual wages—ere will be attendant losses in establishent expense, lighting, rental, interest on pital and so forth, if the time element is t out of consideration.

LOCATION OF FACTORY.—Expert opinn is seldom consulted or respected as the suitability, or otherwise, of the es selected for the location of a factory. e whims and hobbies of proprietors d organizers often determine it.

DISTRIBUTION OF MANUFACTURED ARTIES :—Marketing the goods present eater difficulties than their manufacture. holesale dealers often take undue advange of the weakness of new industrial ncerns. The rates of commission demandd by them are exorbitant. The manuturer's profit therefore is cut down ry low. Rival firms are also sinners in ering high commissions. Referring to ap factories in his industrial survey of B. and Assam, Mr. J. N. Gupta, M.A., .S., remarks:

"The commission system of these factories is ply suicidal. In order to monopolize the whole rket to itself, each factory vies with its rival allowing the highest rate of commission to its ent, which reaches 30 to 35 per cent. of the cost e. The practice unreasonably raises the market ce of these soaps without benefiting the manufacturers. For instance, the cost price of a box of Daffodils comes to only about 9 annas but on account of the high rate of commission, it has to be sold at 15 annas per box. All the profits go to swell the pockets of the agents. It is not only a source of loss to the firm individually but it is detrimental to the cause of this nascent industry. If this state of things continues, country-made soaps cannot hope to compete long with foreign soaps. Dr. N. Sarkar, who owns the National Soap Factory and who takes such great interest in the industrial progress of the country, also complained to me of similar unscrupulous competition on the part of some of the Calcutta firms. The only solution of this difficulty lies with the manufaturers themselves. There should be something like a trade union amongst them, which should fix the rate of commission allowable to agents and other business details."

In January 1910, at the initiative of Rai Jogendrachandra Ghosh Bahadur and under the auspices of the Association for the Advancement of Scientific and Industrial Education of Indians, an Association was started with the manufacturers of Bengal under the style and name of "The Manufacturers' Association of Bengal" to form a sort of guild amongst them with a view to control and check the unjust demands of the middlemen. The Hon'ble Maharaja Bahadur of Nashipur presided over the deliberations at the inaugural meeting held at the Albert Hall, Calcutta. I had the proud privilege of being one of the Secretaries of the newly started association. The manufacturers evinced a good deal of interest in joining hands to form a compact body. One capitalist, however, when approached, remarked that he had no faith in combination amongst our manufacturers. He was a believer, he said, in the survival of the fittest. Within a few days of the establishment of the association —a similar association was sought to be started with the same avowed object of safeguarding the interests of the manufacturers. Its first meeting, and probably it was the last, was presided over by our veteran leader The Hon'ble Babu Surendra Nath Banerjee! For want of co-operation both the Associations shared the same fate.

SALES ON CREDIT.—Things can not be sold on cash as soon as manufactured. Credit has to be allowed. But long time credit sales can not be resorted to by manufacturers with small capital. If a manufacturer sticks to the principle of selling on cash he will perhaps find no middleman to handle his goods. Profits come of selling, not of making. When no credit is allowed, unscrupulous dealers sometimes

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tell the customers when asked for a certain article, *wa hi mal bazarme nahi chalta*, "that thing does not sell in the market."

ADVERTIZEMENT.—Judicious advertizing is necessary in introducing and keeping the wares before the public. Half the success of a business concern depends upon good advertizing. But its value is very imperfectly understood by the present-day proprietors of factories. A proprietor of a factory when asked to advertize replied, *advertizement se kya hoga*, what's the good of advertising? Very few people outside a local limit know that Swadeshi matches are manufactured in the country and that in Calcutta!

UNFAIR COMPETITION.—Fair competition exerts a powerful and healthy influence on production as well as distribution. But unfair and unequal competition as is experienced in the case of large capitalistic organizations is a real stumbling block to the growth of new industrial ventures with small capital.

The following are some of the methods of competition pursued by big capitalistic organisations—such as the TRUST :—

(1) Underselling a single competitor in his own limited market, while sustaining prices elsewhere.

(2) Offering special rebates to jobbers for agreeing to handle Trust goods exclusively, or, boycotting independent brands.

(3) Selling articles at less than cost price to cripple a competitor.

(4) Sometimes distributing free, or selling at reduced prices, popular imitation brands in order to injure competitors even at the risk of incurring damages for legal infringement.

(5) Increasing the price of raw materials in order to make business unprofitable to small manufacturers.

ONE-MAN-SHOW.—Our Industries are in general practically one-man-shows. Our countrymen expect a manufacturing Expert to be an Engineer, Chemist, Mechanic, Accountant, Manager, Supervisor of building works, Advertizing Superintendent, Purchaser of raw and accessory materials, Travelling agent, Canvasser for distribution of goods, &c., and what not, in a word, all in himself. To combine the function of a Factory Manager (Manufacturing-side) and Business Manager (commercial-side) in one person is regarded as unsound economy. The profits of the establishment depend in a high degree upon the commercial skill of the firm in buying raw material and selling the product. Division of labour and division of responsibilities are questions of fundamental economy which can not be ignored in the management of manufacturing concerns.

RAILWAY FREIGHTS.—I am told that there is an India Government resolution to the effect that no preferential rates are to be allowed by a Railway Company to any industrial concern. How is it then that one finds the freights of leaf tobacco from the Guntur District in the Madras Presidency to Monghyr (where the huge factory of the Imperial Tobacco company of India Limited is located) much lower than those charged for the same commodity from Guntur to Kiul or Jamalpur? The discrepancy may be explained away by saying that owing to a heavy traffic in leaf tobacco the Railway companies concerned have found it profitable to fix terminal rates for Guntur and Monghyr.

CAUSES OF FAILURE.—To sum up : Want of suitable raw materials in available condition, of cheap skilled and efficient labour, want of stability in the labour force, of sufficiency of capital, of experience, of expert knowledge, of the knowledge of market conditions, of control over distribution of goods, of economical management, of cheap accessory materials, of control over railway freights, of proper advertizement, of combination and organization, of concentration of energy—of honesty and sincerity of purpose, of staying powers and of "stick-to-it-ive-ness," as it is called—and, above all, of Protection in an infant stage are the factors that go to make up the causes of failure.

CONCLUSION.—Should failures at this stage deter us from undertaking new ventures? No. Every disappointment and failure should be a spur to greater effort. We have been gaining in experience and this is our national asset. Experince has to be bought, or got, before we can hope to stand on a firm footing. The industrial history of more advanced countries speaks in our favour. Mr. Andrew Carnegie writes—

"Do you know that out of every hundred that attempt business upon their own account statistics are said to show that ninety-five, sooner or later, fail? I know that from my own experience."—(Carnegie on "Wealth and its Uses.)"

Mr. N. P. Gilman in the introduction

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his admirable work—"Profit-sharing tween Employer and Employee" says—

"The business man reminds us of the enormous ber of failures in trade and commerce, placing proportion as high as ninety or ninety-five cent. of all who set up for themselves. (As a ch writer puts it, ten out of a hundred succeed, "vegetate," and forty go into bankruptcy).

The Tata Iron Works at Kalimati was t able to declare any dividend for seven rs. Its shareholders did not murmur. ey are not running away from the field despair. In 1908 there were over 14000 lures in America alone. The following is en from the American Machinist :—

"A report of the causes of failures in business ertakings recently published by Bradstreet's es some interesting particulars from which it is ed that in the year 1908 there were 14,044 ures, which is an increase of more than 35 per cent. r the previous year. Analysing the causes of h failures it has been found that each thousand s accounted for as follows :—Lack of capital 342 : mpetence 216 : disaster, &c., 189 : fraud 115 : inexperi- e 40: neglect 22: faulty credits 20: bankruptcy thers 18: competition 18: extravagance 10: and culation 10."

To make our industries stand we have got to compete with the industrial giants of the world who have attained to a certain state of perfection in many things after long and costly trials and the experience of centuries. Our infant industries cannot thrive and hold their own if there be not some sort of protection. Let us not think of the Government protection for the present. Can we not make—each one of us—a little sacrifice for our industrial cause? Are we not prepared to put a self-imposed duty on ourselves for sometime in the shape of purchasing a Swadeshi article, though it might cost us a little higher in the beginning and even if it be found not quite as attractive in appearance as foreign-made ones? Of course, nobody can artificially keep up an industry for long. Rear up your country's industry for some little time and let it stand once and I can assure you that you will get first-class articles with a first-class finish at a much cheaper price at your own door.

HOW SOLDIERS ARE FED

By Horace Wyndham.

HE commissariat system obtaining in the British Army at the present date is of comparatively recent growth. Not so very long ago there was ystem at all—that is, it was regarded as no one's cial business to supply the fighting man with food. e soldier lived chiefly by plunder, levying contribu- s on the country generally. If these were with- he called his sword into requisition, whereupon supplies demanded soon became forthcoming. Of rse, this practice led to great abuses, and many bitter were the complaints it occasioned.

For a long time, however, they fell on deaf ears. Government continued to neglect its obligations, the soldier preyed upon his fellows unchecked. It Good Queen Bess who put a stop to this state of rs. This she brought about by appointing a Provient Master to the Troops," an officer who cupied much the same position that the Quarter- ster General does now-a-days. The functions of individual were, according to Sir James Turner— storian of the period—somewhat varied in their ure. Thus, in addition to furnishing rations, it laid down that "He hath the inspection of them should see them equally and proportionately ded to the regiments. He hath the ordering of all the magazines for victuals, and to him belongs the care of seeing the garrisons and fortified places sufficiently provided with such meats and drinks as are most fit to preserve ; these are corn, grain, and meal of several kinds ; stock fish and all other salted fishes ; salted and hung fleshes, especially beef and bacon ; cheese, butter, almonds, chestnuts, and hazelnuts ; wine, beer, malt, honey, vinegar, oyl, tobacco, wood and coal for firing ; and as many living oxen, cows, sheep, and swine, hens and turkeys as can be conveniently fed ; for which purpose, as also for horses, he is to provide straw, hay, and oats." The daily allowance for a soldier of these spacious days was, it may be remarked, two pounds of bread and half this quantity of either meat or cheese ; with two bottles of beer or one of wine, to wash it down with.

Liberal though this scale sounds, it is to be feared that the troops of the sixteenth, seventeenth, and eighteenth centuries nevertheless fared badly. The "Provient Master," it seems, did not take his duties seriously. After a time, accordingly, his office was abolished. Short commons then became general, for "certain covetous men of warre" (as an old writer calls them) thought it no shame to rob the soldiers of their allowance. At length the evil arrived at such a pitch

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that a Government official was specially appointed to supervise all provision contracts. This brought about a marked improvement, but a good many abuses still flourished, with the result that the troops were frequently half starved.

It was not until after the Indian Mutiny that the commissariat department was formally taken over by the War Office. The preliminary efforts of the new staff were devoted to rescuing it from the state of chaos into which it had fallen. Some years were occupied in this, and many changes had to be introduced into the administrative system. The time, however, was well spent, for it has resulted in giving England the best-fed army in the world.

On the importance of supplying troops with good food and plenty of it, every general—from Moses to Kitchener—has insisted. Napoleon's aphorism, "An army marches on its stomach," is universally accepted without demur. Tents and transport can be dispensed with at a pinch, but not rations. Bread, indeed, is of far more service in the field than bullets. It is said of Picton that he inclined to this view to such an extent that he once had a soldier shot for throwing away a sack of flour in order to make room for ammunition. The Iron Duke, too, held very strong views on the necessity for feeding his troops well, and during the Peninsular campaign would never commence a day's operations until he had first satisfied himself that the commissariat arrangements were in proper working order.

One of the principal charges against the War Office in the conduct of the Crimean war was that it paid no attention to the food supply of the Army. This accusation, however, is an unjust one, for, although the arrangements were improperly carried out and thereby occasioned great suffering, the matter was given considerable attention. The great Soyer himself, the famous *chef* of the Reform Club, was specially despatched to the seat of hostilities for the purpose of superintending the culinary department. He took himself very seriously, and invented a patent stove for the preparation of meals in a short time. He also drew up a series of *menus* for use in the field. These were afterwards reprinted in an official "Manual of Military Cooking," which became a standard work in the Service. Some of Soyer's recipes were of a most elaborate description—more suitable, in fact, for a Lord Mayor's banquet than a barrack-room—but his intentions were undoubtedly good. While, however, giving particulars for the preparation of various dainty *plats* that soldiers are never likely to become acquainted with, the distinguished *chef* did not disdain to furnish instructions for making such simple dishes as rice-puddings. He also wrote learnedly on the art of boiling potatoes.

In addition to the Soyer manual already referred to, three or four others, dealing with such kindred subjects as meal inspection and the care of utensils, have since been published. These form part of the equipment of present-day military "cook-houses" (as kitchens in barracks are always termed).

The first rule of such establishments is: "Everything must be scrupulously clean." This is rigidly insisted upon, as is also a second rule: "Skim, simmer, and scour." Smoking is forbidden on the premises—except as regards the chimneys—the sergeant-cook (who rules the roasts in barracks) being held strictly responsible that these matters are attended to. Should he neglect any of them, he is liable to all sorts of penalties.

One or two of the official handbooks on military cooking appear to be somewhat humorously compiled, for they give minute directions for the making of many dishes that never by any chance figure in barrack-rooms. Among such are omelettes with fine herbs, blanc-mange, jellies, pancakes, and muffins. However, there is nothing like being prepared for contingencies, and the solider is accordingly provided with recipes for these dainties, as well as for the simpler dishes in daily use. The commonest among these latter are, after plain roasts and boils, those known as "sea-pie" and "toad-in-the-hole." The former is made of meat mixed with vegetables and flour, and steamed for three hours; while the latter is a succulent preparation of meat, egg-powder, flour and milk. In either case, the allowance of meat is 45 lb. for every sixty men. Another popular item in the bill of fare is "Turkish pillau," the ingredients of which are meat, rice, flour, herbs, and onions seasoned with cayenne pepper. In India, curry looms largely in the daily *menu*.

The allowance of meat in the British Army has been fixed for many years past at ¾ lb. per head per diem. This with ordinary care is found to be ample and, when eked out with vegetables and pudding, serves for a good square meal at midday. Refrigerated beef, in lieu of the fresh variety, may be issued in a proportion not exceeding sixty per cent of the total weekly issue. This is always of excellent quality, while it is also in all probability much better than that which the average recruit has been accustomed to. Nevertheless, Mr. Atkins is rather inclined to turn up his nose at it, and when it appears on the dinner-table, affects to see in it the remains of dead and gone commissariat mules. However, he seldom has much difficulty in getting outside his share.

With a view to ensuring that the meat issued for troops shall be of the quality stipulated for in the contract, every joint is inspected by trained experts before it is accepted. Nowadays it is very seldom that any just cause for complaint arises, but at one time purveyors were not too scrupulous. A favourite device on their part in certain stations abroad was to palm off goat-flesh for mutton. A zealous quartermaster in the Ionian Islands, suspecting this practice on a certain occasion, thought he would assuredly defeat it by ordering that all the legs of mutton sent in by the butchers should have the tails attached. The Greek contractor smiled knowingly, but promised compliance, and for the next few days every joint was delivered in the manner required. The quality of the meat, however, did not improve: on the contrary, it had a more "goaty" flavour than ever, and loud and bitter were the complaints of its consumers. At last the mystery was sloved. One day when the inspecting officer picked up a leg of mutton to weigh it, the joint fell to the ground, leaving the tail in his hand. Subsequent investigation showed that it had merely been sewn on with thread.

The "Advantages of the Army" include three meals a day—breakfast, dinner, and tea—but in most battalions a light supper is also provided. A soldier's official ration-allowance consists of 1 lb. of bread and ¾ lb. of meat per diem; tea, coffee, vegetables, and "extras" (such as butter, jam, eggs, fish, etc.) being provided regimentally. Breakfast is served at 8 a. m., dinner at 1 p.m., and tea at 4 p. m. The different bugle calls that summon the troops to these are learned by even the most unmusical recruits with a promptitude that calls down upon

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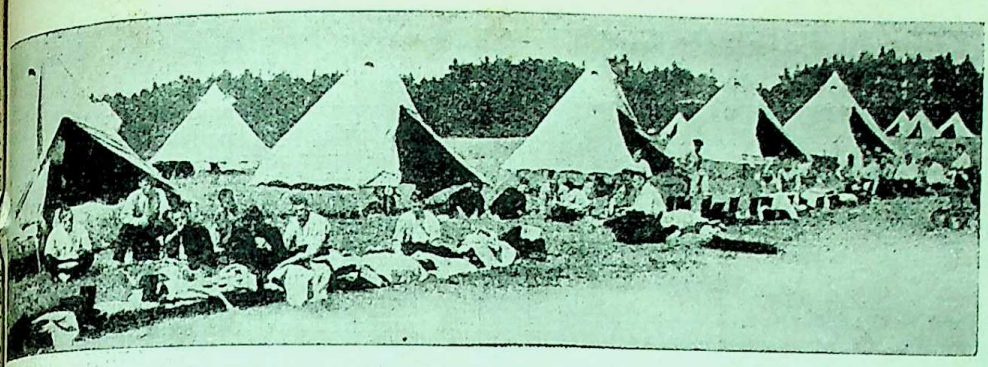


Photo by Argent Archer, Kensington.

MEALS IN CAMP, WEREHAM.

em the scorn of the sergeant-major. "Ah!" he serves sarcastically, as the inspiriting notes of the ner-bugle make them rush off to the cook-house, hat and the pay-bugle are about the only two lls some of you'll ever manage to learn!" To most of the bugle-calls soldiers have attached ords of their own. Those for the dinner-one, for mple, are—

Pick 'em up! Pick 'em up! Hot potatoes!
Hot potatoes O!



Photo by W. Gregory and Co., Strand.

COOKS, 1ST COLDSTREAM GUARDS: "SPUD-PRACTICE."

While for the evening mess-bugle there is the uplet—

The officers' wives have puddings and pies,
But poor Tommy Atkins has skilly!

a statement which, by the way, is quite unfounded. Bread for the use of the troops is nearly always ked by the Army Service Corps. It is commonly erred to in barrack-room parlance by its Hindus- ni name, *ruti*. The loaves weigh 2 lb. each, and e made from a quality of flour known in the trade as "best seconds." For hospital consumption, however, the "best house-hold" variety is furnished. The issue takes place every morning about 7-30 a. m., the regulation allowance being 1 lb. for each man. A part of this is eaten at breakfast-time, the remainder being saved for dinner and tea. As bread in itself is not particularly appetising, various "relishes," such as fish, bacon, eggs, or fried liver, with either butter or jam, are purchased from the canteen out of the "grocery allowance." This only amounts to twopence a day, but as it is drawn for a considerable number of men in a battalion, it is quite enough to provide a good supply. Dinner is, of course, the chief meal of the day in barracks. It consists mainly of the roast beef of Old England (or, as has been explained, of New Zealand), with potatoes. On most days in a week, a pudding or jam-roll is added. A highly prized delicacy is "plum-duff." It generally makes its appearance on a Sunday, and is a most solid and substantial affair. It takes an experienced man, indeed, to tackle a second helping. Abroad, when it is both plentiful and cheap, fruit often figures in the bill of fare.

At both breakfast and dinner attendance is compulsory, and a roll-call is held to see that everyone is present. An officer also comes round the barrack-rooms at these times to inquire if there are "Any complaints?" Tea, however, is an informal meal, and the men present themselves for it or not as they please. It is served at four o'clock, and consists of tea and bread-and-butter. By the way, teapots, together with cups and saucers, are apparently considered as effeminate luxuries, for they have no place in barrack-rooms. The tea is made in large tin pails (ready mixed with milk and sugar), and each man's allowance is poured out for him into a basin. It is not until a soldier wins his three stripes, and accordingly has the *entree* of the sergeants' mess, that he sees either a teacup or a table-cloth.

In the British Army, the cup that cheers is brewed of Congou, obtained from China. The quality is officially described as "good medium." A mixture of this with Assam and Orange Pekoe is also recommended by the authorities, as being both economical and refreshing.

Supper, like tea, is now a recognised meal in that attendance thereat is insisted upon. If a man likes to

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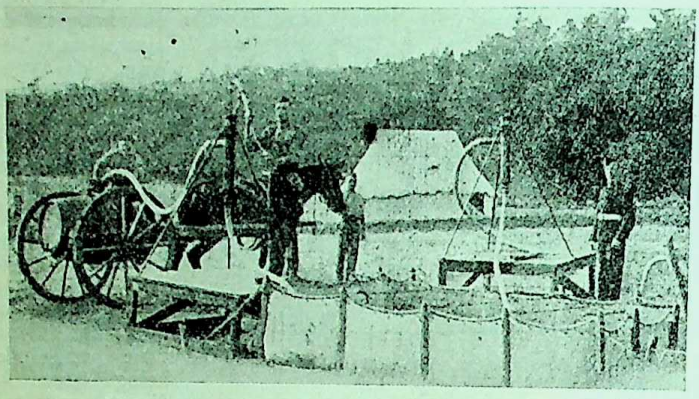


Photo by Argent Archer, Kensington.

FILLING WATER-CASKS IN CAMP.

go out of barracks and get supper elsewhere, he is quite at liberty to do so. With those remaining in barracks, the regimental coffee-shop usually drives a roaring-trade between 7-30 and 9-30 P. M. Soldiers who patronise these establishments, as well as teetotalers (for nothing more intoxicating than lemonade is allowed to be sold therein), are called by those who prefer the dubious delights of the canteen, "bun-stranglers." The food in the coffee-shop is sold at as nearly cost price as possible, and a man can make a good meal for threepence. A varied *menu* is always arranged, the favourite items therein being liver and bacon, fried eggs, and sausages and potatoes. For beverages, there are tea, coffee, and cocoa, or mineral waters.

In the "Manual of Military Cooking," it is laid down that "to cook rapidly and well is an art which can be easily acquired and which every soldier should learn." It has long been recognised, however, that cooking does not come by nature, and that even its rudiments cannot be acquired until they have first been taught. The principal place where this important matter is attended to is Aldershot, where the Army School of Cookery has been in existence for more than thirty years past. The establishment is under the charge of a staff-officer, with a sergeant-major and four N.C.O.'s as instructors. It is conducted as a training-school for soldiers desirous of qualifying for the post of sergeant-cook. About forty of these prospective *chefs* are under tuition at a time, the course extending over a period of sixteen weeks. The training is of both a practical and theoretical nature, and embraces the whole subject, from the washing up of dishes to the construction of field-kitchens, with work at the range and lectures in classrooms. Certificates are awarded to those who reach the proper standard of proficiency. The holders of these then rejoin their regiments, and, as opportunity offers, are promoted to the post of sergeant-cook, and as such take charge of the kitchen arrangements in their own battalions.

Roughly speaking, these arrangements are as follows: A battalion of infantry consists of eight companies. For each of these, two privates are employed as cooks, and have between them to prepare their comrades' meals. The number of men for whose benefit they expend their skill is about ninety. It will be seen, therefore, that their post is no sinecure. Upon the sergeant-cook devolves the general supervision of this staff of sixteen. He is also required to instruct his subordinates (some of whom are rather raw as they come straight from the barrack-room) and see that they make the best of the materials at hand; to vary the daily *menu* as much as possible; and to keep a watchful eye on the fuel consumption. His work commences at half past six (or earlier) in the morning and finishes with the serving up of tea at four P. For his labours he draws sixpence a day in addition to his pay as sergeant.

As space is limited in a military cook-house, and a great many meals have to be prepared at the same time, a number of ingenious labour-saving appliances are in use. The principal among these is known as a "Warren's Apparatus." It takes the form of a close steam boiler, oven, and platewarmer combined, and is so constructed that roasting, baking, boiling, and frying operations can be carried out in it simultaneously. It also ensures great economy of fuel.

At twenty minutes to one every day, the cook-house is visited by the orderly-officer. It is part of this individual's duty to inspect the dinners and certify that they are properly cooked or otherwise. All the dishes, accordingly, are withdrawn from the ovens at his approach and placed in rows on the floor. The sergeant-cook then submits each company's *menu* and awaits the verdict on his efforts. While the inspection is supposed to safeguard the soldier's interests, it is not very easy to see its value. The fact is, until cooking is included in the Sandhurst curriculum, a newly joined subaltern can scarcely be expected to say, by merely looking at it, whether meat is propely roasted or not.

Sergeants and officers have their meals prepared in the kitchens attached to their own messes. The officers' mess *chef* is nearly always a civilian (very often a Frenchman), who is paid anything from £100 a year upwards. In the sergeants' mess, the cook is a private soldier, specially appointed for his superior skill.

In camp and on manœuvres, as also on active service, "field-kitchens" have to be constructed as the troops move from place to place. The patterns in common use are two in number. The simplest kind is merely a shallow trench, lined with brushwood, and cut if possible on a slope. At one end is a rough chimney, made out of sods of turf. "Service kettles," of a holding capacity of three gallons each, are the vessels in which the food is cooked. Three of these trenches suffice for an entire battalion.

When a fairly long halt is contemplated, a "gridiron" kitchen is made use of. This is a somewhat elaborate piece of work, and occupies a non-commissioned officer and twelve men eight hours to construct. It consists of nine parallel trenches, twelve feet in length, running from a thirty-six feet transverse trench. The opposite ends are conducted into a flue, from which rises as pyramid-shaped chimney, six feet in height. This is built of turf and rushes, plastered with clay.

As evidence of the ingenuity of soldiers, it may be mentioned that when in the field, beer-barrels are often converted into serviceable ovens. All that is necessary is to set the barrel upright on a trench and knock out one end. The interior is then filled with fuel, and the top and sides thickly covered with clay. When the fire is lit, the woodwork burns: the clay, however, is held together by the iron bands, and the resulting shell thus forms the oven.

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SCOTS GUARDS GLEANING UP COOKING UTENSILS AFTER A MEAL.

Beer in camp is issued very sparingly. The canteens are only open for its sale during certain hours, and no man is allowed to purchase more than a couple of pints a day. This is generally found to be enough; some soldiers, however, seem to have an extraordinary capacity for drinking, or else manœuvring is provocative of extreme thirst, as they have no difficulty in disposing of six times the regulation allowance. A story is told of a private who, patronising the canteen too freely, was brought up the next morning for drunkenness. "Now, Murphy," said the Colonel, "tell me the truth, and I'll let you off lightly. Were you drunk yesterday?" "Certainly not, sorr," was the indignant reply. "Oh, come," continued the other, "you don't mean to tell me you haven't drink any beer at all?" "Well, your Honour," answered Murphy candidly, "I wasn't what you would call squiffy, but I don't mind admitting *I did* have a *few quarts*."

Sir Evelyn Wood, perhaps more than any other officer, has always taken a special interest in the soldier's feeding. When he was in command at Aldershot he issued a pamphlet showing how the troops' rations could be made the most of. Before the appearance of this *brochure* the amount of waste that went on unchecked in barracks would have made the average housewife's hair stand on end. Bones, for example, were often thrown away wholesale, while a great deal of meat and vegetable that should have gone to flush stock for soup went to feed the contractor's pigs. Sir Evelyn, however, soon put a stop to this state of things, and, under his *regime*, waste came to be regarded as only slightly less criminal than want of cleanliness in the cook-houses. As showing what small economics will do, it may be mentioned that the value of the dripping (which at one time was not considered worth keeping) saved by a single battalion now amounts to £160 per annum.

When troops are employed on active service, a large amount of food has to be sent out to the seat of war from this country, for dependence can seldom be placed on local supplies. Huge quantities of military rations are kept for this purpose at Woolwich and despatched anywhere at very short notice. The stores are of all descriptions, some of the sheds being full of nothing but jam, while others are crammed from floor to ceiling with preserved vegetables. "Bully beef" (*i.e.*, tinned meat) is also greatly in evidence at Woolwich, over a million pounds weight of this commodity passing through the establishment for distribution to various garrisons both at home and abroad every week. As for biscuits, the amount handled is even greater, while tons upon tons of flour, sugar, salt, and spices, etc., etc., are also received and issued throughout the year.

The scale of rations in the field is always more liberal than the one obtaining in time of peace. During the late campaign in South Africa, the daily allowance for each soldier was as follows: 1¼ lb. of bread, or 1 lb. of biscuits; 1 lb. of meat; ½ lb. of vegetable; 4 oz. of jam; 3 oz. of sugar; one-sixth oz. of tea; one-third oz. of coffee, with salt and pepper.

Each man also carried an "emergency ration," consisting of 4 oz. of cocoa paste and 4 oz. of concentrated beef, packed in a tin. As for the horses and mules, they consumed nearly 900 tons of forage daily. In six months the British force had sent out to it from this country:

Preserved meat and biscuit			32,000 tons.
Vegetables	...	...	8,000 ,,
Jam ...	...	...	4,000 ,,
Sugar	...	...	3,000 ,,
Coffee	...	...	340 ,,
Tea ...	...	...	70 ,,

In round numbers, 50,000 tons of food are required every thirty days for a force of 50,000 men with the necessary proportion of horses and mules. These figures may, perhaps, help to show the taxpayer why the late war in South Africa was so expensive.

—*The Windsor Magazine.*

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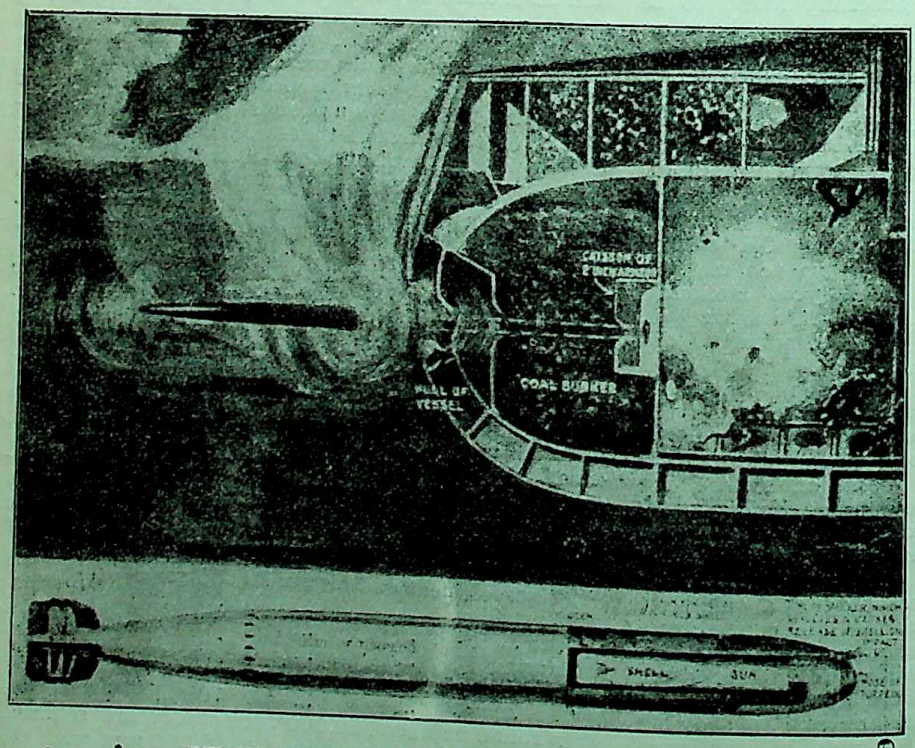
HAS THE ARRIVAL OF THE NEW SUBMARINE MADE THE BIG BATTLESHIP OBSOLETE?

NO other controversy among naval experts within the memory of living authorities on sea power equals in importance, according to the organ of the French shipbuilding interests, the dispute relative to the alleged futility of Dreadnoughts. A revolutionary state of mind in admiralty circles was brought about by Sir Percy Scott when he advanced his reasons the other day for pronouncing battleships obsolete. Admiral Sir Percy Scott is a naval officer who, says the London *Times*, has not only shown himself on several occasions able to think ahead of his contemporaries but has made good his prophecies. To him England owed the presence of the naval guns at Ladysmith which saved the situation, which, indeed, saved South Africa for the British Empire. He it was, adds our authority, who made possible the advance in marksmanship with heavy guns which has been such an important feature in naval efficiency in recent years. To him, too, it is due that the British navy was provided with a "director" which has enormously increased the possibilities of hitting at long ranges and enables broadside salvo firing to be carried on with a precision before unknown.

Everything he has done to enhance the value of the gun is rendered useless, Sir Percy Scott now tells the world, by the advent of the latest type of submarine, a vessel which has for its principal weapon the torpedo. Battleships, and indeed all vessels which have not the quality of submersion, are to become superannuated and meaningless. Dreadnoughts and super-Dreadnoughts are doomed because they can no longer be safe from the submarine at sea nor find security in harbor. On the ocean as in narrow waters they are at the mercy of the submersible torpedo carrier. Sir Percy Scott goes still further in his forecast of the future. Assuming that submarine can not fight submarine, he sees the end of sea warfare altogether. Neither numbers nor skill are to avail. Nothing will live afloat, for, if opposed nations have provided themselves with a sufficiency of submarines, they can destroy everything which can not hide from these vessels below the surface.

The position will apparently become one of the greatest disadvantage to the nation which depends for its existence upon water-borne supplies. Indeed the only obvious benefit which the British island will derive from the change, to say nothing of Japan, is the removal of all fear of invasion, seeing that, if battleships and cruisers can not cross waters infested with submarines, neither can transports bearing troops. Sir Percy Scott, too, brings the serious charge against those in authority in the great naval administrations of the powers of wasting money on big battleships that will be unable to fight. It is for them, he suggests, to defend what they are doing by explaining what part the big battleship will play in naval war, how she can be made safe from destruction by the submarine at sea or in port and how her situation is to be kept secret from aircraft. To quote his words further from the London *Standard*:

"The Navy will be entirely changed; naval officers will no longer live on the sea, but either above it or under it, and the strain on their system and nerves will be so great that a very lengthy period of service will not



WEAPON OF THE LATEST TYPE OF SUBMARINE

Battleships, and indeed all vessels which have not a capacity for submersion, are to become obsolete, being doomed through their inability to find refuge from the characteristic projectile here illustrated.

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be advisable; it will be a Navy of youth, for we shall require nothing but boldness and daring.

"In war time the scouting aeroplanes will always be high above on the look-out, and the submarines in constant readiness, as are the engines at a fire station. If an enemy is sighted, the gong sounds and the leash of a flotilla of submarines will be slipped. Whether it be night or day, fine or rough, they must go out to search for their quarry: if they find her, she is doomed, and they give no quarter; they cannot board her and take her as a prize, as in the olden days; they only wait till she sinks, then return home without even knowing the number of human beings that they have sent to the bottom of the ocean.

"Will any battleship expose herself to such a dead certainty of destruction? I say, No.

"Not only is the open sea unsafe; a battleship is not immune from attack even in a closed harbor, for the so-called protecting boom at the entrance can easily be blown up. With a flotilla of submarines commanded by dashing young officers of whom we have plenty, I would undertake to get through any boom into any harbor, and sink or materially damage all the ships in that harbor.

"If a battleship is not safe either on the high seas or in harbor, what is the use of a battleship?"

The truth is, according to this naval expert, that the importance of the submarine in its latest form has been inadequately appreciated by the naval officers of the world, trained, as they have been, in a totally different conception of what a fighting ship ought to be and to do. Yet, as the motor vehicle has driven the horse from his former supremacy on the road, the submarine has routed the Dreadnought on the high seas. The functions of a ship of war, it should be remembered, are these:

Defensively:

1. To attack ships that come to bombard our ports.
2. To attack ships that come to blockade us.
3. To attack ships conveying a landing party.
4. To attack the enemy's fleet.
5. To attack ships interfering with our commerce.

Offensively:

1. To bombard an enemy's ports.
2. To blockade an enemy.
3. To convoy a landing party.
4. To attack the enemy's fleet.
5. To attack the enemy's commerce.

The submarine, Sir Percy goes on to say, renders 1, 2 and 3 impossible, as no man-of-war will dare to come even within sight of a coast that is adequately protected by submarines.

The fourth function is to attack an enemy's fleet, but there will be no fleet to attack, as it will not be safe for a fleet to put to sea. This has been demonstrated in all recent maneuvers both at home and abroad where submarines have been employed, and the demonstration should have made us realize that, now that submarines have come in, battleships are of no use either for defensive or offensive purposes, and, consequently, building any more in 1914 will be a misuse of money.

There are, however, one or two points vital to the supremacy of the submarine of which naval experts who disagree with Sir Percy Scott make much. The human element must always be a supreme factor in submarine work, says Rear-Admiral R. H. Bacon, who is Britain's greatest authority on the torpedo in naval warfare. Most captains, he writes in the London *Times*, find difficulty in handling a ship from the restricted area of the conning tower surrounded by a staff. Imagine the factor by which such difficulty is increased when handling a boat from the eye-piece of a periscope with no assistance but your single brain to assess the movements and probable maneuvers of your enemy. Again, the qualities demanded of a first-rate captain of a submarine are extraordinary to the verge of genius. Some captains of a battleship tower above their fellows in the practical handling of a ship and in appreciation of naval operations. This element is intensified in submarine work and the achievements of the best must not be confounded with the probable performance of the average officer:

"The present submarine, altho a brilliant product, has probably only the sea-keeping qualities of the 125-foot torpedo boat.

"Those of us who have kept the sea in those boats would hardly venture to recommend the abolition of the battleship if we were restricted to the submerged speed of the present submarine, even if these torpedo-boats were invested with the present degree of invisibility of the submarine boat.

"Operations are so simple on paper without sea conditions to contend with. . . Let us, however, realize fully that submarine boats will undoubtedly exercize a vast influence on naval operations, both tactical and strategical, in the future. The extent can at present only be a matter of surmise, but it would be more than rash to assume that their success will be such as to lead to the disappearance of the fighting ship in the near future."

Current Opinion.

CHINA AND HER MEDICAL SCIENCE*

CHINA is one of the oldest civilized countries of the world and her traditions of civilization can be traced from written histories five thousand years old. Her literature, her fine arts, her architecture and her social and moral conditions have attained a high place among the nations of the earth. But as to what progress she has made in the matter of medicine and the healing arts

*This paper was read before the Medical Conference held at Rangoon in December 1913.

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we practically know nothing. There are no national public hospitals or dispensaries in China, from which one may get an idea of the Chinese method of the practice of medicine. It is not possible for a superficial observer to gauge the depth of Chinese medical science, unless one is well versed in the language and studies it with close attention. So for a man of my limited knowledge of Chinese, it is hardly possible to write anything on the subject authoritatively, but I shall attempt to throw some light on the subject from the little experience I have gained practically, through my long residence in this country.

I may say that though China has made progress in other directions, her medical science and practice of medicine are still in the primitive stage, when we compare it with Western science; but I may do injustice to China, if I blame her alone, because in this respect other eastern countries are more or less in the same state, except perhaps modern Japan.

The whole subject I will deal with under four headings :—

1. Materia Medica and Therapeutics, 2. Practice of Medicine, 3. Anatomy and Surgery, and 4. Midwifery.

Materia Medica and Therapeutics—As far as I have been able to gather, I find that there is no Chemistry and no scientific process of preparing drugs.

There is no mineral or vegetable acid manufactured anywhere in China. No chemicals worth mention are prepared from mercury, silver, copper, gold, zinc or lead. There is no process of distillation of any drugs, and in this respect our ayurvedic fathers were far ahead of the Chinese two or three thousand years ago. Those of our audience who wish to get some knowledge of the Hindu chemistry, may read with great advantage the book written on this subject by the well known professor Dr. Praphulla Chandra Ray of Calcutta.

There is no kind of tincture in use in this country. Roots, stems and leaves of various kinds of herbs and plants are cut and dried and stored up; and numerous kinds of insects and worms are collected for medicinal purposes. These are used in the form of decoctions, powders and pills internally, and in the form of plasters externally. Medicinal oils or liniments are unknown in China as counter irritant, rubifacient and anodyne. The Chinese physicians never use any liniments in order to relieve pain of rheumatism, neuralgia or neuritis &c. In this respect our medicinal oils of Kabirajes and hakims are well known. These oils and ghritas are very effective remedies in chronic rheumatism, insanity and other nervous disorders, &c. I am surprised to find also that there are no kind of ointments used for ulcers except a certain kind of black and red plaster. These are applied to painful parts as anodyne. I will give you below the process of preparation of certain drugs and their therapeutical action in the treatment of diseases :—

Inorganic Materia Medica.

1. Gold—Gold is beaten to thinnest possible leaves and administered internally to revive a dying patient.

2. Silver—A piece of silver is put in the furnace which, when burnt red-hot, is dipped into a cup of water. This water is supposed to be antispasmodic and sedative, and given internally to children who suffer from fits or convulsions.

No chemicals are prepared out of it.

3. Copper—A piece of copper is burnt red-hot and dipped into vinegar. This process is repeated nine times and then the copper is reduced into powder. This powder is used externally in bruises, wounds and swellings due to injuries, &c.

4. Mercury.—As far as I have been informed there is no chemicals prepared out of it for internal administration. Mercury in its original form is used with other drugs as an external application on sores, &c.

5. Lead.—Powdered lead in its crude form is used in external application but never given internally.

6. Zinc.—Zinc is never used in China as a medicine, whether internally or externally.

Organic Materia Medica.

1. *Wukung* (Exht. No. 1). This insect resembles the centipede. This is found in the Szechuan province. It is used as powder and is said to be a very poisonous medicine. It is used externally to counteract the poison of wounds. This drug is also administered internally, in a small quantity, to purify the blood.

2. *Kiangch'an* (Exht. No 2) or silk-worm. This is boiled with certain other drugs and the decoction is given internally

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as an anti-spasmodic and sedative to patients suffering from fits and convulsion. It is also applied externally to wash wounds.

3. *Pan-miao* (Exht. No. 3). It resembles Cantharides or the dried beetle. This insect is found on the hills. After its legs and head have been removed the body is made into powder and given to be swallowed by a man who is bitten by a mad dog. This is considered to be an infallible remedy for hydrophobia. This is also given to cause abortion. This drug is applied externally to wounds and swollen parts.

4. *Hai-ma* (Exht. No. 4) or sea-horse. This is found in the sea or large lakes. This drug is boiled and the decoction is given internally "to drive out" poisonous blood from the system and the decoction is also used in washing ulcers.

5. *Wuku* (Exht. No. 5) or five elements. These worms or maggots are collected from a large latrine. They represent the five elements of diet such as rice, Indian corn, wheat, pea and jowari, which are consumed in the human stomach and changed into faecal matter and from the faecal matter, these worms germinate and grow. These insects are boiled and made into cakes and administered internally to relieve dyspepsia, colic and other troubles of the bowels. It is often used in the form of soup. This wonderful medicine is also considered to be a good tonic for invalids.

6. *Luko* (Exht. No. 6) or deer horn. The horn is shaved into slices and boiled. The decoction is given internally to draw out lymph from the system of a patient suffering from smallpox and it is given internally to cure chronic ulcers.

7. Lu-rung or soft deer horn (Exht. No. 7). The deer changes its horns every rainy season. When a deer is shot or killed with its newly grown soft horn, it is considered to be a very valuable drug. It is sold at the rate of five or six rupees per tola. These are generally collected from Burma and Tibet. I know a Burmese friend of mine who shot a deer with nice horns and sold them to a Cantonese for Rs. 80 and the latter made a bargain out of it for Rs. 600. This soft horn is sliced and macerated into wine for a few hours and then heated to dry. It is then reduced to powder and administered internally to weak and anaemic patients. This is considered one of the best tonics China possesses in her medical science.

8. *San-t'we* or *Sankaw* (Exht. No. 8). These insects are found on the hills. These are boiled and the soup is given internally to the patient suffering from convulsion and other nervous diseases. It is also used as a wash to sores.

9. *Chwen-chi* or Scorpion (Exht. No. 9). The soup or decoction of this dangerous insect has a wonderful therapeutical value in curing leprosy, malignant cancer and other sores, because "it drives out" or expells bad blood from the system.

10. *Shong-tan* or bear biles (Exht. No. 10). It is given internally in its original form to cure all kinds of fever, specially malarial fevers.

11. *Mang-tan* or large snake biles (Exht, No. 11). It is also given internally in its original form. This is an infallible remedy for malignant types of malarial fever, &c.

12. *Shieh-hsiang* or musk (Exht. No. 12). This valuable drug is universally used in China in treating the diseases of mankind as well as of horses, mules and cattle. This is given internally in its original form to those patients who suffer from fever and other kinds of internal heat. The therapeutical value of it is supposed to be to cool the system, but in our opinion it is as a stimulant medicine. The Indian kabirajes use it also for stimulating purposes. Musk is used constantly as a counter irritant; a little of it is put on the painful part and fire is set to it. This causes a small blister about the size of a small pea. Sometimes for sore eyes, a blister is put on the wrist of the patient.

13. *Yang-sen* or gentian (Exht. No. 13). This drug is indented from America and Korea. Of all the drugs that are used as stimulant "Yang-sen" occupies the first place in rank. There is seldom a sick-house where it is not used daily. It is used in the form of decoction and also used in its original form to be chewed by invalids and weak persons. It is both a stimulant and a tonic. It is a very dear medicine too. One tola of it is sold for 7 or 8 Rupees. A woman during her delivery troubles and a man suffering from severe bodily injuries are given this drug freely.

The last and not the least important drug is the human excretae.

14. (a) *Faecis*—Dry faecal matter is burnt to ashes and mixed with water and strained; this mixture is given to be drunk by the patients suffering from

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certain kinds of malarial fevers. (b) A hollow bamboo, with small holes in it, is thrown into a big latrine and kept there for some days; the bamboo is then taken out and the liquid collected therein is taken into a jar or a bottle. This wonderful mixture is given to the patient internally who is dangerously ill with malignant types of malarial fevers. The popular belief is that if this "tha-yio" or great medicine fails, then there is no other drug which can cure the disease. This is the final treatment of such cases.

15. Urine—Urine is supposed to be a tonic and stimulant to women after delivery. This is the best blood-purifying drug for such women. Urine is taken from a boy up to nine years old. A girl's urine is never used.

2. Practice of Medicine.

There are two kinds of medical practitioners in China, one is the "Nwe Kaw" or internal disease doctor and the other is the "Wai Kaw" or the external disease doctor, who may be called a surgeon. He treats ulcers, buboes, wounds, boils, fractures and dislocations of the bones. This latter I will deal with in connection with anatomy and surgery.

The system of examining the patients and the theory of diognosing the diseases are divided into three classes, (1st) by observation of the external conditions, (2nd) by examining the tongue, (3rd) by examining the pulse.

(1) The observation of the external conditions of the patient is done also in three ways—first, by observing the general condition of the body of the patient, second, by hearing him talking to his friends or relations, and third, by putting him questions about his sickness and taking a general history of his ailments.

(2) Diagnosis by examining the tongue—Red tongue indicates a "great fire-like heat" in the stomach, yellow tongue shows the patient is suffering from ordinary heat of fever, light-green tongue indicates that the patient is suffering from Feng (wind) or some nervous diseases, white tongue means the patient is under the influence of a combined attack of cold and heat, and the black tongue indicates a severe poison in the stomach due to a dangerous attack of cold.

(3) Examination of the pulse. There are altogether six kinds of pulses, three in each hand; these three pulses of each hand are called "Swain," "Kowan" and "Shir." The Swaine pulse of the left hand represents the heart, the Kowan represents the liver.

Similarly the Swain pulse of the right hand represents the lungs, the Kowan the stomach, and Shir represents the brain or the nervous system. The following are the conditions of these pulses:—Feo or puffy and soft pulse indicates some external disease of the organ it repesents; Chen or deep pulse shows some deep seated disease of the organ; Hsir or slow pulse means extreme debility of the part; Sow or quick pulse indicates fever, and Hong or strong pulse shows some internal inflammation of the organ it represents; Sir or small pulse indicates extreme weakness and collapsed condition and so on. Now all these conditions of pulses may apply to one or more organs of the body. Thus for example when the Swain pulse of the left hand is puffy and soft, it shows that there is some external or superficial disease of the heart, if the pulse is Chen or deep then there is a deep seated disease of the same organ. Similarly when the Swain pulse of the right hand is puffy and soft it shows that there is some external disease of the lungs and so on. Three fingers are put on the radial artery of one hand and the first pulse felt by the index finger of the physician is called Swain and the second pulse felt by the fourth finger is called Shir pulse. When the examination of one hand is finished the physician puts his fingers on the other. No examination is complete until the physician examines very carefully both hand's pulse and then he diagnoses the disease. If the pulse beats 3 or 4 times during the time of one respiration of the physician, it is considered dangerous to the patient and he is supposed to be in low condition. If it beats 6 or 7 times during one respiration that is considered to be the normal condition of the pulse, when the beatings are counted 9 or 10 times during that time, it signifies serious condition of the patient. The Ayurvedic kabiraje's system of examining the pulse is somewhat similar to the Chinese system. He puts his three fingers of his right hand on the right radial pulse of a male patient and on the left radial pulse of a female patient. The three impulses he feels by his three fingers represents

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"Bayu," "Pitta" and "Kaf." Bayu (wind) pulse represents nervous system. The Pitta represents billiary system or liver and the Kaf represets phlegm or lymphatic system. When we were medical students, our professor warned us never to examine the pulse of a woman on her right hand and the man on his left hand. "If you do so," said he, "the patient will never believe in your treatment." Similarly in China if we examine a patient's pulse on one hand only, he will never be satisfied and believe in our treatment until we examine his pulse on both hands. But there seems to be some truth in examining the pulse of both hands. Sometimes we find the pulses of both hands are not the same. I have a cousin who has no radial pulse at the wrist and one may get alarmed at first by feeling his pulse. His radial artery could be felt on the dorsal aspect of the radius.

Aetiology and pathology of certain diseases—1. *Malarial fevers.*—When a man after a full meal, falls asleep, his food is not digested and this undigested food is one of the causes of malarial fevers. Besides this, exposure to cold and heat, sleeping on the damp ground, are also the causes of malaria.

2. *Dyspepsia*—When undigested food sticks to the bowels for a long time, nay several years, it causes dyspepsia. Once a patient came to me to be treated for dyspepsia. He said that the cause of his illness was that three years ago he ate some mutton which had still stuck to his bowels; and he requested me to remove the cause by dissolving the mutton. I gave him a dose of castor oil, which gave him some relief, and he was satisfied.

3. *Leprosy*—Bathing in cold water, exposure to cold and heat, smelling the breath of a leper and having intercourse with a leper, are the chief causes of leprosy.

4. *Smallpox*—The pathology of the Chinese medical science about the cause of this disease is that when a woman conceives, the poison of smallpox is produced in her womb. This poisonous germ is left in the body of the baby, till it is one or more years old, when it develops and comes out of the system in the form of the erruptions of smallpox and so on. Before the revolution the people attributed many diseases to the evil influence of certain spirits, but now these theories have been discarded in the advanced towns. There are gods of smallpox, ulcers, ear and eye diseases, &c. The people were seen offering sacrifices to the gods of the respective diseases. The gods of ulcers, and ear and eye diseases were seen covered with paper plasters and medicines.

Personal Hygiene of the patient and the condition of the sickroom. As a rule the average Chinese seldom bathe and a sick man is never allowed to bathe. If the unfortunate patient is to suffer for a long time his body is covered with a thick layer of dirt and his garments are soiled with faeces, urine and sputum and his clothes are scarcely changed. His finger nail is filled with dirt which may harbour any kind of poison that may infect other people. The hygienic condition of the average sick room is also pitiable. It is generally dark, narrow and without windows in most cases. It is filthy and untidy; the idea of keeping no windows or



DR. RAMLALL SIRKAR
in pre-Revolution Chinese Mandarin dress with the Chinese smoking pipe and fire stick in his hand.

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closed windows is that the people are afraid of catching cold. No ventilation or light is allowed in it. Consequently in broad day light it is necessary to have an artificial light when we require to examine a patient on his sick-bed ; stools of dysentry and typhoid fever, etc., are kept open to the air and flies in such rooms by the side of the pat ent. These are constant sources of danger, not only to the patient but to those who attend him.

Diet—In treating the sick man diet plays a most important part in the whole affair. There is a saying among the kabirajes of our country that "Dasha baidya sama pathya" or the skilfulness of ten physicians is equal to regulation of diet. There is a good deal of truth in it, but this golden rule of regulation of diet is not observed in this country. The patient suffering from dysentry or typhoid fever, and high remittent fevers with brain symptoms are given ordinary rice, meat and vegetables to eat. Liquid diet, such as soups, sago, barely and milk are not liked by them. On the other hand liquid diet causes weakness of the patient. Patients who are too weak to chew any food are given only rice gruel. The paste made of the powdered lily plant root is supposed to be a good tonic diet and given frequently. The Chinese and the Burmese have a great prejudice against chicken flesh and chicken soup, sugar or sour things as lime juice, &c. They have also a great prejudice against mutton. Very weak and elderly sick men are given human milk to drink. This milk is taken from young women. Ordinarily the seriousness or otherwise of the disease is judged by the number of cups of rice taken by the patient. If a patient takes only half a cup or less his disease is considered to be serious. Yen-o or bird's nest is collected, from the sea-coast of Burma and Hongkong. It is said to be produced from the saliva and frothy discharges from the mouth of a swallow-like sea-bird. This is the best tonic diet that is used here. It is given in the form of soup. This soup is also served on the dinner table as a luxury. It is very dear. I will not mention here any drug given internally, as I have already mentioned some of them in connection with Materia Medica.

3. Anatomy and Surgery.

As far as I have been able to find out the Chinese "Wai-kaou" or so-called surgeon has no knowledge of the anatomy of internal organs. So no doctor of the external disease can treat the surgical diseases of such organs. Of course at present the Chinese of the advanced cities like Shanghai, Canton and Peking, &c., have introduced the foreign method of anatomy and surgery from Japan and America. But we ought to remember that I am writing of the Chinese old national medical science. There are some books on the external diseases which contain diagrams of the body pointing out the courses of nerves and arteries and the spot where a knife or a needle could be passed. This has no scientific value, as you will see from the diagram sent herewith in original which traces the courses of one artery as shewn from the sternum to sympisis pubes. There is not a single artery as shown above which runs from the sternum to the sympisis pubes. All the spotted places shewn in the diagram are the spots where a needle or a knife is to be introduced. Great importance is attached to those marked spots in a classical language which an ordinary Chinese scholar or an ordinary doctor does not understand. In cases of surgical diseases of an internal organ, either the surgeon or the internal disease doctor feels the pulse of the patient and prescribes the necessary medicines to be taken internally. This, of course, can never remove a stone from the kidney or bladder, or remove a tumor from an internal organ. These surgeons have a cup of water which is supposed to possess anaesthetic value. This water is sprinkled over the spot where to operate, but, I am told, that this is an illusion. This water is said to possess a magic power through the incantations of the doctor, though the patient shouts and screams during the operation.

In the old record, there is a mention of two eminent surgeons whose names are "Pien-Tsiao" and "Hua-To" respectively. The first named doctor flourished in the sixth century B.C., who is said to have dissected a human body and discovered the course of the arteries. He is accredited with having discovered the system of examining the pulse. The other one, Hua-To, was also a very clever surgeon, who lived in the second century A.D. Tradition says that he cured certain diseases by surgical operations on the brain of the emperor "Tsao Tsao."

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4. Midwifery.

Midwifery has no place in the Chinese ience of medicine. I do not see any rofessional midwife in this place. The oman in delivery pain is left entirely to ature and when her natural conditions e favourable, she is lucky and confined y easily, otherwise she has a terrible fering. Nobody practically helps her to lieve her from the trouble. In Burma and India, there are professional country idwives, who although possess no scientific owledge of these affairs, they are ore or less practical women and are great help to the poor sufferers. They nerally know the position of the presen- tion of the child. The Burmese mid- ives shampoo the abdomen during each ain, with a view to expell the child. A pe is tied to the wall or the roof and she given it to support herself during each ain. In China the woman rests in a reclined position, her back being supported by bedding and pillows. Nobody goes to her bedroom except her mother or her near relations. Her mother-in-law or sister-in-law seldom touches her. Some old woman is hired to attend her and she is generally confined on the straw bed. If there is difficulty in the delivery, this woman gives an incision to the perinium with a piece of broken porcelain. This, of course, does not help her in most cases.

I have already taxed the patience of a distinguished audience and I am afraid to go further into details of this important subject. In conclusion, I express my thankfulness to my learned friend, the Telegraph-master, Mr. Chang, who has given me some very important informations from the Chinese medical books in compiling this paper.

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A "MAHAJAR" OR JUDICIAL AWARD, A. D. 1610

AWYERS on this side of India are as a rule wholly engrossed in their prac- tice. There are very few amongst em who devote some of their time and ergy to the study of legal topics which o not directly touch their professional ork. Of late one or two gentlemen have ken up the study of ancient *Smriti* works d are trying to make them popular by anslating them into English. But this o is being done more with a view to lp the legal practitioners in arguing ricate questions of Hindu Law that op up in every day practice than from e scholar's point of view. For this imulus to the study of *Smriti* Texts, e are indebted to Justice Sir Nara- nrao Chandavarkar, who, when- er a question of Hindu Law arose, ade it a point to examine the ori- inal *Smriti* texts and to draw his con- usions from such examination. It is this endency of his that first gave a stimulus o the study of *Smriti* texts and in course of time (I express a hope) it may ultimately lead some able lawyers to undertake the examination of our *Dharmashastras* from a higher standpoint, and to show the real worth and excellence of their principles by comparing them with the principles underlying foreign systems of jurisprudence.

There is another field of study equally interesting and useful which to this day remains entirely neglected. Nobody has yet tried to examine what laws were administered and in what way they were administered during the period of Moghal and Maratha supremacy. The material for such study is vast and varied. Much of this material has been unearthed and a very small part of it has been published in scattered places in the volumes published under the title of *Marathyanchya Itihasachi Sadhane*—by the exertions of that self-less and devoted student of Marathi Language Literature and History, Mr. V. K. Rajwade. The material that yet remains to be published is immense and it will really be a happy day when some able lawyer, will undertake to examine this material

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and to give out his conceptions as to the nature of the laws that were then administered and the mode in which they were administered. At present we have very hazy notions about this matter and those too not of a very happy type. The prevailing idea is that in Pre-British days there was chaos in the department of the administration of Justice; anything could be done with impunity and that it was very hard to get redress. The study of this material will, I am sure, transform our notions upon this subject a good deal. With a view to attract the attention of able lawyers to this branch of study I give here a free translation of Mahajar of Shake 1532 and a few reflections of my own with regard to some of the points worth noticing which occur therein. This *Mahajar* is published in Volume XV of the *Marathyachya Itihasachi Sadhane*, Shiv Kalin Patra Vyawahar edited by Mr. V. K. Rajwade. The matter in dispute, as will appear from the *Mahajar*, was the Patilki vatan of Masur, a village in the Karad Taluka of the Satara District.

SHRI TALIK.

On this day this Mahajar was made by Dharmadhikaris versed in Vyawahar, Hari Pathak, and Manik Pathak of Prathishtan (*i.e.*, Paithan) near the Godavari river. Plaintiff (अग्रवादी) Narsoji Jagadale Deshamukha of Masur and Patil of the same place, paragana Karad. Defendant (पश्चिमवादी) Bapaji bin Yakubji Musalman. Between these two there is a dispute about the Patilki of Kasbe Masur. About this dispute there are one or two awards made during the Idalshai Period, a Farman of the Padsha* Jagadguru, a Farman of the† Hajaratali Padsha of Bijapur, a Farman of the Barid Padsha. With these papers there is a letter from the Diwanalla Malikinis. All these papers enclosed in a packet were sent with Dawalbhai Mahaldar along with a letter from Diwanalla Malikinis to Dawalkha Havaldar to the following effect: "There is a dispute about the Patilki of Kasbe Masur. With respect to this dispute Bapaji Musalman has made an application that his case should be sent to a distant place for disposal as the decision of the local court was given by it being prepossessed in favour of the Jagadales. For this reason the decision given by persons at a distant place will be acceptable to him and he consents to abide by it. Considering this we have sent both the parties to your place. The decisions given by the courts of justice in this part of the country; old documents, Farmans and *Mahajars* that were with the Jagadales, taking all these into consideration the matter ought to have been decided here by us. But Bapaji Musalman demanded that the matter should be decided by arbitrators of a distant place. Pratishtan (i.e. Paithan) is a great place. Every day matters are being decided at your place and justice is properly done. Therefore we have sent both the parties to you."

Letters to the above effect were brought by both the parties from Diwanalla Malikinis Mokasai to Khan Dawalkhan Havaldar. Upon this the said Dawalkhan Havaldar invited us and informed us: "There is a dispute from Kasba Masur, Pragane Karad and the parties have brought letters from Bijapur, and we should decide the matter according to Law (Dharma). Upon this we took both the parties to the Dharmachautara and held a Sabha and heard the parties.

Plaintiff Narsoji bin Kumaji Jagadale stated as follows:—

My grandfather Babaji was the Deshamukha and Patil of Kasbe Masur. He had two sons—elder Vithoji and younger Kumaji. While they were acting as vatandars it came to pass as follows:—

There is a Pir Jalaluddin at the said Kasbe Masur. Musalmans regard this as their Pir (saint), while Hindus regard this as their Vir (Hero). To the right hand side Hindus place their offerings, while to the left hand side Mahomedans place their offerings. Whatever offerings are placed on the right side are collected by Hindus and spent by them in feeding Hindu guests and mendicants. The offerings placed on the left side are collected by Musalmans and spent in feeding Fakirs. This was the practice from time immemorial. The

* Ibrahim Adilsaha, king of Bijapur, who reigned from A. D. 1580 to 1626 was called *Jagadguru*. His original name was Shahjah *i.e.* Master of the world and perhaps this may be one of the reasons why he was given the appellation of *Jagadguru*. He was a renowned master of the art of singing and it is the opinion of some that this was the reason why he was called by that name, which means spiritual preceptor of the world.

† This seems to be the name of Ali who reigned from A. D. 1557 to 1580.

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Musalmans of the place by winning over Mujawars (worshippers of the Pir) to their side put a stop to this practice. Thereupon my grandfather authoritatively told the Mujawars to resume the old practice. The Mujawars resenting this, with the aid of three or four men, murdered my grandfather and uncle. At that time my father Kumaji was young. My grandmother took him away to her father's house and there brought him up. She appointed a deputy for performing the duties of the Vatan. When my father came of age he took charge of his Vatan and avenged himself by killing the three Mujawars who had killed my grandfather and uncle. Thereupon Abdul Husen issued a warrant against my father but he did not turn up.

Yakub, the father of Bapaji Musalman, was a prosperous Bagwan of Karad. He had money dealings at our village (i. e. Masur). He began to harass his debtors by demanding money at an improper season. My father thereupon ordered him to recover his dues at the proper season. Then there was a quarrel between him and my father. Yakub's daughter was given to one Neb of Karad. He enlisted the sympathy of this Neb in his favour and both of them kept a watch over my father. They made my father a captive and brought him to Karad and looted my father's house. They charged my father with having killed the Mujawars. The Deshamukhi and Patilki Vatan was kept under attachment, my father was kept in confinement for three years. One Mahdji Patil of Charegaon went to Karad and interceded on behalf of my father. The Neb imposed a fine of 4500 Hons on my father. It was settled that out of this sum of 4500 Hons a sum of 3000 should be paid and the Patilki should be released from attachment. When this settlement was effected security was taken from my father and he was allowed to return to Masur with Yakub. My father ran away while on his way to Masur and the Patilki and Deshamukhi Vatan which was under attachment was handed over to Yakub. Thereupon Yakub got the Patilki sold to himself from the Neb. After this my father, who had become old, died. I then went to Jagadguru Padsha and made a complaint. The Padsha deputed Ambarkhan to decide the matter. Ambarkhan held that 4500 Hons had been agreed to be paid as fine. The said sum which remained yet unpaid should be paid by me and the Vatans should be taken by me. In pursuance of this decision I agreed to pay the fine. I sold half the Patilki Vatan and upon agreeing to pay 1500 Hons as fine within three years it was settled that I should get back the Patilki. I was further put under pressure with the aid of 5-7 Musalmans in the service of the Huzur. Then Malikinis Mokasi referred the matter to the Arbitrators at Karad. There also the Musalman's (Bapaji's) claim was held to be false. Bapaji complained that the decision given at Karad was pronounced by persons prepossessed in my favour and therefore the matter should be sent for decision to a distant place and hence the matter has been sent here. Bapaji has deprived me of my vatans and I have been made to wander seeking for justice. You are to me in the place of my father, mother, and brother. Whatever decision you give I shall abide by it."

A statement to this effect has been taken in writing.

Bapaji Musalman defendant (Pacchimwadi) gives his written statement to the following effect :—

"My father was a money-lender and had money-lending business at Masur. He was trying to recover his dues from his debtors but he was prevented from so doing by threats and was driven away. My father's sister was married to one of the Pirjades of Karhad. Her two sons and her husband were killed by Kumaji. Upon this his father went to Karhad and gave information of this to Abdul Husain Neb. Kumaji was taken prisoner and was fined. He gave security and ran away. His father considering that his relatives were killed in connection with this matter agreed to pay fine and got the Patilki. His father was prevented from recovering his dues and his relatives were killed. These things ought to be taken into consideration. You are to me in the place of my father, mother and brethren. The debts which I have to recover are just. That my relatives have been killed is a fact. This your place of justice is well known. Believing that you will decide the matter justly (according to Dharma), I have sought justice at your hands. Keeping aside the distinction of Hindu or Mahomedan, whatever decision you pronounce I shall accept. To this effect I give my statement."

After hearing these statements the Dharmadhikaris decided that evidence oral and documentary should be taken.

Then the documents produced by Jagadales were inspected. They were these:—

The decision of Ambarkhan which declared that the Patilki and Deshmukhi belonged to the Jagadales and the claim of the Musalman was false.

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The decision of the Arbitrators at Karad was also to the same effect.

There was a dispute between one Jagadeorao Jagadale Brahman Desai of Karad and the Jagadales of Masur about this very Vatan. In that dispute a decision was given and a farman was issued, in which the Patilki and Deshamukhi was declared to belong to the Jagadales.

All these documents established the fact that the Patilki and Deshamukhi Vatan belonged to the Jagadales of Masur from time immemorial.

Bapaji Musalman contended that Pir Jalaluddin was at first a Hindu and because he was the Pir's descendant the office of Mujawar belonged to him. Yet his ancestors were killed. To this Narsoji Jagadale replied, "why were his father and uncle killed"? Then the arbitrators called upon Bapaji to explain why the Mujawars killed the Jagadales. Bapaji stated "because the Mujawars were deprived of their office, therefore they killed the Jagadales, who had killed three Mujawars. The Jagadales should therefore give compensation for one murder and pay off the dues that I have a right to recover from my debtors at Masur. If the Jagadale is not willing to do this he should perform an ordeal."

Thereupon the Dharmadhikaris questioned Bapaji as he was claiming the money "whether you have any document to show that the money lent to the people at Masur were lent by his father upon Kumaji's undertaking to pay them off (in case the original debtors failed to pay). If you can produce any such document we shall order the money to be paid to you by the Jagadale. But your father advanced the money irrespective of Kumaji's undertaking and when your father tried to recover them at an improper season he was prevented by Kumaji from doing so. For this you have compelled Narsoji Jagadale to seek justice from the arbitrators and you demand compensation for one murder in addition."

Mujawars killed the Jagadales without any just ground and justice demands that for every murder of an innocent person 11 persons should be hanged. But Jagadale did nothing of the kind but killed only 3 Mujawars.

Bapaji stated the money due from my debtors at Masur should be given to me. When Kumaji was made a prisoner he had agreed to give this money to me and a document to that effect has been given to me by Kumaji.

Narsoji Jagadale replied: "I am not aware of any such document having been executed by my father and if any such document has as a matter of fact been executed then it must have been done through fear of beating. During the three years that my father was in confinement you looted the whole village because you had the support of the Neb. If you make compensation for this I shall pay you the money demanded by you. You are needlessly bringing forward false claims."

To this Bapaji answered, "If you say that I am bringing forward false claim, then you had better perform an ordeal. If you come out successful, then you owe me nothing and I owe you nothing."

The Dharmadhikaris then raised the question whether a party can be called upon to perform an ordeal when there was oral and documentary evidence forthcoming about the matter in dispute. It was settled that the question should be decided by reference to the commentary of Vijnaneshwar, which was a work of great authority. Then the Dharmadhikaris brought the commentary of Vijnaneshwar and consulted it and there it was found that if there was evidence forthcoming and if one were to ask another to perform an ordeal then the party calling upon another to perform the ordeal is liable to be punished with death.

यद्ये को मानुषीं व्र याद न्याव्र याच्च दैविकीम्।
मानुषीं तभं गटक्षीयान्नतु दैवीं क्रियां नृप इति।
राते पत्रे मृते साच्चे देशाश्च मलय तत:।
विभि स्वच न विद्यते चतुर्थं दिव्य साधनं॥*

In view of this dictum Narsoji cannot be called upon to perform an ordeal as there is oral and documentary evidence to support his claim. In spite of this you made Narsoji, Jagadale's father a prisoner,

* The original *Mahajar* is written in Modi character and this verse seems to have been wrongly transcribed. In the editions of the Mitakshara now in vogue this verse is not to be found. In the Text Books of the Mitakshara then prevailing this verse may have been in existence. The correct Sloka must be something like the following:

गते पत्रे मृते साच्चे देशेच मलयं गते।
त्रयो यत्र न विद्यन्ते चयुथँ दिव्य साधनम्॥

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you caused to him great vexation and trouble, you deprived him of his Vatan and enjoyment thereof, you have also caused him vexation by putting forward this claim. For this you deserve to be punished by being deprived of your life. But the present Government is a Mahomedan one and you are a Mahomedan. You have therefore to be pardoned. Narsoji Jagadale then asked whether Bapaji has any claims now upon his Vatan.

The Dharmadhikaris then informed Bappaji Musalman—

"Your case has been decided. Your claim is declared to be false. Narsoji's claim is declared to be proved. Now you are ordered to pass a Yajit Patra (a writing which is taken from a party whose claim is declared to be false.)"

Thereupon Bappaji Musalman passed a Yajit Patra to Narsoji Jagadale stating that he has no claims on the Patilki Vatan of Masur and also he has no claims for the money due from his debtors and for compensation in respect of the murders of his relatives. If in spite of this he hereafter raises any dispute he shall be playing false to the Arbitrators and be doing wrong to them. Yajit Patra to this effect was passed to Khan Dawalkhan and the Dharmadhikaris, constituting the Sabha, passed a Jaya Patra in accordance with Dharma (duty, law) and Morality. Mahajar passed to Narsoji Jagadale, Deshamukha and Patil of Kasabe Masur to the effect that Bapaji Musalman has no claims whatsoever over the Deshamukhi and Patilki Vatan. This *Mahajar* signed...lines in all.

Now I shall proceed to discuss some of the points worth noticing in this *Mahajar*. In the Sacred Books of the East Series in the introduction to the translation of the Apastambha *Smriti* by G. Bulher it is remarked :

"Their (Apastamba's aphorisms) discovery enabled Professor Max Muller forty seven years ago to dispose of finally with the Brahmanical legend according to which Hindu Society was supposed to be governed by the Codes of ancient Hindu sages compiled for the express purpose of tying down each individual to his station and of strictly regulating even the smallest acts of his daily life."

Even a superficial examination of this *Mahajar* creates a doubt about the correctness of the above remarks in their entirety. The European opinion seems to be that the *Smriti* works were very curious and their injunctions were not as a rule observed by officers or private individuals who had to administer justice. It may perhaps be conceded that the smallest acts of a Hindu's daily life at the present day may not be guided by the injunctions of the Hindu sages. But this *Mahajar* discloses an important fact that the injunctions laid down in the *Smritis* did play a not very unimportant part in the administration of justice. The dispute about which the present Mahajar relates was between a Hindu and a Mahommedan and it took place at a time when the reigning power was a Mahommedan one. But still we see that the Dharmadhikaris were Brahmins and the law which they administered was acceptable to both the parties. The facts which are worth noticing so far as this point is concerned and which go to disprove the correctness of the remarks quoted above, require some elucidation.

In this Mahajar we come across the following terms :—

Vyawahar, Vyawaharpravin, Dharmadhikari, Agrawadi, Pacchimwadi, Dharmasabha, Divya,

and the last but not the least important point, viz., the question raised by the Dharmadhikaris whether in a case where there is oral and documentary evidence to establish a claim, a party to the dispute can call upon the other to perform an ordeal दिव्य।

The terms which have been quoted above are all technical terms used in the Smriti works. The fact that we find mention of these terms in this *Mahajar* goes to shew that the *Smriti* works furnished to persons who had to administer justice contained the principles of substantive law as also the procedure. I think it superfluous and unnecessary to explain for the present the above terms which can easily be understood by any person having a superficial acquaintance with any of the important *Smriti* works. The question of ordeal which was raised by the Dharmadhikaris is in my opinion a mixed question of procedure and substantive law and the ruling of the Dharmadhikaris to the effect that it should be decided by a reference to Vijnaneshwar's Commentary on Yajnavalkya known as Mitakshara and the appellation given to it viz., (थोर) "Thor" (authoritative) clearly shows that whenever a doubtful point of law arose the *Smritis* and their commentaries were consulted and their opinions respected and followed. Further research for such papers as this *Mahajar* will bring to light a number of documents and which, I feel confident, will

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go to confirm the remarks which I have made above and will also go to show the incorrectness of the remarks made by Buhler.

Now I proceed to discuss certain other points worth noticing in this *Mahajar* from a different standpoint.

A *Mahajar* is not a judgment pronounced by the Judge appointed by the ruling power to administer justice. It is an award and it contains a statement of the case referred to the arbitrators for decision and their judgment upon the points so referred. From the statements contained in this *Mahajar* the practice seems to have been to call upon the party who was declared to be unsuccessful to pass a document called the *Yajit Patra* to the successful party and also to the officer through whom the matter was referred to the arbitrators for decision. The arbitrators seem to have been required to pass a *Jaya Patra* to the successful party and they were required to record their proceedings and their decision in another document which was called a *Mahajar*. In those days there were regular officers appointed by the ruling power to decide civil disputes. The words in this *Mahajar* पादशाहाने अंबरखानास मुंनसफी दीही (The Padsha appointed Ambarkhan to decide the dispute) shows that the matter in dispute was decided by Ambarkhan who was directed to do so by the Padshah. It will appear however from the other statements to be found in the *Mahajars* that the practice of referring matters in dispute to arbitrators seems to have been far more prevalent in those days. The technical term for reference to arbitration was थलकरणे Thal Karane. A request to the officer to refer the matter in dispute to private arbitration was called थलमागने Thal magane. The document containing an award was called थलपत्र Thalpatra. A right, to get the matter in dispute decided by the arbitrators of a distant place on the ground that the decision of the local arbitrators was the outcome of prejudice or prepossession on the part of the arbitrators for or against some one of the parties to the dispute, seems to have been recognized in those days. This was the very ground upon which Bapaji Musalman claimed to have his matter decided by the arbitrators at Paithan or Pratisthan. The arbitrators at Paithan formed a Sabha at the *Dharma Chauthara* which seems to have been the appellation given to the place for administering justice. Nobody at present is able to point out at Paithan this Dharma Chauthara. In those days it must have been a well-known place and very much frequented. The antiquity of Paithan dates back to about more than 2000 years. It was the capital of Maharashtra and was well known for its grandeur and learning. The Chinese traveller, Hiouen T'sang has described the glory and learning of Pratisthan in its pristine days in very glowing terms and it seems that much of its grandeur and learning continued to exist so late as A. D. 1571 in spite of Mahommedan invasions. A traveller now visiting Paithan will however come across quite a different state of things. The ancient grandeur and glory has passed away leaving behind vast ruins and with glory and grandeur has passed away also the learning for which Paithan was so very famous in those days.

Let me however come to the point. In Chapter 8 of the Manava Dharmashastra we find the elements of a Sabha fully set forth. One Brahmin knowing Rig Veda, one knowing Yajur Veda, and one knowing Sam Veda, three such, and one learned Brahmin appointed by the King constitute a Sabha known as chaturmukha *i.e.* having four faces. A Sabha of this type was formed by the Dharmadhikaris to decide the matter in dispute. Now the question that strikes one is—what is the difference between this Sabha and the Jury of the present British days? Paithan in those days was a great place. Matters of the nature of the dispute between Narsoji Jagdale and Bapaji Musalman were being every day decided by such Sabhas and that too, the *Mahajar* says, was done in accordance with justice and morality approved by the people. This much seems to be clear from this *Mahajar*. Now in these days one of the important pressing Congress demands is the extension of the trial by jury system. To this the reply is that the people are not fit for such extension. The remarks which I have made above upon the basis of the facts stated in this *Mahajar* clearly show that the settling of disputes by private arbitrators was very common in those days and people as a rule resorted to that mode for settling their disputes. There was no difficulty

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then experienced in finding people sufficiently capable of doing this. If our people were once well versed in such matters surely they will not fail to show the same sort of aptitude provided they are given opportunities for acquiring that aptitude. The idea of the authors of the *Smritis* regarding the responsibility of the member of such a Sabha is also worth noticing and will even in these days of advanced civilisation furnish an excellent guide to the jurors of modern days. In Manu Smriti Chapter 8, Verses 13-14, it is said :—

"Rather one should not attend a tribunal, but once there, he must speak nothing but the truth. By keeping silent or speaking falsehood in a tribunal, a man becomes guilty of sin."

"The members of a tribunal wherein truth is killed by untruth and virtue by vice, are killed by that sight." 14.

These verses are enough to show the high nations which the authors of the Smritis held regarding the responsibility of a member of the Sabha. In these days do we not often hear of juries informing the Judge even before hearing the evidence that the accused is not guilty and that he should be discharged ? The above verses from the Manu Smriti will undoubtedly prove very useful to such juries and they deserve to be painted in red colour in Indian Law Courts in which criminal trials are held.

One of the causes of the dispute between Kumaji Jagdale and Yakub Musalman was the attempt made by Yakub to recover his dues from his debtors at an improper season aud Kumaji preventing him from doing so. India being mainly an agricultural country the principle seems to have been long recognized that a creditor should recover his dues from his debtor at the harvest season and this principle has been recognized by the present legislature.

Now I come to the last point about the ordeal. Upon a reference to the Mitakshara I came across the verse commencing with यदा को मानुषी व्यथात &c. But I failed to find out the other verse राते पत्रे मृते साक्षे.

The injunction of the authors of the *Smritis* upon this point were to the effect that whenever there was a dispute between two parties and if one has oral and documentary evidence called (मानुष प्रमाण) manushya pramana and the other party wants to rely upon the ordeal (दैव प्रमाण) Daivapramana, then the Dharmadhikaris should accept the मानुष्य प्रमाण Manushya pramana and reject the दैव प्रमाण Daiva pramana. The subject of ordeals is discussed in Manu Smriti, Chapter 8, verses 109 to 128, Yajnavalkya Samhita Chapter 2 to the Vyawaharadhyaya, Narada Smriti Chapter I, verses 235 and 236 and Apastamba Samhita Chapter 29 verse 6.

The 109th verse of Chapter 8 of the Manu Smriti is to the following effect :

"In a suit without witnesses the truth should be ascertained by causing the contending parties (litigants) to swear an oath"(190).

Then follow other verses about the different modes of ordeals and oaths fit for persons belonging to the different castes.

In Chapter II verse 22 of the Yajnavalkya Smriti, it is stated :

"Written document, lawful possession and witnesses are described as the evidence (of a case) ; in the absence of even one of these, a divya (divine test or ordeal) is spoken of as evidence."

In the same Chapter in verses 97 to 115 the different sorts of ordeals are described such as Tula, Agni, Jala, Visha and Kosha. In Yajnavalkya Samhita we however do not come across the mention of swearing an oath as in verse 109 of the Manava Dharma Shastra.

In Narada Smriti Chapter 1 the subject of ordeals and oaths is discussed in verses 236 to 348. The discussion is far more minute and elaborate than that given in Manu and Yajnavalkya. In verse 236 it is stated

"A timely reminder, argument and thirdly an oath, these are the measures which a plaintiff should adopt against his adversary."

Verse 239 is to the following effect :—

"If arguments are of no avail let him cause the defendant to undergo one of the ordeals by fire, water, proof of virtue and so forth (which may seem) appropriate to the place, to the season and to the strength of the defendant."

In verse 243 it is stated

"Of the Gods and Rishis even, the taking of oaths is recorded. Vasistha took an oath when he was accused of having assumed the shape of an evil spirit."

Verse 48 is important. It points out the different sorts of oaths.

"Let him cause a Brahmin to swear by truth, a Kshatriya by his horse or other vehicle and by his weapons, a Vaishya by his cows, seeds or gold and so on (or all) by venerable deities or deified ancestors, by their pious gifts or meritorious deeds.

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Verse 249

"Where a heinous crime has been committed the ruler shall administer one of the ordeals. In light cases on the other hand, a virtuous king shall swear a man with various oaths. In addition to the ordeals of Tula, Agni, Jala, Visha and Kosa, Narada mentions the Rice ordeal, the ordeal of the hot piece of gold."

In Apastamba Smriti Prasna 2, Patala 2, khanda 29, verse 6 lays down

"In doubtful cases they should give their decision after having ascertained the truth by inference, ordeals and the like means."

From the above extracts taken from the most important Smriti works it becomes clear that ordeals and oaths were placed in the same category. The oath was regarded as a tempered form of ordeal. The ordeals of Tula, Agni, Jala, Visha, and Kosha were generally resorted to in cases where a man was accused of some grave and heinous crime. Oaths, the different forms of which have been detailed above, were used in other cases when there was no oral or documentary evidence forthcoming. The British legislature has to a certain extent recognized the principle about the oaths laid down by the authors of the Smritis. In the Indian Oaths' Act X of 1873 Sections 8 to 12 deal with the subject of oaths. Section 8 confers upon the Court the discretion of tendering oath in a case in which a party or witness offers to give evidence on oath. If the other party agrees to be bound by any such oath the party is called upon to take the oath and whatever a party states after taking such oath becomes conclusive evidence. In these Sections of the Oaths' Act there is no express mention of the circumstances under which Courts should resort to this procedure. In the *Smritis* it is expressly laid down that a special oath can only be administered in a case in which there is no oral or documentary evidence in support of the claim. In the absence of such express direction in the oath's act the present Indian Law Courts while administering special oaths generally act in accordance with the injunction of the *Smritis*. But it sometime happens that Law Courts, in cases where there is ample oral and documentary evidence, abuse this discretion in order to make their work light.

The study of this *Mahajar* thus throws some light on the system of the administration of justice then in vogue in Maharastra. The field for research is vast. In this field practically no investigation worth the name has yet been made, and I entertain a hope that this paper will rouse the interest which this subject deserves in the minds of abler men.

DHULIA. B.

INDIAN TRADE AND THE WAR

AS an inevitable happening, the trade of India both import and export, has been materially affected by the war. The country being, however, more or less self-contained, inspite of an enormous volume of import trade, it is the export mainly in articles of indigenous growth that the country will suffer most. Foreign cloth, sugar, machinery, glass and many other finished articles, no doubt form essential parts of Indian consumption; the trade in imports is enormous indeed; and the country will feel the privation of these articles to some extent. All this notwithstanding, it is not so much the import trade as the export trade that will affect the millions of India. Import will hit the big merchants and petty shopkeepers in towns and ports; the village peasant, by no means addicted to many luxuries, will feel a little worse for the tightening of prices; but he will never feel the privation if deprived for some time of the use of many things. The dislocation of export will, however, seriously affect the economic condition of the peasantry in the whole of the rural portion of the country, just three-fourths of the entire population. It is the ever-increasing export of the raw materials that might be called the bed-rock of modern Indian finances and taxation. The inflated rent of the land, and the corres-

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ponding high land taxation are only fed by the export of raw materials. Any serious check to this, if continued for any length of time, will take India back to the early fifties so far as prices go, and will make the payment of taxes a very complex and embarrassing task, if not a physical impossibility. Dislocation of export will go far beyond the domain of luxury, comfort and convenience—mere matters of sentiment for an Indian agriculturist ; it will mean for him a collapse of the entire fabric of land revenue.

Of the main aricles of export, two have collapsed so far, cotton in Northern India and jute in Bengal. From the average prices ranging from Rs. 7 to Rs. 9 a maund of raw cotton during the last several years, it has suddenly come down to Rs. 3 or Rs. 4 a maund. Jute has proved an equally docile victim, even more so. Is there any sale of these commodities in the land ? The sleeping ginning factories and jute factories and presses present a rueful sight. Practically there is little or no business doing in either article at any price. The low prices quoted above are simply nominal ; for practical purposes so far as the large quantities are concerned, the sale might be said to have totally collapsed.

What is to be done ? Will the crops lie and rot, as they did in the India of old whenever nature was more than usually generous ? But then the cultivation of these articles was not carried on so enormously, taxes were light, and no hardship was consequently felt.

The American capitalists and government are doing something practical to meet a similar serious situation ; and the question is whether we are sufficiently organised to buy up the whole of the two crops at reasonable prices and thus save a disaster. The question is not a mere philanthropic one, though the peasantry will be given an immense relief ; it is consistent with self-interest as well. A very good gain is sure to be made by those who invest their money in the purchase of cotton or jute and have them ginned out or pressed in this slack season. Foreign traders who are accustomed to convert their merchandise into gold without much loss of time, would hardly care to lock their capital up in this business. Practically all the big manufacturing countries are at war, and what little mercantile enterprise there remains in the few neutral powers, has been neutralised by the dangers, real or imaginary, of the trade routes. Japan and China might have given a partial relief, but the Eastern waters are hardly more safe. The little affair of Tsingtau is not yet over,* and who cares for the raw materials or finished products ? Nations engaged in establishing or maintaining their supremacy in the world, are evidently not in a mood to look to the minor interests of trade and business.

Our capitalists and Government, however, have a duty to perform to the poor ryot. They owe it equally to themselves to save the general economic balance a rude shock. One has heard much of late years of the birth of a national mercantile spirit in the land, though nothing of unusual development, so far as outward manifestations go, has taken place. The carrying trade is entirely in foreign hands as ever : no foundations of a merchant fleet, however small, have been laid ; the influx of foreign finished articles has not appreciably decreased ; the import and export business mostly is regulated by foreigners. In fact no big venture to capture trade or manufacture has at all been attempted, the general petty individualistic type of trade holding true as ever.

Here is a splendid field for Indian capitalists. If no big syndicates are possible to be formed, individual action can do much. The war is sure to end, possibly sooner than many experts believe, because it is waged on a ruinously grand scale. A petty war between two countries might have been possible to be protracted for an indefinitely long time in the old world, but with modern engines of destruction and the enormously enhanced strength of the combatants, the duration of war has much shortened. The world, moreover, cannot be in a state of war for any length of time ; such abnormality must be in the nature of an earthquake—though ever so awful and grand but transient. It is so easy to guard compact bales of cotton or jute, the very despair of thieves and robbers. Then whatever reasonable prices might be given to the ryot, it will be nothing compared to what it is sure to fetch if withheld for a moderately long time. The Americans

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* This article was written before the fall of Tsingtau.—Ed., M.R.

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are not going to allow the temporary distemper of the world to deprive them of the full value of their national products. Syndicates have sprung up to safeguard the interests of the growers. If no foreign merchant has come to their shores to buy their cotton, they know how to preserve it for future sale.

Our Government too cannot be a mere passive looker-on. The open-door policy has initiated the people into growing many articles of export. If for some unavoidable reasons, these articles do not find a profitable sale for the time being, the Government should help the people to retain them for better times. If unfortunately the war continues for a longer period than anticipated, we may rely on the practical sense of the cultivator to curtail the area under cotton or jute. So long as the staple cereals command a sale, and it is expected that they will, under grave difficulties even, the solvency of the ryot may be kept up.

Brindaban.
25-10-14.

NARAIN DASS, B.A.

FAMINES IN AJMER-MERWARA AND WHAT THE FARMERS MUST DO TO AVOID THEM

AJMER-MERWARA as it lies in the heart of Rajputana is a British Province lying between 25°24′ and 26°42′ N and 73°45′ E. It consists of the two districts, Ajmer and Merwara. It is so very frequently visited by famines and scarcity of water, grass and grain that it has become a perplexing problem to the people, how to avoid it, notwithstanding the fact that of late several efforts have also been made by the people and the Government.

As a student of the science of agriculture I have applied myself to finding out a satisfactory solution of this problem from the agricultural stand-point and with this object in view I made an extensive tour studying the local conditions and the agricultural practices of the district.

In the following few paragraphs I wish to give my readers an idea of the existing physical and agricultural conditions of the province in order to enable them to judge of the solutions I have ventured to suggest.

Unfortunately nature has not favoured the province with the advantages which its sister provinces enjoy. Of the two districts of Ajmer-Merwara, Ajmer is a large open plain and in parts sandy and studded with hills, while Merwara on the other hand is a network of hills. The city of Ajmer stands in the centre of the plateau and the country slopes away on all sides from the hills which surround it. Owing to its elevated position the province does not possess any river of importance. The Banas, Khari, Luni, and Saraswati are the principal rivers, but they run dry in the summer months and become torrents in the rains. Pushkar is the only noteworthy natural lake. The cultivators depend on the supply of the water for irrigation, either on the wells or the tanks which have been built at different times although many of them are of recent construction.

The climate is healthy. It is dry and hot in the summer and cold and bracing in winter. The average mean temperature of the four representative months are as follows:—January 59°.4′; May 91°.5′; July 84°.9′; November 67°.9′. The province being situated on the 'Arid Zone' of Rajputana it can not take the full advantage of the monsoons; hence the rainfall is very partial and precarious. The average rainfall of the district is 20 inches, of which about twothirds falls in July and August and the greater part of the rest in June and September. Hence famines and droughts have become the especial feature of the province.

Fifty-five per cent of the population of the province are supported by agriculture.

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The chief cultivating classes are the Gujars, Jats, Merats, Rajputs, and Rawats. Of these the Jats are by far the best agriculturists. The cultivators are poor and the amount of the private debts is large and is roughly estimated at over 20 lakhs, almost entirely owing to the money-lending class.

The soil is poor, generally shallow and in many places the rocky strata are very near the surface. The soil is composed of a natural mixture of one-third of stiff yellow loam and two-thirds of the sand consisting of disintegrated mica schist and felspar. Alluvial soil is only found in the bed of the tanks, and clay is rare. Carbonate of lime is common in certain areas. The only rich soil deposits are found in the Pushkar valley.

The people follow to this day their old system of cultivation which they say is best suited to the local conditions. But in many places they are quite ignorant of even the basic principles of agriculture, as for example in matters of the conservation of moisture in the soil. People still use agricultural implemets of primitive description.

The principal crops as considered from the area under its cultivation, are maize, jawar (great Indian millet,) barley, cotton, oil-seed, bajra (bulrush millet), and wheat. Cultivation of fibre crop, spices, and other susidiary crops are restricted to a very small area. The poppy is grown in the Todgarh tahsil, but the introduction of more stringent excise rules in 1901 has, however, entirely restricted the area under poppy, and practically stopped its growth.

The autumn crops are generally sown in July and reaped in October and November. The spring crops are sown in October and are reaped in March and April. Owing to the poverty of the soil and the exhaustion of irrigated land, which are frequently cropped twice in the year, heavy manuring is essential, and many cattle are kept for the purpose. Ashes, cow-dung, housesweepings, and vegetable are in common use. Nightsoil is in considerable demand in villages near towns. Rotation of crops is based on the result of the local experience. For example a cotton field is left fallow in the ensuing harvest, when it is sown with maize in the next autumn, barley in the following spring, maize again in the next autumn, after which it is left fallow during the spring before cotton is again sown in the autumn.

There is no indigenous breed of cattle worthy of note. Those in use belong to four stocks, the Rindikhan, Dhaora, Marwari, and Kelwari, of which the first gives the best milch cows, while the others are popular for field work. Horse-breeding is very restricted and the animals in use are of the baggage pony class. Sheep and goats are numerous. Grazing lands are fairly extensive, but a precarious rainfall spoils the province as a pastoral area. The prevalent cattle diseases are the pox, foot and mouth disease, black-quarter, and tympanitis.

Irrigation is only carried on from tanks and wells. The frequency of irrigation depends upon the crops, varying from fifteen to twenty watering in the case of chillies to two or three for maize.

It is in irrigation that lies the solution of the problem. The few remarks which I will now make on irrigation will refer more to the conservation of rainfall that renders irrigation possible than to the actual use of the water. People always think of providing the means of irrigation and not use the water for that purpose when they have got it,

It is at once apparent from the inspection of a general map of Rajputana that the range of hills that runs between Ajmer and Nasirabad forms a dividing water-shed for India. The rain which falls on the southern face finds its way into the Chambal, and so into the Bay of Bengal; that which falls on the opposite side drains into the Rann of Cutch.

As I have already said the rivers of Ajmer-Merwara have no big natural storage. They are really drains, not rivers. The term river implies a continuous flow of water. A drain is a channel which flows intermittently. When rain falls on the land which it traverses, indeed it is the rain running down into the lower parts of the land which has formed the drains. What do we see then in this province? Floods of water in the monsoon which carry off all the rain as it falls with the exception of that which soaks into the ground. What is the consequence? When the rain ceases, the drains are dry again, except a small trickle which flows into them, in the form of a spring, from the portion of the rain which has soaked into the ground. The object of the cultivator

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should be to store some of the water which rushes off in floods and to use it for irrigation to supplement the rains at times when it is insufficient for the crops.

Now before coming to the question of storage I should like to say a word about the evil caused by the floods I have mentioned. In the first place through them we lose water. Once it gets into the big drains it is gone so far as the land on which it fell is concerned, and the owners of the land have lost the thing they mostly want, but in rushing down the drains it has taken away something else with it; namely, it has torn away the best part of the soil. The rain water while running off the land picks up the most fertile part of the soil and carries it to the Rann of Cutch, or the Bay of Bengal. Our friends the Gujratis and the Bengalis benefit by what Ajmer-Merwara and Rajputana have lost. We are left with the sand and gravel, stone and rock, while they get our good alluvial soil. This is bad enough; we have lost our water and are also losing our soil, but that is not all. These floods have gradually scoured out the channels of the drains so that they are now many feet below the level of the country. By this the country on either side of drains is rendered practically useless as it has turned into ravines. Secondly, owing to the bed of the drains being so low, the level of the water in the wells is also being gradually lowered and the wells themselves have to be sunk deeper and deeper. If there were means of storage all over the country so that only a small portion of the rain water went off into the drains, a small channel would suffice to carry off the surplus water, and the spring water level in the ground would be comparatively higher and the wells not so very deep. But owing to there being no storage all over the country, the drainage has scoured out a large and deep channel and the water level under the ground is much lower. It is obvious that wells must be much deeper before water can be reached. But it is not the wells near the drains that are affected; as the channel gets deeper and deeper so the area of its evil influence extends further and further from the drainage itself. These are the chief evils people have suffered and are still suffering.

Some of the evil effects can be counteracted by the following measures:—

I. Let more tanks be constructed over the country, for then a very considerable portion of water will soak into the ground and collect there in the underground reservior and which will in turn feed the wells around it. In the case of the farmers of Ajmer-Merwara to whom no other way of farming save of dry farming is open, it will be the best to thus intercept the rain water.

II. The individual farmer can benefit himself and the state he lives in by making his field a tank. If it were possible for every field in the country to be surrounded with a bund 3 to 4 feet high not a drop of rain water will run off from over the surface of the country. It would remain on the field on which it fell and would gradually soak into the ground improving the underground reservoir as wells. No more of our good soil will be then sent down to the Bay of Bengal or the Rann of Cutch and the water that we so daily want will be stored on our own land.

It is not impossible that every field should be surrounded with a 3 or 4 feet bank but every field so treated is so much gained, and if considerable number of fields are so done in any one district, an immense benefit would accrue to it. Every cultivator has a great deal of time which he wastes in gossiping in the village 'Hataies.' If instead of letting them sit idle, the landlords, landowners and the jagirdars were to induce them to work on the embanking of the fields, they would do untold good. It may be urged that it would be impossible for a single man to embank the field but why should the men in the village not combine and work together in one field until it is done, then on to the other and so on until all are done? The farmers are learning the lesson of co-operation in these days under the co-operative societies in this province. It is not really difficult if some leading and influential men were to start and assist the villagers to combine, for it is hoped that the cultivators will heartily respond, as they are now trained and well understand their benefit owing to the hard labour taken by Rai Sahib Munshi Gopi Nath, father of the co-operative societies in Ajmer-Merwara. Imagine what a lot could be done with all the plough bullocks and men of the villages in this way if they only set their mind to it.

Some may say that in practice it is quite impossible, and may ask what it

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would cost to embank a field if it had to be done on contract or by coolies. It depends on the size of the field but we can roughly estimate it for about Rs. 20 per bigha, which is not a big sum, if they even ask it from the central banks as a land improvement loan.

III. It would also be beneficial if the local Government which has already spent large sums on the tanks in the district in times of the great famines will also undertake to put small bunds in the forest area, thereby making the pastural area of the province more safe.

RAM SWAROOP MATHUR.

THE ADVENTURESS

By J. J. BELL,

Author of "Thou Fool," "Joseph Redhorn," "Wee Macgreegor," &c.

"HALIBUT, my dear fellow, you are worried."

"I am, Bliss."

"There is something on your mind."

"There is." Mr. Halibut dropped back in his easy-chair and eyed his cigar dismally.

Mr. James Bliss leant forward and gazed anxiously at his old friend and guest. They had just dined, and the host had been puzzled by the other's dullness. Both were men of a little over fifty, and their friendship dated from boyhood. They were bachelors.

"If I can be of any assistance at all, Halibut, please say so," said Bliss gently. "Forgive my mentioning it, but for some time I have suspected that all was not well with you. Is—is it the case that you got badly hit by the Cosmopolitan Copper collapse ?"

"A thousand thanks, Bliss ; but it isn't money. I will tell you the truth—there is no one else I could trust, and I am sorry I did not tell you before." He paused and sighed.

"I am at your service always," said his friend.

"I believe you, Bliss, I believe you. Well —to come to the point—I am—er—entangled."

"Entangled ?"

"In other words, I am engaged to be married."

"God bless us all ! And you never told me ! That was hardly friendly, Halibut. Come, was it now ? But why—"

"I am engaged to Mrs. Ida Cornish, the —the adventuress." Mr. Halibut, having made this announcement, sucked savagely at his dead cigar.

"My dear fellow !" his friend exclaimed. "What is this you are telling me ? I do not understand. I do not know Mrs. Ida Cornish, not even by name ; but you tell me you are engaged to marry her, and then, before I can get out a word of congratulation, you describe her as an adven—"

"Congratulations, Bliss, would be out of place," said Halibut. "It is your commiseration I require, and—and your assistance, if possible."

"My dear friend, you shall have anything I can give you. But I am still very much in the dark."

"The whole affair is simply explained. Three months ago, coming over on the Caronia, I met Mrs. Ida Cornish. To put it briefly, she attracted me, for she is beautiful, while I don't think she can be over five-and-thirty. She had been widowed ten years before I met her. Her manner, I am ready to admit, is excessively charming. We met frequently—very frequently—on board. On the journey from Liverpool to town I was able to be of some service to her, and obtained her address. She put up at the Talbot, a quiet hotel in Suffolk-street. She seemed to have no friends in

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town. I called upon her at the hotel. Finally I asked her to marry me. She agreed at once. It did not occur to me till afterwards that she had never mentioned her people. When I hinted at the subject she evaded it. I felt it my duty to myself to make—er—some private enquiries."

"That," said Mr. Bliss, looking very unhappy, "must have been most repugnant to you."

"It was," said Mr. Halibut grimly; "yet, not so repugnant as the result of the enquiries."

"Dear, dear!" murmured the host sympathetically. "Is it so very bad, my poor friend?"

"Bliss," said the other suddenly, "have you ever had any experience with women?"

"Never," replied Mr. Bliss. But he reddened, and a flush spread over his shaven countenance, extending to his bald head.

"Not since I was very young, anyhow," he added. "I made rather a fool of myself when I was about eighteen—"

"Oh, that's nothing," his friend interrupted. "You have had no experience with the mature article. In fact, I believe you have avoided ladies' society for many years."

"That is perhaps the truth."

"Then you don't know what it is to be deceived. The first result of my enquiries showed that I was not, after all, her only visitor. She was in the habit of receiving visits from a man who was not a gentleman. Secondly, she had a child a boy, hidden—somewhere. Thirdly, she had no money, and was gradually pawning her jewellery."

"Poor thing!" muttered Mr. Bliss.

"Fourthly," continued Mr. Halibut, "she had been in the habit of coming over from Canada every year for nine years and putting up at the 'Talbot.' Fifthly—but that is enough. What do you think of it all, Bliss?"

"It is truly dreadful! And what explanations did she give you?"

"None; I asked for none—they would have been futile. Besides, as you can see, it would have been awkward to have admitted that I had had her watched."

"Yes; still, you know, Halibut, she might be able to give satisfactory explanations for her peculiar actions. You might give her the chance without actually letting her know that she had been—ahem!—watched. If I were you——"

"My good fellow," Halibut broke in impatiently, "I don't want explanations. I have done with her. I have been an infatuated idiot, but, thank God, that is over."

"You—you don't mean that you aren't going to—to marry the lady," stammered Bliss.

"That is exactly what I do mean."

"Oh?" murmured Bliss helplessly.

A silence fell between them.

Halibut spoke first. "I am not asking your pity," he said, with a hard laugh. "I am not suffering in the least from a broken heart. So you need not think of me in—"

"I was thinking of Mrs. Cornish," put in Bliss mildly. "It will be very hard for her."

"Oh, I suppose I'll have to pay her something. Now, Bliss, will you help me to get out of this stupid entanglement?" He looked across at his old friend.

Mr. Bliss shrunk a little in his chair, and his eyes sought the floor. "What do you wish me to do. Halibut?" he asked at last.

"Interview the lady for me," replied Halibut. He ignored his friend's exclamation and went on: "Of course, I don't want any publicity. That's what I'm afraid of with a woman of this sort. She'll threaten all kinds of things, and, of course, she has the power to make a case of it. Do you understand me?"

"Yes," said Mr. Bliss feebly. "But are you quite sure she is so bad?"

"Don't get sentimental, Bliss! If you had had as much sentiment as I've had you would know better. However, let's keep to the point. I desire neither publicity nor ruinous expense. And I have been thinking that, since she has had no hesitation in deceiving me, I would have some justification in practising a little deception upon her. So——"

"Excuse me, Halibut, but have you ever really cared for this lady?" The host's voice was a trifle cold.

Halibut laughed awkwardly. "Possibly not," he said. "There's no fool like a middle-aged fool. To tell you the truth, marriage would not suit me."

"In short, you are rather glad of this excuse for retaining your freedom."

"Come, Bliss, you are getting severe.

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Apart from everything else, I have been shockingly badly treated. How would you feel in my position?"

"Dreadful! I beg your pardon, Halibut, for seeming to lack sympathy. I do not wonder that you have become somewhat embittered. But, would it not be a wiser course to instruct your lawyer the lady? I fear that I——"

"A lawyer would simply put the fat in the fire. Besides, I am anxious to spare the woman's feelings as far as possible. I want to give *her* an excuse for throwing me over. Do you see?"

"No, I don't."

"Well, suppose that you called on the lady, as an old friend of mine; suppose that you told her how I was unable to come myself, because I had been completely prostrated by an appalling discovery, to wit, that while making preparations for the marriage I had learned of—of the existence of insanity in my family. What then?"

"What a hideous subterfuge, Halibut!" cried Bliss in a shocked voice.

"Can you suggest anything better?"

"And what a mission for me to undertake! Are you really serious?" Mr. Bliss passed his hand over his bald head.".

"Of course I am serious. The matter is not one for jesting upon. My dear fellow, I've thought the thing out; I've looked at it every way, and I really cannot see a better solution of the difficulty—for her as well as for myself. Not that she deserves much consideration," he added quickly.

"It is too much—I cannot undertake it," said Bliss dejectedly.

"For the sake of our friendship, Bliss."

"It might put an end to our friendship," was the reply.

"Nonsense, man! Perhaps you think me hard and mean, but, as I said before, put yourself in my place."

"Couldn't you tell her simply that you had lost all your money? Then you would see at once whether or not she was a mere adventuress."

"My dear fellow, you are simple," said Halibut, with the unpleasant laugh that was new to his host, "the long and the short of the matter is this: If you can't, or won't help me, there will be an amusing breach of promise case ending in heavy damages."

Bliss had an immediate vision of his friend's name in the newspapers, and sickened him.

"One question, Halibut," he said, suddenly. "What would you do in the event of the lady's action being satisfactorily explained?"

"Allow her something extra," I suppose.

Mr. Bliss winced. Then he took a fresh cigar from the box, nipped off the end, and lit it. For a couple of minutes he smoked thoughtfully.

When he spoke, his voice was quiet and steady.

"I will do what you ask, Halibut."

"Thank you, old man," cried the other, jumping up and holding out his hand. "I knew I might depend upon you."

Bliss shook the extended hand, but rather limply.

"Look here, Halibut," he said, with unusual sternness, "if you have misjudged this poor woman, I—I will never forgive you. Now I am ready to listen to your instructions."

It was late when the men parted, and for the first time in their long friendship Bliss was not sorry to see his friend's back. He felt ashamed of himself, arguing that Halibut's feelings ought to count for everything and the unknown woman's for nothing; yet he could not get rid of the knowledge of having seen his old friend's soul as he could never have dreamed to see it.

* * * *

At three o'clock the following afternoon Mr. Bliss mounted the steps of the Talbot Hotel.

"How could Halibut do it?" he asked himself miserably.

His naturally ruddy countenance was pale, and he looked as if he had been up all night. He went slowly to the office and tendered his card and inquiry.

"Mrs. Cornish will see you in the small upper drawing-room, sir?" said the clerk. five minutes later, and Mr. Bliss followed a boy upstairs, his mind in a turmoil.

He entered the drawing-room, which was empty. It was November, but the beads stood on his brow.

"Mr. Bliss?" said a womanly voice behind him, and he turned with a start.

"Mrs. Cornish?" he murmured, bowing.

"You wished to see me?"

"Yes, madam. I—I bring a message from my friend, Mr. William Halibut. Will you take a seat, madam? Over here,

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perhaps," he said, indicating a couple of chairs in a recess.

Mrs. Cornish accepted the seat which he placed for her.

"Will you not be seated?" she said. She looked up at Bliss, and he dropped his eyes, but not before hers had thrilled him. In a flash he understood how his friend had become infatuated. The woman was very beautiful.

"Thank you, madam," he returned, seating himself. His tongue failed him.

"You have a message, I think you said, from Mr. Halibut," she said quietly.

"Yes, madam," stammered Bliss. The business was a thousand times worse than he had imagined it in the long, sleepless night.

"I have been expecting a message from Mr. Halibut," she said gravely. "You are Mr. Halibut's lawyer?"

"No, no, God forbid, madam!" he exclaimed. "I am his oldest friend, and I am charged with a message which—which—"

"Which is not quite pleasant for me to receive, nor for you to deliver." She spoke calmly.

Her visitor started.

"You are right, madam," he said, controlling himself.

"Will you be good enough to deliver the message."

"Madam, it pains me deeply," he began.

"I am sure it does. But pray make an effort to proceed. Perhaps, to begin with, you can tell me why Mr. Halibut is not here himself. When last he honoured me with his presence he was kind enough to appoint this hour for calling upon me." Her voice was cool and level.

Mr. Bilss forced himself to speak.

"Mrs. Cornish—madam—Mr. Halibut is not here because he is prostrated by a—a frightful discovery."

"Several discoveries, surely?"

"The discovery concerns himself—his family, madam. While in the midst of preparing for the—the coming change in his affairs, he discovered a dreadful im-p-p-pediment."

"Dear me! And he gave it to his oldest friend?"

"Madam, for God's sake, do not jest," cried Bliss. "Mr. Halibut discovered that there was insanity in his family, confined to the male side. His father escaped, but—"

"Do you know, Mr. Bliss," interrupted the lady sweetly, "that for nearly a week I have strongly suspected this?"

"Madam!" he gasped.

"And so," she continued, "your friend Mr. Halibut is—not so fortunate as his father was."

"Madam! William Halibut is as sane as I am. But—"

"A marriage has been arranged, but will not take place on account of the insanity of the gentleman," reflectively murmured Mrs. Cornish. "Yes; I think that announcement, with names, of course, would do as well as any for the 'Morning Post.' What do you think, Mr. Bliss? Is that what Mr. Halibut would like?"

Mr. Bliss fairly shuddered. What an adventuress the woman was, after all! And yet his middle aged heart beat with admiration for something more than her audacity. He was wondering what to say next, when she spoke, her voice a little higher, a little keener than previously.

"Is that all your message from your friend?"

"Not all, madam. He, of course, realises that you—"

"Want money."

Mr. Bliss went dumb.

"How much does he offer, sir?"

"He—he would rather you made a—a suggestion, madam."

"But he gave you a limit" she said sharply. "How much?"

A sickliness came over the man's soul. At that moment he hated Halibut.

"How much?" she repeated. "Quick, sir!"

"T—two hundred pounds," whispered Bliss. He—"

"Dear me!" said Mrs. Cornish, with a steely little laugh, "how highly he rates himself, to be sure!"

Her visitor writhed on his chair. He could make nothing of this woman. But how brave—how very brave she was!

"Is that all the message, sir?"

"I do not know, madam, I do not know," he said helplessly, losing his head.

"I fear you are but an indifferent messenger," she remarked, not unkindly, "though you are doubtless a good friend. But I will now give you a message for Mr. Halibut."

"Would you not consider the matter till to-morrow?" he said eagerly.

"I considered it yesterday," she returned, and he fell back in his chair. "My message

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is short. Kindly say to Mr. Halibut that I am perfectly satisfied that his money should perish with him, as I desire neither."

Into the pallid countenance of Mr. Bliss the blood flew. He rose weakly, and stood before her.

"Madam—Mrs. Cornish—forgive me!" he said hoarsely.

She did not appear to hear him. She seemed to be wholly intent upon her fingers, which were twisting together in her lap.

"It is a silly world," she murmured. "It is the stupidity that makes it so cruel. After all," she went on, raising her voice a trifle, "I think I may add to the message I have just given you, sir."

"Madam," he broke in, "I am feeling like a whipped cur. I pray you say you forgive me."

She gave him a brief glance.

"Have I said anything to justify myself?" she asked.

"It was not necessary. As long as I live I shall regret this day."

"Suppose I were proved to be wicked?"

"I should regret it all the more. But that is impossible. Mrs. Cornish, let me speak. I understand two things now. One is that you are alone and in some great difficulty; the other is that I would give all that I have to be allowed to help you."

"Ah! you are kind, Mr. Bliss; but you do not know much about women."

"I have known a few—good women. Let me help you."

"Oh, hush, I beg of you! How can you tell that I am trustworthy? Listen, please, while I add to my message for Mr. Halibut. It will tell you what I am."

"I will listen; but I know what you are already. One moment, please."

There was a writing-table close by, and he pencilled some words on a sheet of paper, placed it in an envelope, and proffered it to her.

"This," said he, unsteadily, "is what I think of you now and always. Tell me your story, if you will, and afterwards open this."

She took the envelope unwillingly, curiously. "What strange ways you have, Mr. Bliss."

"They are strange to myself, Mrs. Cornish."

She glanced at him wondering. The whole man seemed to have changed since the beginning of the interview: he seemed to have grown stronger, straighter, even younger.

"My story will go into a few words," she began. "My marriage was a runaway one, and my husband's parents have never forgiven me, nor will they ever do so. My husband was of importance, I was a nobody, with one relative in the shape of a not very presentable brother. A year after our marriage my husband died suddenly. He had been unable to make any provision for my little boy and myself. My husband's people offered to take my little boy and bring him up—they are very rich—if I would agree to give him up entirely. I refused. They then offered to permit me to see him seven days in the year—not seven days running, lest so much of his mother should make him fond of her. In desperation, for the boy's sake, I consented. That was ten years ago. I went out to Canada to keep house for my brother, on condition that he would allow me sufficient money to come home once a year for a month. It was on my tenth voyage home that I met Mr. Halibut. I accepted his offer of marriage—why, do you think, Mr. Bliss?"

"Halibut," said Bliss, slowly, "always seemed to me a man that any woman would have been glad to marry. But now I know you were thinking of your little boy. Why did not you tell Halibut?"

Mrs. Cornish sighed. "I—I put off telling him. I was afraid he—he would change his mind. It was dreadfully wrong of me—it wasn't honest—I was really no better than a common adventuress."

Bliss started.

"But, Mr. Bliss, I—I wanted my little boy. I had wanted him all these terrible years, and when the chance of regaining him came at last I could not bear to risk anything. I was always waiting for a better opportunity to tell him about my little boy."

"If you had only told Halibut," Bliss began gently.

"No; I am not sorry now," she said, firmly. "Mr. Halibut never really cared for me; how could he be expected to care for my little boy?"

"But——"

"Mr. Bliss, it would have been misery to have married such a man. And now for the end of the message."

She gave a short, harsh laugh.

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"Please tell Mr. Halibut to employ a better quality of private detective the next time he requires one. The individual who has been watching my movements of late was made of poor stuff. He was no match for my husband's old servant—the only friend I have in London—who gave him a sound thrashing last night on the country road leading from my little boy's present home. The miserable creature confessed everything."

"Then you knew?" gasped Bliss

"Did I not say to you that I had suspected the existence of insanity in Mr. Halibut's family? I try to be charitable, you know."

Bliss hung his head.

"You might also tell Mr. Halibut that when I arrived in London I had money sufficient for a month. Three months have passed. He knows, of course, through his agent, that I have been disposing of my little bits of jewellery. My late husband's servant, who has always been ready to serve me on my yearly visits, helped me there. It was necessary, you understand, for me to live respectably until Mr. Halibut was ready to marry me." She spoke quite calmly.

"Great God!" whispered Bliss.

"I shall return Mr. Halibut's presents within an hour. I think that is all, Mr. Bliss."

There was a silence between them. The traffic under the windows seemed unusually loud.

"And—and your little boy?" said Bliss very softly, leaning forward.

"Ah! my little boy, my little boy."

She fell to playing with her fingers.

Bliss rose and went to the window.

"Madam," he said, formal once more through sheer emotion and nervousness. "Won't you open the envelope?"

She lifted it from her lap and took out the sheet of notepaper. On it were written the words:

Mrs. Ida Cornish,—I should be honoured if you would marry me.—James Bliss.

It seemed a long time ere she found courage to look round.

The woman's head was bowed, and her tears were falling on the note.

Bliss went slowly towards her, but halted a little way off.

"Madam," he stammered, "will you forgive me?"

She dried her eyes and looked up with a tremulous smile.

"It is so long since I have cried," she said, shakily. "I don't cry even when I part from my little boy."

"Then you are too sad."

"Mr. Bliss," she said quickly. "What a big heart you have! It is, surely, equal to the combined hearts of all the men I ever met. I—I thank you for your beautiful pity."

"Pity!" he exclaimed, his face ruddy. "Before ever I saw you it was pity. . . . but now . . . Ah, madam—Mrs. Cornish—I do but trouble you now, but will you permit this lonely old fellow to—to come again—soon. Not for your sake, not even for the little boy's sake, but for—for his own sake—permit him to come again—soon."

"Oh, no, no, Mr. Bliss, you must never see me again," she cried, hiding her face.

But how tender her voice was!

Mr. Bliss went to the door, and as he opened it he said softly but distinctly:

"Madam, dear madam, I will call tomorrow at three."

And he went out and closed the door as though it were upon something very delicate and very exquisite and very precious.

INDIAN PERIODICALS

London in War Time

WE in India, who are so far removed from the theatre of war, naturally feel inclined to know how things are moving in countries which are actually taking part in the colossal conflict. The facile pen of Mr. Saint Nihal Singh draws an interesting picture of "London in War Time" in the pages of *The Indian Review* for September.

He writes:—

"Immense crowds are to be found in front of the residences of the Premier and the Chancellor of the Exchequer in Downing Street, and the War Office and the Admiralty in Whitehall. The extensive open space

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bounded by the India Office, the Horse Guards, the Admiralty and St. James's Park is alive with humanity of both sexes and all ages, gaping at the men who are offering themselves as volunteers, who dressed in tweeds or serge, and even in frock coats and top hats, are being recruited there in great numbers."

We learn from Mr. Singh's article that English men and women are so eager to get news of the war, that they may be seen standing round the newspaper offices day and night. Crowds of people also gather round the headquarters of the regiments and the various recruiting depots. The spy scare is making people very uneasy. "The least note of suspicion that a man is in the pay of our alien enemies collects spectators from every direction." When it was known that Britain was going to be one of the combatants in the great war, there was a tremendous food and money panic in London. House-wives rushed into grocery and provision stores determined to buy up provisions for the family in large quantities, as that would save them from starvation in case of a siege. The rush was so great that big establishments had to temporarily stop the selling of provisions. Similarly there was a run on the banks. Depositors came in their hundreds to withdraw money. Many insisted on having gold but were greatly disappointed when they were given notes instead. In normal times there are no notes in circulation in England, lower in value than the Five-Pound note; but during this crisis notes of the value of one pound and even ten shillings have been issued. However, the panic subsided after a few days on the Government assuring the public that "food supplies in the country were large enough to last several months," and that even if the shipping should be locked up in the Mediterranean, food could be brought around from India and the Far East by doubling the cape of Good Hope." Men in important capacities have been called away to the front; horses, vans, motor cars and lorries have been commandeered. Consequently trade and commerce have suffered generally. We also learn that the illustrated magazines and nearly all trade publications have suffered greatly owing to the cancelling of advertising contracts. The shortness of the supply of paper and want of money have compelled the journals to cut down their size. Trade with Germany and Austria-Hungary has altogether ceased placing the traders in a sorry plight. Mr. Singh tells us that "the temper of the London crowds is exceedingly good," though in some cases they have not been contented with merely boycotting German and Austrian shop-keepers, but have "actually wrecked their shops." All political parties, be they Liberals or Conservatives, Irish Unionists or Nationalists,—have forgotten their differences and are working for the common end. Many Indian students and professional men residing in the United Kingdom have offered their services as volunteers. Mr. Gandhi, the great Indian, has made known his willingness to serve in any capacity. Even the dread suffragettes have called truce and ceasing to fight "are now devoting all their spare time to making shirts and knitting socks for the soldiers."

Changing China

by Mr. Sherwood Eddy occupies the place of honor in the September number of the *Young Men of India*. The article, though a record of missionary activities in Christianizing China, gives us an idea of the mighty changes that are taking place in the Celestial Empire at the present moment. We are told that a Buddhist monastery has been transformed into the Northfield Student Conference for North China.

"On one side of the temple are ranged the buildings of the former Buddhist monastery. The places for the two hundred Buddhist monks, who sought release from life through renunciation, are now filled with two hundred wide-awake Chinese students, who are seeking not to escape from life, but entrance into life abundant for the saving of China."

The courts of the old emperor's palace are housing the foreign workers, the imperial bathing pools are being used by students who are fond of swimming, and in the pavilion, under the rainbow flag of the Republic, the students gather for their platform meeting. The writer has made known to us that some eminent Chinese, like General Chang, military adviser to the President, Mr. Chin, legal adviser to the President and Mr. Chang Po Ling, the great educator of North China, have embraced Christianity believing that "Christ is the only hope for China!"

Primary Educatien in the United provinces.

The Government of the United Provinces is publishing a series of resolutions on

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Primary Education. A few extracts has appeared in *Indian Education* for October, from which we take the following:

Constitution and Location of Primary Schools.

In planning an advance along a wide front, it is well to fix on a definite point for achievement.

In the case of primary education this point is determined by financial limitations, and it was for this reason that the task set to the Committee was to consider the means of securing an attendance to roughly 800,000 boys at the public primary schools.

On the one hand they must not be so designed as necessarily to make the pupils discontented with, and averse from pursuing, their ancestral callings,—which with the vast majority are all that they can possibly look to for their maintenance in life. On the other hand, they must give the boys such an education as will have a lasting influence on their intelligence and will equip them better for their work in the world.

A primary school, properly so-called, consists of six classes, two of them (named A and B) being purely infant classes, and the others being numbered upwards from I to IV. The six classes should be completed by any boy of moderate capacity, in five years: and such a boy should therefore leave his primary school, about the age of twelve, able to read and write a letter, to understand simple prose, to make out the writing of a lease and of the patwari's papers, to keep simple accounts, to follow a map, and to work out an easy sum in interest.

At present between 80 and 90 per cent. of the boys leave school at the so-called "lower primary" stage: that is, from Class II or earlier. They rapidly forget what they have learned, and most of the work done at school has been in vain. It is deplorable that this state of things should have endured so long. It has meant a lamentable waste of energy and money; it has certainly prejudiced the cause of education in the minds of the rural populace and its amendment is imperative. Primary education cannot be sub-divided.

Sir James Meston accepts in its entirety the policy advocated by the Committee, and it is gratifying to note, heartily concurred in by the Aligarh Committee, *viz.*, that a school ought not to be called a primary school until it comprises class IV; that any school which does not teach up to class IV can only be regarded as preparatory; and that every effort should be made either to raise existing preparatory schools to primary schools or to attach them as feeders to the higher classes of primary schools in the immediate neighbourhood.

In order to bring education to the doors of the people, the ideal, as the Committee suggest, is to have a primary school within walking distance of every village; or, in other words, there should be at least one primary school for every 28 square miles of the area of a district.

In each such area, that is to say, there will ultimately be one central primary school; but, in addition, if the area is extended, there may have to be one or more branch schools of a preparatory character, to save small boys from walking long distances to and from the main school. Preparatory branches may also be necessary in towns or in large villages, where the total number of scholars would be inconveniently large for one building. In every case, however, it is essential that the schools supplementary to the central primary school should be treated as branches of it. The "primary" school is the basis of our system. The function of the other schools is to prepare boys for this true primary school, and only such preparatory schools should be opened or maintained as serve this function.

LANGUAGE AND SCRIPT.

No linguistic theory or controversy can be allowed to increase the difficulties of education to the young mind; in its elementary training the infant must not be exposed to the strain of having to learn two languages, or even two scripts. The second principle is that every child must be taught whichever language or whichever script his parents wish him to learn.

That there is a Hindustani language, spoken and understood by all men of moderate education throughout the province, passes beyond dispute. It has its limitations; for there are certain topics of constant recurrence such as religion, morals, proverbs, and literary allusions, on which a Hindu would ordinarily use different expressions, from a Mahomedan. But, with these exceptions, it is a language which can be used in the everyday business of life by Hindu and Musalman alike, and can be written in Persian or Nagri script indifferently.

His Honour has carefully gone through what is known as the "Upper Primary General Reader" now in use in the schools; and he is obliged to admit that it would not teach a boy to read with ease any of the vernacular newspapers with which he is familiar, or any story book which is of more substance than a child's primer.

The conclusions of the Lieutenant-Governor then are that—

(*a*) the common or Hindustani language, printed in either Persian or Nagri type, should be used in the primary readers, so long as it has anything to teach;

(*b*) when the common language has nothing more to teach, the pupil should learn to read Urdu or Hindi according to the wish of his parents;

(*c*) the readers printed in the common language and used up to the end of class IV do not allow the pupil to leave his primary school with that mental equipment which it is desired to give him.

MORAL AND RELIGIOUS INSTRUCTION.

The Government cannot make itself responsible for religious teaching. If the various communities can arrange for the teaching of their respective tenets, Government will afford facilities in its schools for such instruction provided that the teaching is not so conducted as to cause offence or annoyance to reasonable men of other creeds.

The use of a part of each school-building will, if possible, be allowed for such teaching, on the following conditions:—

(*a*) that the teaching is arranged for, and the instructor appointed and paid by the school committee or, with their consent, by a committee or committees of the parents;

(*b*) that the regular teachers are not required to take any part in the instruction;

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(c) that the attendance is not compulsory on a boy except at the request of his parents or guardian;
(d) that the teaching takes place outside the regular school hours; and
(e) that it is conducted in such a manner as not to cause offence or inconvenience to the rest of the scholars or to the neighbours.

Ideals in Irish Poetry and Drama.

Under the above heading Miss. Ethel Rolt Wheeler contributes an illuminating article in *East and West* for October. The writer, in setting before us "some of the ideals to be found in Irish poetry and drama written in the English tongue," says:

"Some of these ideals are indefinite ideals, hauntings of the mind and heart, vague whisperings whose meaning is scarcely apprehended; some of them are mystical ideals—dreams and visions that have gleamed before the poets of all ages and all times, but in this context touched with Irish colour and with Irish light. The symbols used to evoke love of country, the plays and poems dealing with the greatness of Ireland's past, her heroes of myth and history constitute the National ideals.

To make clear to us what she means by the Indefinite Ideal, the writer gives us the following exquisite verses from a poem entitled "The Quest."

"I reach my arms to the Dawn, and I call your name, your name,
O Sweet whom I seek untiring, are you core of the gold-green flame?
Are you the gate of the sun? Are you life of the opening flower?
Since the garnered beauty of earth God lavished on you for dower.
I see you in form of the waves, and clasp it with passionate hands,
Yet ever it vanishes soundless, and vague as a dream in the sands,
Are you too a dream, O Heartbreaker? Shall I greet you some day or some night
To know you for Sorrow eternal, or the Star of unending delight."

The "passionate worship of nature" and the "eager restlessness of desire" that thrills throughout the above lines somehow or other reminds us of Mr. Tagore's "Gitanjali."

Here is another quotation from "The shadow of the Glen":

"What good is a bit of a farm with cows on it, and sheep on the back hills, when you do be sitting looking out from a door the like of that door, and seeing nothing but the mists rolling down the bog, and the mists again, and they rolling up the bog, and hearing nothing but the wind crying out in the bits of broken trees were left from the great storm, and the streams roaring with the rain."

Who can deny the strangeness, rhythm and poetry of the above lines!

We are told that the Quality of Dreaming is characteristic of the Irish people. Mr. Yeats, the Irish poet, who is now well-known in India, is one of those who believe that dreams paralyze action. Says he:

"And if any gaze on our rushing band
We come between him and the hope of his heart
We come between him and the deed of his hands."

There are others "who believe that dreams are at the root of ideals, that dreams have creative power, and that in dreams are to be found the finest germs of action.

"So Arthur O'shanghnessy sings:

"We are the music makers
And we are the dreamers of dreams,
Wandering by lone sea-breakers
And sitting by desolate streams,
World losers and world forsakers,
On whom the pale moon gleams,
Yet we are the movers and shakers
Of the world for ever, it seems.
With wonderful deathless ditties
We build up the world's great cities
And out of a fabulous story
We fashion an empire's glory
One man with a dream at pleasure
Shall go forth and conquer a crown;
And three, with a new song's measure
Can trample an empire down."

"The third view of dreams—that they are a form of initiation, a preparation for the higher vision—brings us to the threshold of the Mystical Ideal.' I think it will be admitted that the instant perception of the One in the Many, the vital sense of the divinity of Nature, is an important characteristic of mysticism."

The following lines have been quoted from "Where there is nothing," by Mr. Yeats, which is supposed to be "the greatest mystical play in the English tongue."

"For a long time after their making men and women wandered here and there, half-blind from the drunkenness of eternity. Because they thought it would be better to be safe than to be blessed, they made the Laws. The Laws were the first sin. We must put out the Laws as I put out this candle. Then, because they thought it was better to be comfortable than to be blessed, they made the towns. We must put out the towns as I put out this candle. .....We must become blind and deaf and dizzy. We must get rid of everything that is not measureless eternal life. We must put out hope as I put out this candle. And memory as I put out this candle. And thought, the waster of life, as I put out this candle. And at last we must put out the light of the sun and of the moon, and all the light of the world and the world itself. We must destroy the world, we must destroy everything that has a law and number, for where there is nothing, there is God."

The National Ideal, we are told, is the "most wide-spread and most potent." Mr. Yeats says,

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"Unless literature is constantly flooded with the passions and beliefs of ancient times, it dwindles to a mere chronicle of circumstances or passionless phantasies and passionless meditations."

Coming to historic Ireland, we find that many of the dirges and laments written to commemorate the "high courage and failure and defeat and death" of many of Ireland's heroes and martyrs, are meant "not so much to wail for life untimely cut off and hopes blighted, as to deify sacrifice and exalt Ireland." Miss. Alice Milligan has treated of historic Ireland in a martial and exaltant spirit. As for instance in her 'Brain of Banba":

"I have hunted no deer since yester-year, I have
harried no neighbour's cattle,
I have wooed no love; I have joined no game, save
the kingly game of battle,
The Danes were my prey by night and day in their
forts of hill and hollow
And I come from the desert land alone since none
are alive to follow,
Some were slain on the plundered plain, and some
in the midnight marching;
Some were lost in the winter floods, and some by
the fever parching,
Some have perished by wounds of spears, and some
by the shafts of bowmen,
And some by hunger and some by thirst
And all are dead, but they slaughtered first
Their tenfold more of their foemen."

We are told that there have been written "symbolic love-poems with Ireland as Beloved," which are "as passionate as love-lyrics written to a human woman, and have often the ecstasy of religious poems."

The following is an example :

"Ah, there was lightning in my blood,
Red lightning lightened through my blood,
My Dark Rosaleen !
All day long in unrest
To and fro do I move
The very soul within my breast
Is wasted for you, love !
The heart ... ... in my bosom faints
To think of you, my queen,
My life of life, my saint of saints
My Dark Rosaleen."

In a paper entitled

The Caste System of Vedic India

in the pages of *The Journal of the South Indian Association*, Mr. G. R. Subramiya Pantulu has taken great pains to prove that the "caste system both on account of heredity and utility is good." We are told that

The famous fabrics of mediæval India, and its chief local industries in our own day, were developed under the supervision of caste or trade guilds.

The trade guild in the cities and the village communities in the country, act, together with caste, as mutual assurance societies, and in ordinary times, allow none of their members to starve. Caste takes the place of a poor law in India. Caste punishments exercise an efficacious restraint upon the unworthy members of the community precisely as the caste rewards supply a powerful motive of action to the good ones. A member who cannot be controlled by this mixed discipline of punishment and reward is eventually expelled, and as a rule, an out-cast, says Sir William Hunter, is really a bad man.

In his enthusiasm to advocate the cause of the Caste system, the writer has evidently forgotten that what is good and wholesome at one period, may not be so in a different period. In Vedic India an outcaste may really have been a bad man, but we know that at the present day many a person outcasted by the so-called Hindu society are rational beings possessing culture, education and character, who are far more useful to society than those who pass the ban of excommunication on them.

However we have been very much relieved to find the writer assuring us that "the Shastras plainly say that this system will gradually disappear with the advance of Kali age." Mr. Pantulu finds fault with the modern reformers for their attempts to banish the caste system in such hot haste. He would let it disappear naturally. The system which has taught us to hate each other, which has broken up society into innumerable divisions, thus standing in the way of our national unity and progress, which has been perhaps the greatest curse of India—such a system deserves to be wiped out ruthlessly. By the time caste system and such other superstitions disappear naturally, the Hindu nation will cease to exist.

In uprooting old-time superstitions all patriotic Indians should follow the methods of Japan and China, which have brought the former to the forefront of the nations of the East, and revived the latter from her age-long slumber and inaction.

The Meeting of East and West in the First Century, A.D.

is the title of an article, written by the Rev. E. H. M. Waller in the *Hindustan Review* for October-November. The writer finds a "remarkable parallel between Western Asia of the first century and India of the twentieth."

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Asia Minor for a thousand years before our era had been the meeting place of Europe and Asia. The earliest Greek colonies date from at least a thousand years before Christ. It was the scene of historic struggles between East and West, such as the Trojan War, the Persian Wars with the Greeks, the struggles with Croesus and many others. The conquests of Alexander had moved the centre of interest from Europe to Asia, and the cities of Asia Minor had risen in importance as they became the centres of trade and learning, of worship and intercourse for Europe and Asia.

Native Asiatic, Greek, Jew and Roman—these were the four civilizations concerned in the fusion that was taking place in Asia Minor. The Asiatic inhabitants found it hard to cope with the Greeks in trade. The Greek character was not such as would unite easily with their own. The Greeks always built themselves on others, and consequently "their presence was not a source of stability or moral strength." The Jews were as keen in trade and better educated than the Greeks. Their very strong national feeling made them stand by one another in all matters of business; but this very feeling supported by their religious customs stood in the way of their mixing freely with the "Gentiles." "The Romans were strong, relentless and just; but proud and exclusive and without scruples where their interest was touched."

For a hundred years the colonies on the coast of Asia Minor had suffered under the Roman republican governors, who looked upon their office as simply a means of growing rich, and counting upon the certainty of an impeachment as soon as their term of service expired, took care to "make hay while the sun shone." When by his victory at Actium in B. C. 31 Augustus secured the Roman Empire, a new era dawned for Asia. The province was well administered under governors responsible to Rome and a continuous policy of unification was carried out. To the harassed cities, now at last at rest, the change was so welcome that they hit upon a novel method of shewing their gratitude and solemnising their unity; they began the worship of the Roman Empire as represented by the Emperor.

The Romans did not at first encourage this worship, but later when they perceived its advantages to themselves they adopted it as part of their Government system. Disunion meant extinction. The only hope for the community lay in Union; the worship of the Emperor supplied the religious bond, but the real tie was commerce and education.

But a political religion and commercial expediency can never prove permanent factors of union. For fifty years they were tried in Asia Minor before St. Paul came and offered them a living religion in place of all artificial compromises.

He saw that till the barrier of "I will not eat with you, drink with you nor pray with you" was swept away, there could be no real union. He offered allegiance to the God Man, the Lord of all the Worlds as the true religion of the Empire; he offered the brotherhood of the Church of Christ as the one union which would be lasting.

The Reverend writer thinks that as "the problem in Asia Minor has many resemblances to the problem of India of today, the remedy is also the same." He believes that the "Christianity of Christ, the Christianity in which are summed up the loftiest inspirations of thought and the best ideals of the human race, will bring eternal union and prosperity to India."

Living, as we do, at the present moment, when the greatest Christian nations of the earth are engaged in the hideous task of butchering one another, it is difficult for us to share in the optimism of the Reverend gentleman. And we do not believe that Christianity, or for the matter of that any one religion of the earth has the monopoly of possessing "the loftiest inspirations of thought and the best ideals of the human race."

—

A Dying Race.

Under the above heading, Prof. Bal Krishna contributes a dismal article to the "Vedic Magazine and Gurukula Samachar" for Kartik.

He has convincingly proved by means of Census Reports that

The Christians and Muhammadans are everywhere making headway in India while the Hindus are relatively shrinking in numbers and prestige. In some provinces the Hindus are amazingly fast decreasing. The Punjab Hindus of the pure Aryan blood are the greatest sufferers in this respect.

The following tables should convince any sane Hindu that if proper precautions are not taken in time, the Hindu Race is bound to disappear from the face of the earth erelong.

Proportional Strength of the Main Religions of India, from 1881 to 1891.

	1881.	1891.	Per cent. increase during the decade
Hindus	177,937,450	207,731,727	10·5
Muslims	50,721,585	57,321,164	14·4
Christians	1,862,634	2,284,380	22·4

Growth of Three Religions, 1891—1901.

	1891.	1901.	Per cent. increase during decade.
Hindus	207,131,727	207,147,026	*Nil.*
Muslims	57,321,164	62,458,077	8·9
Christians	2,284,380	2,923,241	27·9

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Progress of Population in India, 1901—1911.

	1901.	1911.	Per cent. increase during decade
Hindus	207,147,026	217,586,920	5
Muslims	62,458,077	66,623,412	6·6
Christians	2,923,241	3,872,923	32·6

Statement showing increase in the number of Hindus and Muslims in the areas enumerated since 1881.

Increase per cent. since 1881.

Province.	Hindus.	Muslims.
Assam ...	18·7	43·2
Bengal ...	15·9	31·8
B. and Orissa ...	13·3	11·2
C. P. and B. ...	22·0	24·4
Madras ...	30·6	43·0
Punjab and N. W. F. P. ...	—5·0	22·5
United Provinces ...	5·6	12·0

(*Census Report of India, Vol. I. Part I, Page 129.*)

By our inhuman treatment of the lower orders of Hindus we are only helping in the swelling of the ranks of Mahomedans and Christians and a corresponding thinning of our own. Over and above this, infant marriages, prohibition of the re-marrying of widows and such other suicidal social customs are standing in the way of the multiplication of the Hindus. Famine, plague and other epidemics are also claiming thousands of Hindus as their own, pointing to but one grim end.

Death Horoscope of the Hindus.

Province.	Proportional strength of the Hindus per 10,000 of total population in 1881	1911	The Hindus will be extinct after
N. W. F. Provinces...	708	546	101 years.
Punjab	4,130	3,297	119 ,,
Assam	6,273	5,418	190 ,,
Coorg	9,115	7,939	203 ,,
Bengal	4,855	4,480	332 ,,
Ajmere Merwara ...	8,162	7,750	564 ,,
Madras	9,141	8,889	1,058 ,,
United Provinces ...	8,627	8,504	1,191 ,,
India	7,432	6,931	564 ,,

But we are all wise men! With death staring us in the face, we sit quietly, and puffed up with a curious conceit, born of ignorance, we glory in the perfection of our social system and in the wisdom of our ancestors who wrote such infallible shastras thousands of years ago!

—

FOREIGN PERIODICALS

Miss Grace Ellison's Impressions of Harem Life, Polygamy, &c.

Published in the September number of the *Islamic Review and Muslim India*, serve the useful purpose of dispelling the wrong notions that many people entertain about the aforesaid Moslem institutions.

The word "Harem" comes from the Arabic "Maharam," which means private or forbidden. This is the name for those rooms in a Turkish house exclusively reserved for the use of women and has exactly the same meaning as the Indian word "Zenana." The popular belief that a Turk must necessarily have more than one wife is fallacious and unjust. The days of polygamy are past in Turkey, as almost everywhere in the East. In olden times before the advent of Mahomet, war increased the disproportion between the sexes and so polygamy was an economic necessity.

The Prophet of Islam limited the number of wives to four. It must be remembered he was legislating for a people amongst whom the practise of polygamy had been pushed to extreme limits. Mahomet with his numerous wives underwent great self-sacrifice. There are many Turks, who would deliberately sacrifice their own comfort and feelings to provide for a homeless woman. The Prophet of Islam tried always to enforce "respect for women." Turkish men generally try to follow Mahomet's teachings with reference to women.

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Does Islam Favour the Seclusion of Women?

is the name of an article in the October number of the same review written by *Occident*. The article has been penned to combat the "common belief that Christianity raised the status of women, whereas Islam degrades women to the level of a household slave." Islam does not favour seclusion of women. The Holy Prophet clearly stated that women must "attend all the gatherings of the people." It is also recorded that "Muslim women in days gone by went even to war with their menfolk, encouraging them and acting as nurses during the campaigns." True it is that Islam does not allow women unlimited intercourse, but it "never forbids a woman to attend the Mosque or public gatherings, or to go shoppfng or to visit friends." What it requires is "that she shall clothe herself decently, and that her conduct shall be above blame."

The Future of the Poles

forms the subject of a thoughtful article in the *Nation*. The tragedy of the Poles, as revealed by the recent Russian proclamation of autonomy, has consisted of three wrongs, *viz.*, (1) the destruction of their native elective kingdom (2) the breaking up of their racial unity (3) their subjugation by Russia and Prussia. The partition of Poland stands in history as one of the greatest of European crimes.

If the purposes of Russia are realized, the Poles will henceforth be subject to the same general control. That is some gain. Further, Russian Poland supplies the Tsar's Empire with cotton and coal, and its economic prosperity is based on the "tariff which gives to its products an advantage in Russian markets, over those of Western looms and forges." When one remembers this one may doubt whether the Poles would now desire the restoration of an independent kingdom. The Poles have experienced forcible Germanization and forcible Russification, but if they were asked to choose between unity under the Kaiser and unity under the Tsar, they would undoubtedly prefer the latter for the following reasons :

The German mill grinds smaller. It may be less brutal, more legal in its forms, and in its dealings with individuals, but it is also more competent and more formidable. The German looks down on the Pole as a member of an inferior race, but even the rudest Cossack is influenced by the traditional memory of the centuries when his savage ancestors rode out in wonder and greed, to sack the wealth of Polish castles and cities. Divided by religion and history from the Orthodox Slav world, the Poles are still Slavs enough to prefer the Russian connection to the German.

But the status of Austrian Poles is very satisfactory. They have their own provincial Diet, with full Home Rule. They have a powerful national party in the Austrian Reichsrath.

"Their nobility has its place in the ruling caste, and has given to Austria more than one Premier and countless Ministers and Ambassadors."

Unity for them would mean "an almost uncompensated loss."

Russia has promised to the Poles freedom of language and religion, and something like "autonomy." One can not be too sure of such promises, as they are a recurring feature of any national crisis in Russia. One is not sure as to what they mean.

The Orthodox tradition has its own way of interpreting religious freedom, and freedom of language may mean only that a Pole may at last ask for a stamp or a railway ticket in his own tongue ; but we doubt if it means that Polish will be henceforth the language of the schools, the courts, and the Universities. "Autonomy" is an even vaguer term. It may mean in this instance only the grant of Zemstvos or County Councils to Poland.

Any way, "the Tsar's promise is interesting. He wishes at least to appear before the world as a liberator."

In the *Saturday Review* Mr. H. Fielding Hall has made some very illuminating observations on

Literature and Life

from which we cull the following :

To me literature is simply a phenomenon of life. It is one of the thousand ways in which the life that is in us expresses itself; it comes from an inward necessity in the writer, and its success or not is according to whether it meets a need of life in him who reads it. Like all the food we eat, it is product of life, and it ministers to life wholesomely or the reverse. Thus to me literature is not an entity ; it cannot be considered in itself ; it has no canons of its own, but submits to the same tests as the life of which it is a part.

I have always taken literature as a part of life. I have not gone to it to get away from life. I find life and the living full of interest, deeper than any paper thing could be. If it be not so to many, I think the fault is not so much in life as in he who lives it.

Literature has always appealed to me in so far as it has shown me more of life, furnished me with explanations of the life I live and see, shown to me sides I had not known before.

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The evolution of literature follows the evolution of life; they explain each other. Literature has no separate existence or evolution of its own. It is not a parasite on life, but an expression of life.

There are books that critics despise which interest me. They may be "bad," but they are widely read, and I want to know why. There must be something in them which appeals to these many readers. What is that thing? The book may be diseased, the symptom of a disease widespread in life. I like to know what that disease may be, for disease is part of life.

The key to all literature that is real in any sense lies not in other literature, but in life—not merely in life past, but in life present.

The Drama as a Factor in Social Progress.

This is an address delivered before the University of Toronto in March, 1914, by the late Mr. Laurence Irving, a brother of Mr. H. B. Irving, and published in the *Fortnightly Review*."

According to Mr. Irving, every child is born with the desire to act. This desire springs from the divine gift of dissatisfaction. No human creature is satisfied with the conditions and environment into which it is born. The millionaire's son in his early years will probably wish to be a tram-conductor, and a tram-conductor will probably wish to be a Lord-Mayor's footman. Both of them in their early years, solace their disappointment by the art of acting, that is, by imagining themselves to be, and pretending to be, the objects of their envy. The ultimate desire of the heart is bound at last in the final resort to turn towards religion.

In all ages the theatre has received its initial development at the hands of the priesthood, and under the ægis of religion. To exemplify this we can point to the religious origin of Greek tragedy, the miracle and mystery plays of mediæval Christianity, and in the Buddhistic "No" dramas of Japan. Considering the pure atmosphere in which the theatre was born, it is pitiful to see how much of modern drama has become at the best trivial and at the worst salacious. But there are signs that the theatre is "becoming again a draught of clear and life-giving water for the parched and thirsty imagination, as well as a stay and a stimulus "to the loftiest emotions of our nature."

The true function of the stage is "to strengthen men in high resolves, to expand their sympathies and in the case of comedy, to correct their foibles and to keep their minds healthily poised."

The stage, like other human impulses and activities, presents a power for evil in closest proximity to its power for good. To ban the theatre because of this duality of influence, as many moralists have done, is the height of unwisdom. To say that Art, or any branch of Art is wholly and irredeemably given over to the purposes of evil is a blasphemy against a function of the human spirit.

The theatre has in a hundred and one directions tried to convince us of the preventability of much of the misery that darkens the world, though it has thereby incurred the stigma of being sordid, squalid, cheerless and didactic. Many of the foremost dramatists have been branded as pamphleteers, because, instead of devoting their powers to the creation of works of beauty they spent their energies for purposes which were at one time served exclusively in the pulpit. But no great creative artist has ever been satisfied with the creed of "Art for Art's sake." With them the welfare of their own kind is the first and last consideration. The divine sentiment of pity ever wells up in their hearts; that is why such terrible arraignments of modern conditions, such passionate pleas for amelioration as *Resurrection*, *Les Miserables*, Tolstoi's *Dominion of Darkness* and the bulk of the dramas of writers like Galsworthy and Brieux have been written.

Mr. Irving is of opinion that "our civic and social life is indivisibly bound up with our faculties for giving and receiving high artistic enjoyment."

Progress or Reverse in Japan.

To the April number of the *Asiatic Review*, Mr. T. G. Komai contributes an article from which we learn that "Japan is enjoying the delightful atmosphere of a financial spring."

The Budget for the year 1914 shows a surplus of 123,500,000 yen. The adjustment of the State expenditure has necessitated the dismissal of some 6,400 Government officials, thus saving the State 4,000,000 yen annually. Every year the population is increasing by half a million. The Japanese Army and Navy possessed in 1878 one General and six Lieutenant Generals and Vice Admirals, but now the number has increased to twenty Generals and Admirals and sixty Lieutenant

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Generals and Vice Admirals. The Army is composed of nineteen divisions besides those garrisoned in Formosa, Korea, Manchuria and Saghalien.

In the article there is an account of Prince Katsura who was three times premier of Japan. He was, we read, a fine soldier and an able statesman though an autocrat. "He was always ready to carry out his plans quite regardless of the means, however reprehensible." He firmly believed that the end justified the means. We hear for the first time that he divorced three wives in succession! Probably in this respect, he would have outvied a certain English monarch had not death intervened.

In the *Nineteenth Century and After* Mr. William Maxwell makes some reflections on

Recent Changes in Journalism.

According to Mr. Maxwell, though there are instances of war making newspapers, instances are not wanting in which war has been a disaster to journalism, and he cites the Boer War as an example of the latter assertion.

Mr. Donald, editor of the *Daily Chronicle*, in his Presidential address to the Institute of Journalists, stated that, "during twenty years the total number of newspapers, morning, evening, and weekly, in England had increased only a little more than six per cent, while the population during that period had increased twenty-four per cent, and the growth of the reading public by a great deal more."

The writer tells us that "the habit of reading newspapers has grown in England, but until the year 1900 it was confined to limited numbers chiefly in the large towns."

A literary agent of vast experience has told us that in order to have a great circulation a novelist must have "extraordinary fluency, absolute sincerity, and a vulgar mind." The half-penny newspaper depends on its great circulation, and, like the popular novelist, must comply with three conditions. Its news must attract the multitude: It must compel notice at all times and in all circumstances; and it must reach the remotest corner of the country at an early hour.

Let us see how these conditions were met by the old newspapers and how they are met by the new.

The old London newspapers made no serious effort to compete with the provincial newspapers. The latter went to press at three o'clock in the morning, their news agents collected and despatched them by the ordinary morning trains, and they reached the provinces hours after men had read their local newspapers. Now you can breakfast in the north of Scotland and have for company a London half-penny newspaper of the same morning. The miracle is simplicity itself. The half-penny paper goes to press at midnight instead of at three o'clock; it is printed in Manchester as well as London, and it is despatched by special trains and motor vehicles. The cost of distribution is great, but in the business of journalism you cannot become rich by the negative process of spending nothing.

The old-fashioned newspaper proprietor gave little thought to methods of increasing circulation beyond the intrinsic merits of his journal. He was content to print his paper and let the public take it or leave it.

To-day an army of energetic and ingenious men is busy inventing new means of improving circulation, out-witting and outbidding rivals, securing the support of newsvendors, and attracting the notice of the public and the advertiser.

After all, the first and most important business of a popular newspaper is to interest the multitude.

"Things that are important," I have often been assured on high authority, "are rarely interesting, and the best piece of news is a good murder." Colonel Cowles, the editor in *Queed*, was of the same opinion, for he gave this advice to his young and philosophical assistant: "Always remember this: the great Public are more interested in a cat-fight at the corner of Seventh and Centre Streets than they are in the greatest exploit of the greatest scientific theorist that ever lived."

According to Schopenhauer,

"Exaggeration of every kind is as essential to journalism as it is to the dramatic art, for the object of journalism is to make events go as far as possible."

The writer tells us that

the deliberate fabrication of news is an offence almost unknown in English journalism.

The old journalism had practically no business organisation—that was the vital flaw. The revolution in journalism has been effected mainly by the commercialization of the Press.

Krupp's Cannon Works.

In *The World's Works* appears a description of Germany's Great War Factory from the pen of Mr. Caryl Jordan, from which we take the following:—

The Krupp works dominate the whole of Essen, a town of about 300,000 inhabitants. Situated in the centre, close to the railway, they, together with their attendant institutions, cover an area of five hundred acres.

The tentacle arms of the vast establishment stretch out octopus-like on all sides. Two thousand trucks and over fifty locomotives rush along these tracks, daily conveying Germany's guns, armour-plates, ammunition, and shells to German garrisons, forts, ports, and harbours. Six thousand tons of coal, coke, and briquettes are poured daily into the huge creature's rapacious jaws. One and a quarter million tons of fuel are required annually to appease its insatiable appetite. Twenty million cubic metres of water, or more than the 450,000 inhabitants of Cologne consume yearly, are used in the works. . . . It is impossible for the uninitiated visitor to gather anything but a fleeting impression of the multifarious nature of the work carried on in the vast establishment, and it would take weeks to visit the eighty different departments that exist at Essen alone.

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In nine long extended cannon shops we see grim monsters of warfare, from the baby mountain gun up to the naval and fortress gun of the largest calibre, lying peacefully side by side. Among them are guns over forty feet in length that weigh forty tons and are capable of hurling a projectile weighing eight hundredweight a distance of about sixteen miles.

There are others, the nickelheaded projectiles of which can pierce the strongest armour of any Dreadnought afloat at a distance of three miles. Some of these shells are filled with over a thousand steel balls, or more than sufficient to annihilate half an infantry regiment.

The works at Essen are provided with splendid shooting-ranges, one fifteen miles in length for heavy artillery, another five miles long, and a smaller one for the trial of small guns, armour-plate, explosives, etc. Large naval guns are mostly tried at the long range at Meppen. Over 35,000 experimental shots were fired during a recent year, the weight of the projectiles discharged amounting to over 1,200,000 lb.

The United States of Europe.

The October *Review of Reviews* (London) prints two communications which it received dealing with the essentials of peace in Europe.

Sir Harry H. Johnston writes :—

I am entirely in favour of the general idea of a United States of Europe ; that is to say, of a scheme which would unite all the countries of Europe—independently governed, and divided as they might be by nationality, race, religion and, most of all, language—into an organised body of public opinion which would absolutely condemn and make impossible inter-European warfare, and would unite to safeguard the interests of Europe in the rest of the world.

But Sir Johnston believes that this can be brought about only by certain re-adjustments of forntiers.

For instance, it would be futile to organise an inter-European league, another Holy Alliance, which should start with the *status quo*, which would say with an authoritative voice not to be denied that Ireland should not have Home Rule, that Finland should not have Home Rule, that Alsace-Lorraine should continue against the wish of its people to lie within the German Empire, or to be cut off from the German Empire if its people preferred (though we know they do not) German nationality. After the severance of the union between the northern and the southern Netherlands in 1830-39, the Dutch insisted on retaining patches of land properly belonging to Flanders on the south bank of the Scheldt estuary, the retention of which gave Holland complete control over the entrance into the Scheldt River and consequently over the Belgian port of Antwerp.

Belgium must have the south bank of the Scheldt and equal rights with Holland in the control of that river. But of course Holland for such a concession must receive ample territorial compensation in Limburg and on her eastern frontier—such compensation to be taken out of the German Rhenish territories where they project like rude fingers into the ribs of Holland. Here we shall not be seriously impinging on the rights of nationality and language, for the inhabitants of these projections of the German Empire virtually speak Dutch and are Dutch in race and sympathies. Then, again, no scheme of a United States of Europe will be practicable until the questions of *Bohemia*, of *Poland*, of *Servia*, of *Transylvanian Rumania*, of *Little Russian Ruthenia* are settled in accordance with the wishes of the majority of the inhabitants of these regions. Similarly, due satisfaction must be given to Danish race and language in Northern Slesvig. The Grand Duchy of Luxembourg will have to become a Belgian protectorate, its people in reality being one in race and dialect with Belgian Luxembourg. Hungary must be a sovereign State of full independence, but its area limited to those regions that are populated by the Magyars or by lesser peoples fully content to be under Magyar rule. I do not think after the war that any further attempts than those above indicated should be made to limit the area of the German Empire or Confederation, which should include the German-speaking provinces of Austria, providing these latter desire to join with their brother Germans (the Tyrol may prefer union with Switzerland). The readjustment of Germany may properly be left to the wishes and action of the Germans themselves, with the one proviso that, as a result of the present war, Prussia is robbed of her sting and reduced to a position of absolute harmlessness.

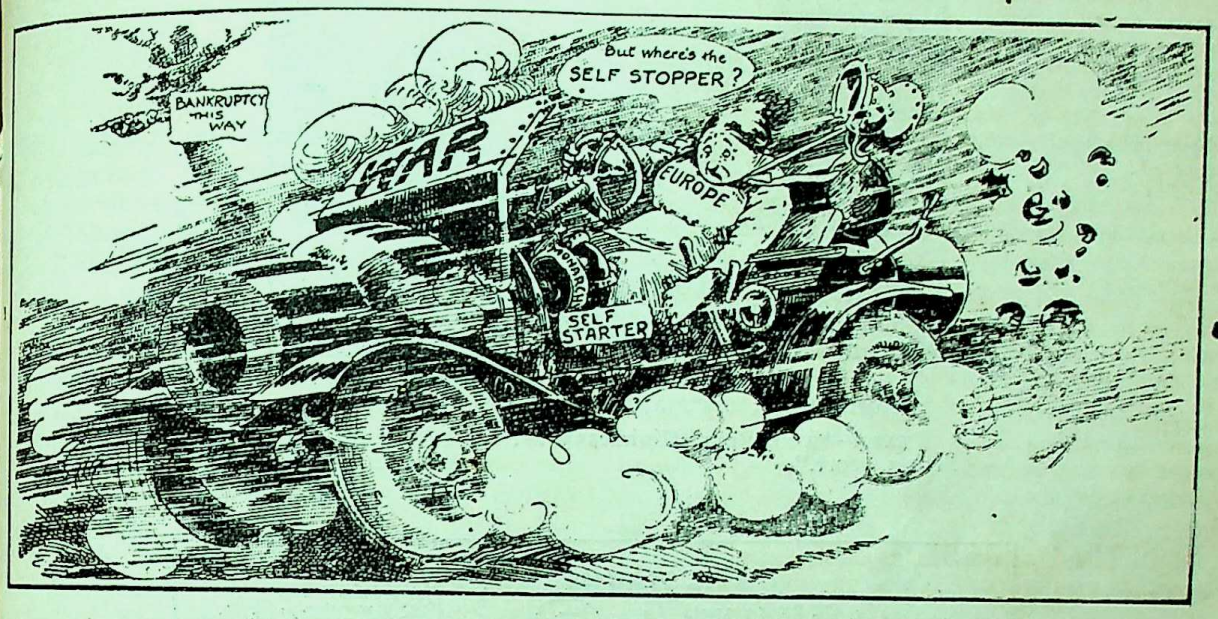
I should like to see the Kindom of Hanover revived and covering a large portion of Western Germany, Cologne the capital of a great Rhenish kingdom or republic, the Hanseatic cities of Hamburg, Bremen and Lubeck controlling territory up to the southern frontier of an enlarged Denmark, and great additions—restorations in most cases—made to the States of Saxony, Bavaria, Wurttemberg (which I regard as the best governed and most enlightened of the German kingdoms), and Baden. I further want to see Muhammadan rule eliminated from European soil altogether, and Constantinople once more the capital of a Christian State. Whether that State be Russia, Bulgaria, Greece, or an independent Byzantium, I do not care.

According to Dean Welldon there should be an international police force for the maintenance of law and order. It would especially guarantee the independence and the neutrality of the small states. He trusts that the punishment inflicted on Germany will not be vindictive or malignant. But Germany by losing her navy and in all probability the great works of Messrs. Krupp at Essen will be deprived mainly of the instruments which she has used to do evil. Germany must sacrifice her colonies and let go German Poland and Alsace and Lorraine. But the allies should never attempt to destroy Germany's nationality and thus outrage the patriotism of the Germans at home and abroad. Such an act would be a crime and "would create the same rankling sense of injustice as Germany herself created after the war of 1870." The Dean hopes for the dethronement of the Kaiser and the establishment of a republic in Prussia.

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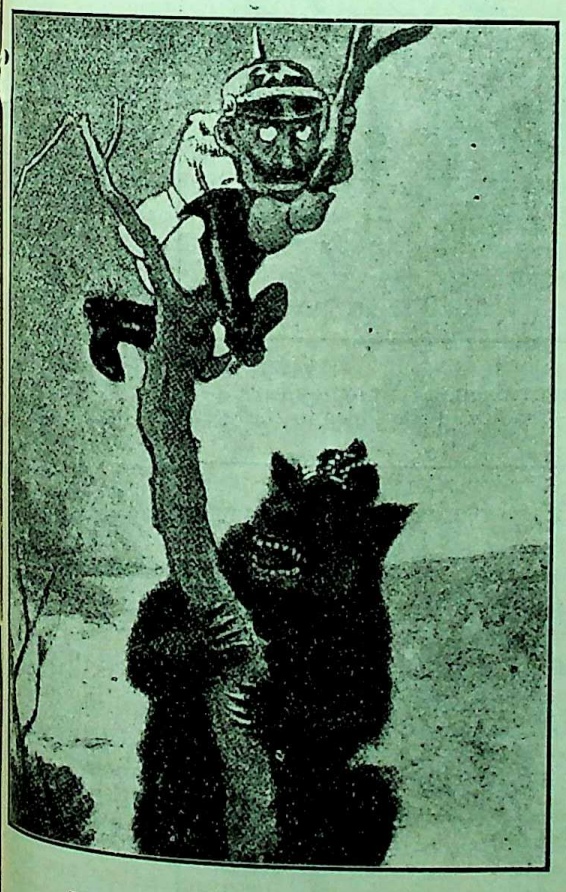
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WAR-CARTOONS



THE SELF-STARTER WORKED ALL RIGHT.

Bradley in the Chicago *Daily News*.



PREACHER WENT OUT A-HUNTING.

PREACHER WILLIAM—"Lordy! CCIO. In Public Domain. Gurukul Kangri Collection, Haridwar
for goodness sake don't help that bear!"

—*London Opinion*.



UNCLE SAM'S QUANDARY.

—May in the Cleveland *Leader*.

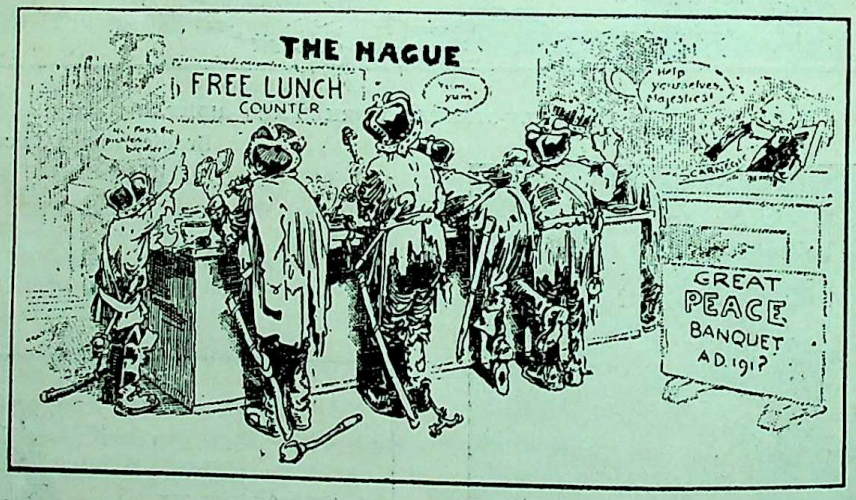
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COMPANY FOR AUSTRIA'S ASSASSINATED ARCHDUKE.

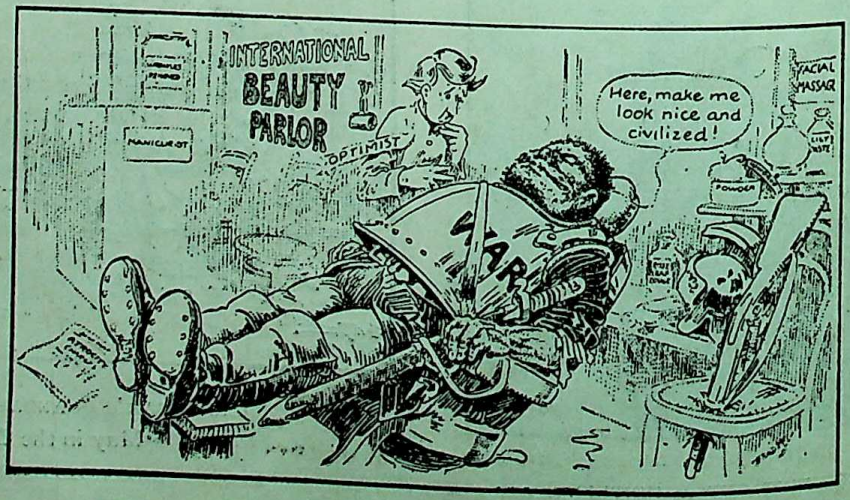
DEATH—"Your Royal Highness must not be without a fitting escort."

—*Amsterdammer.*



A FORECAST—IF THE WAR OF DESTRUCTION GOES TO THE LIMIT.

—Bradley in the Chicago *Daily News.*



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—Bradely in the Cnicago *Daily News.*

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THE MOSLEM PROBLEM IN INDIA

THE recent developments in Europe, Asia and Africa teach many lessons and have provided many surprises to the civilized nations of the world. Those actually in the thick of the fight are not perhaps in a frame of mind either to ponder over the teachings of these lessons or to profit by the surprises thus provided. Fortunately as we in India are situated in being far away from the scene of the terrible desolation and ruin where the tempest of fierce passions are the order of the day, we are indeed in a position to realize these aspects of the situation to their full value. The problem of problems in India has admittedly been the growth and universalisation of the infant Indian nationalism, called into existence by the labours of the few patriotic Indians of the past generation and nursed and brought up to the present healthy and robust manhood by an increasing band of patriotic Indians, who, in spite of a host of opponents and enemies and a never-ceasing fire of irony, taunt, abuse and calumny, persisted in their labour of love, even though deserted by life-long comrades and denounced by dearly loved and esteemed followers. To all appearances, the vast bulk of the Hindu and the small in numbers though much greater in value of the Parsi population in India was generally admitted to have come within the sphere of influence of this growing nationalism. The Moslem minority of about a fifth of the Indian population was not counted as such and its assimilation even in the longest conceivable length of time was predicted by Europeans as a questionable proposition. The priests as well as the votaries of nationalism were so pessimistic as to the prospects of Moslem assimilation that they had nearly fallen in with the views of the prophets of the West, though it must to their credit be admitted with admiration and gratitude that they did not allow this feeling of depression and disappointment to prejudice their conduct of nationalistic duty to lose sight of the ultimate end in view. It must be noted that the attitude of the Moslem community itself was at first indifferent and suspicious, then admiring and jealous and latterly that of a rival positively hostile in almost many ways to Indian nationalism as represented by the Indian National Congress. It is not my case that such was the attitude of indifference or hostility merely for the love of mischief or because the Moslems hated India and the Hindus for the simple reason that the former is their fatherland and the latter are their countrymen, although such an aspersion would be greatly applauded in certain quarters. But frown or applause would not influenee me to distort facts and utter lies. In my opinion Moslem indifference and opposition to the Congress school was prompted by an absence of the necessary condition, that help to produce light. But when this ignorance was sought to be exploited by some persons, even trivial or shadowy inducements sufficed to fan it onwards till the vast expanse of the darkness helped to come between the Moslems and the daily growing light, keeping the two asunder as much and as far off as possible. No doubt, from the earliest days of the Congress there were some estimable Moslem gentlemen who were inside the nationalistic tabernacle, but the handful of such men were neither apparently able to influence their co-religionists in favour of the Congress nor to dispel the misgivings of the Congressmen as to certain dangerous tendencies to which their co-religionists were subject. One was able after some efforts to convince his Congress fellow-men of other creeds that with the advance of education, the dawn of prosperity and the broadening of vision, the Mussulmans as a body were bound to come into the pale of nationalism and to become in sentiments and aspirations quite at one with the rest of their countrymen, what destiny has in reality already made them. This much the faith and light that existed within them as to the future of their beloved India, could be made intelligible, but the growing development of Pan-Islamism and the extra-territorial affections of their Moslem countrymen for their co-religionists abroad used to frighten the Congressmen of other creeds. They

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were uneasy to think that this ardent love for peoples and countries unconnected with India would anytime result in disaster to Moslem allegiance to Indian nationalism when that nationalism and the interests of India would at any distant day come into clash with those peoples and countries. It is true that an onlooker had ample reasons to entertain such tremendous misgivings and it is equally true that these misgivings were never lightly invented or purposely brought forward with some motive to discredit the value of Moslem participation in the wished for object of a cosmopolitan Indian nationalism embracing all sections of the community professing all the creeds flourishing in the known world. It must also be frankly admitted that the Moslem Congressmen were never able to remove this widespread but silently felt and whispernigly discussed misgiving of their comrades, as it is apparent that beyond assurances based on personal observation, instinct and belief no better facts of a more substantial character were available to them to place as evidence in refutation. The repeated assurance that an appreciation of the Pan-Islamic movement and the extra-territorial patriotism, that were causing the apprehension, would themselves result in quickening the natural feeling of the Indian Mussulmans in the direction of the more sound aspect of their territorial patriotism did not succeed in driving the conviction home to any appreciable extent. The Moslem Congressman never made a secret of his own strong belief that his co-religionists in this country would awaken to a realisation of the value of their patriotism to their own native land through the misfortunes of the Moslem nations abroad. But this assurance too, conveyed necessarily in private conversation or during the course of a discussion in private circles, did not avail and a delicate affair like this could not expediently be dealt with in public print or from a public platform. However, the Italian operations in Tripoli, followed by the Balkan wars and the diplomatic uses of the trump card against Turkey, did demonstrate the truth of the assurances and forecasts held out vainly on many an occasion in the past. At one bound the Muslim League came into line with the Congress as regards the ultimate goal in the latter's view and no amount of efforts and machinations in private as well as public have at all succeeded in altering that notable action of the League. But this had not sufficed to remove that terrible misgiving when the present war in Europe dawned upon the wondering world almost abruptly. Hardly had the astonishment of the world become stale, when the far greater bewildering news became an accomplished fact that Turkey, the one State upon which the bulk of the Indian Mohamedans look with religious sanctity and the rest of them with pride and anxious concern, became involved in the war on the side of Germany and against the British Government under which the Indian Moslems live peacefully and contented. The manner in which they have nearly so voluntarily disowned all their long-cherished love for Turkey and expressed themselves whole-heartedly loyal to their British tie, helps to remove that embarassing misgiving to an extent, that thinking Congressmen must be feeling that a heavy load has been removed off their heart and that nationalism and self-government on the British lines, we are all familiar with, have nothing to fear from the Moslem element in the country. This is a great feature that the evil of the present war has helped to bring to a very stiff test and the Moslem community have undergone the ordeal very well by demonstrating that they share to the very full the natural human instinct of valuing self-preservation above everything else under the sun. It was to the Moslem Congressmen quite obvious that their co-religionists, gifted and intelligent as they are, could not by any possibility be persuaded to abandon the plain path of self-preservation and self-interest with the mere object of fraternising with others in full knowledge of the fact that such action on their part would adversely affect their own fatherland, which in turn meant an adverse blow to themselves. Lest this important development in India might be left to remain in obscurity, I hasten to refer to it in the belief that this exposition of the tendency that was deemed to be a stumbling block in the progress of Indian nationalism, might cheer the hearts of the Congressmen who are shortly to meet in Madras, as it, in my judgment, goes greatly to strengthen the national structure the Congress has all these years been steadily pushing up with all the energy and resources at its command. Perhaps the

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leaders of the Indian National Congress may feel gratified to learn that the momentous turn the events in the war area have taken, has helped to clear a rery weighty obstacle from their path and that what seemed some years ago a totally fruitless effort on their part to reconcile the Muslim element, has not after all been altogether wasted. If I can help to stimulate by this brief article the old Congress conviction that a cosmopolitan but not a sectional or sectarian nationalism is the only enduring foundation for India's full growth to manhood, I say frankly I shall feel greatly proud of my humble contribution to a noble cause in which some of the best and the noblest of thinking Indians during the last two generations have laboured so well.

ALLAHABAD
15-11-14.

SAYED HYDER HUSAIN.

SWEET MISTRESS FAIRBECK

BY RAFAEL SABATINI.

Author of "The Shame of Motley," "The Trampling of the Lilies," &c.

TWO nights before Culloden, reckless and feather-brained Sir Richard Fairbeck had laid a wager that single-handed he would take the Duke of Cumberland and bring him back to the Prince's camp a captive.

The young rogue was cunning as a play-actor at disguises. He was of a singular, if rather effeminate, beauty of face; beardless—for he was not quite eighteen—and very slim and delicate of figure. So he dressed himself as a woman —and a mighty handsome lady did he look in a riding-habit of green pile velvet, very richly laced, his head crowned by a tall brown wig and a three-cornered hat.

In this guise he succeeded in penetrating to the Duke's presence at Nairn, and, had the Duke's life been all he sought, he might have had it; for during some five minutes his Grace of Cumberland was entirely at the lad's mercy. But Sir Richard was no murderer, and moreover, he had sworn to take the Duke alive. He failed, however—after having set the Duke in a very lively terror—and he failed so signally that he accounted it a miracle that he got away with his own life.

The Duke, angered out of all reason—he had neglected the cultivation of a nice sense of humour—had sworn that if Sir Richard survived the impending Jacobite rout, he should hang, though he were twenty times a baronet.

When all was lost, Sir Richard fled home to Fairbeck, and Cumberland, shrewdly opining that Fairbeck would be the lad's likeliest place of refuge, dispatched thither, a week after the battle, a young officer on whose ability he relied. He held out to Cornet Sproatley—the officer in question—the promise of an immediate lieutenancy did he succeed in taking the rebel.

Sproatley was nowise pleased. He accounted that he had displayed sufficient valour at Culloden to have merited his lieutenancy without being put to the shame of earning it by such dirty work as this. He was no tipstaff. He swore it with great circumstance of oaths. Nevertheless, since Cumberland had bidden him, he had no choice but to go his errand with four lobster-coated troopers at his heels.

Now it happened that Sir Richard —thinking such a visit not unlikely—had his runners out to advise him of the approach of any red-coated vermin. Unfortunately, they failed to bring in the news of Sproatley's coming, in time to enable their master to get away. But even had they done so, it surely could not have been an easy thing to have moved him, for Sproatley found him abed, in a half delirious condition, so they told him, as a consequence of a wound taken in the retreat.

The Cornet paused at the foot of the

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bed in the darkened room, in a most uncomfortable frame of mind, and he was almost glad when the white-haired old doctor who was in attendance inveighed against this intrusion, and demanded to know the reason of it.

"I am here," said Sproatley shamefacedly, "to arrest Sir Richard Fairbeck for having borne arms against his Sovereign."

There was a rustle beyond the bed. He turned thither his eyes, and he saw that a lady had risen by the curtains and was confronting him. He observed—for these were matters Sproatley was brisk at observing—that she was a splendid woman. tall, lissom, and most beautiful of face.

"To arrest Sir Richard? To arrest my brother?" she exclaimed in awe-stricken tones, her eyes—dark and gloriously solemn—now wide open and haunted by dismay.

"Alas, madam, it has been so decreed," he answered, and he prayed that confusion might overtake the Duke for having charged him with this errand.

She stood a moment, her hand upon her heart, as a woman will in deep affliction. Then she seemed to recover some of her composure.

"We shall disturb him, sir," said she, "if we stand here talking. Will you come with me?"

"Gladly, madam," he answered, bowing —"to the end of the world" he might have added, but that the season and the circumstances were unfavourable to compliments, for Sproatley's was the most impressionable heart in the whole army, and here he beheld a woman more beautiful than any that he had ever seen; at least, such was his first impression, and in all honesty it must be added that such first impressions were not unusual with him. Her brown hair was piled high above her broad, white brow, and a long, thick ringlet fell caressingly upon the ivory neck to which her low-cut bodice did the amplest justice.

She led the way to the library, he following, and the doctor bringing up the rear. With little ceremony she sate herself, and left him standing. With as little ceremony she asked his name.

"Sproatley, madam," he answered, with another bow, and there was no denying that he bowed gracefully—perhaps he knew it, and, so, bowed often when it was a matter of bowing to a pretty woman—"Cornet Francis Sproatley, at your service."

"You may keep your service, sir, for him that sent you on this errand," she answered, cruelly.

He reddened, and averted his eyes to flash them angrily upon the doctor, from whom he fancied that he had caught the faintest chuckle.

"Cornet Sproatley should be a gentleman," she went on, in a cold, incisive voice, "yet he does a catchpoll's work."

"Madam," he exclaimed, between shame and anger, "you have no call to affront me. A soldier is slave to the orders he receives."

A something in his voice and bearing seemed to touch her, for her next words were more gently spoken.

"I'll not deny his share in the rebellion," she sighed.

"It were idle, madam. The Duke himself can bear witness against him."

"Still, Sir Richard must not be moved at present. If he were, he would die of it, as the doctor, there, will tell you."

Sproatley might have answered that that was but an added reason—for mercy's sake—to move him instantly; for, if he recovered, the Duke would hang him. But the answer was too cruel, so he hung his head in confusion and wished Cumberland at the Devil.

"Give him a week in which to recover," she implored him; "return in a week's time, when perhaps he will be fit to travel."

"Return?" quoth he; "Madam, I dare not go without him."

"What," she cried, in a voice of anguish. She rose, and approached him, her sorrow and her beauty playing havoc with his wits. "You can't do it, sir. It were too inhuman."

"Madam," he burst out, "I am monstrous sorry for him: from my heart I tell you I am sorry for him—yes, and for you. He shall have the week you beg. But my men and I remain here. More I dare not do."

"Oh, sir, you are good, you are noble! Thanks for so much mercy."

She caught his hand and bore it to her lips, although he sought to prevent her. After that he had not the heart to add that he must place a sentry at the door of the sick-chamber, for all that he knew it to be no more than his duty—on more than his Grace would expect of him.

His concession seemed mightily to have

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mended her attitude towards him. She bade him to supper that night, and treated him very graciously. Not as an enemy, not as a gaoler, was he received—as in his heart he knew to be what he deserved—but as an honoured guest.

She wore a gown of flowered silk; her hair was powdered, and scented with ambergris; and a patch beneath her left eye lent witchery to her glance. If he had found her beautiful before, a hundredfold more beautiful did he find her now.

The doctor bore them company at table, but never opened his mouth other than for purpose of nutrition.

The undoing of Cornet Sproatley dated from that hour. Long ago had it been foretold by those who knew how impressionable a heart beat under his soldier's scarlet coat that through a woman would his downfall be wrought, and that prediction was in a fair way to realisation.

"You have proved yourself very generous, Mr. Sproatley," she said demurely at parting that evening, "and I trust we shall be friends despite the evil circumstances to which we owe your presence."

"It is you who are really generous, madam," he replied, confused. "More than generous; you are merciful."

She looked up at him, her frank eyes smiling.

"I can well see that you wish you had not been entrusted with this errand."

"Not that," he cried, with a sudden audacity, and his big blue eyes made very clear his meaning; "I am glad I was sent." And when he had said this much, he caught his breath, expecting a rebuke. Instead, an arch ripple of laughter was his answer, and she was gone.

That was the beginning, and after that Sproatley's infatuation increased with every hour he spent at Fairbeck. They walked together in the park; they spent hours idling by the stream that ran through the grounds, and their talk grew more intimate day by day. Yet Sproatley was not unmindful of his business there. He may have taken too much for granted touching the invalid's condition; he may have neglected to place a sentry at Sir Richard's door; he may have been willing to spend his days in other than a gaoler's task; but at least he saw to it that his men were at their posts, knowing how prone they were to be neglectful did he fail to watch them.

The crisis occurred when he had been five days at Fairbeck. What precipitated it he never could tell. Something she had said, something she had looked as they paced together beside the babbling brook at eventide, and he was on his knees, slobbering kisses on her slim white hand, and vowing an eternal passion.

"Ah, don't don't!" cried she, and there was a something in her voice might have cried him caution had he been less desperately enamoured. "Rise, Mr. Sproatley; rise, I implore you."

"Not until you say you'll marry me, Kate." He had learnt her name from the fly-leaf of a prayer-book he had chanced upon.

"How can I? My brother is so bitterly opposed to—to soldiers of King George. He'd never sanction it."

"We'll not ask him, then," cried Sproatley, readily. "We'll away now, while he is fast abed, and get it done before he can gainsay us. We could be married at Penrith to-morrow."

She looked at him, a mighty odd look in her eyes. She resisted still, but he overbore her, and at last she consented. He rose, and would have caught her in his arms, but she put him off very artfully, very demurely, and they returned together to the house.

Next day they started early for Penrith. They went clandestinely—even his men remaining in ignorance of his going.

He was in heaven all morning as they rode together; in hell all afternoon as he rode alone. And the reason of this was: A mile or so beyond Edenhall her horse went lame, and Sproatley could not guess that her own hands had done the cruel work of laming it. There was a flint in its hoof.

She bade him leave her there, and ride back to Edenhall in quest of another horse, but he wouldn't hear of it.

"I'll not leave you," he said. "We'll walk to Penrith rather."

"Mercy!" she cried. "I couldn't do it afoot."

"I don't intend it," said he, and he transferred her saddle to his own horse.

No sooner was she up than she was gone. He called to her to stop, but she only paused to wave prettily to him ere she galloped off.

Sproatley cursed. He was dismayed; he was shocked; in fact he was utterly in

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a maze. His one idea was that he must follow her, and when he came up with her he would admonish her for so vastly graceless a jest. Ten minutes later he unhorsed a farmer coming in the opposite direction. In the King's name he took the fellow's nag, and left him his own in compensation. The man, seeing Sproatley's scarlet and gold lace, dared not deny him; besides, he was the gainer by the exchange.

The Cornet flogged the horse to the verge of death along the road to Penrith, and he rattled over the cobbles of the town towards six o'clock. The streets were full of soldiers. But of that Sproatley took no stock, so obsessed was he by the notion that had come to him. Kate Fairbeck's riding off had been no jest.

He had been thinking it out as he rode, and he concluded that she had deliberately run away from him; that he had been fooled. Worse; he guessed that her action was no less than part of a scheme to get him away from Fairbeck, and he was persuaded that during her absence her brother was escaping. He cursed his folly bitterly. In looking into her eyes, he had lost his wits and seen nothing else. He had never really investigated the invalid's condition; because she smiled on him he had taken her word for it that her brother was too sick to be moved; yet it was odds that he had moved by now.

With dishonour staring him in the face Sproatley reined up at the Boar's Head and made inquiries. His heart leapt when he was informed that a lady answering the description he gave was resting in a room above stairs. She had ordered a fresh horse, they told him, and was to set out again in a few minutes.

Someone called Sproatley by name as he crossed the common room. But he was deaf just then. He mounted the stairs, three at a time, pushed open a door, and stalked into the room that had been indicated.

He found her at table. At sight of him her knife clattered on her platter, and her eyes showed alarm. Then she laughed.

"Faith, sir," she asked, "am I never to be rid of you?"

"Madam," he answered—he was white with rage—"the whole world is like to be rid of me soon. I am dishonoured."

There was a long pause, during which he never noticed how beautiful she looked in her riding habit of green velvet laced with gold, a three-cornered hat perched rakishly atop her glossy hair. A great penitence, a great solemnity invested the eyes with which she stared at him, while he stood there like a fool, the hot recriminations he had prepared all frozen on his lips.

"I am sorry, sir," she said at last. "Why did you come after me?"

"God knows!" he answered bitterly, and added, "You have fooled and ruined me."

"I am sorry; vastly sorry," she kept saying. "I had hardly counted the full cost of it."

"Belike that will be my privilege," he answered.

She sighed wearily. "What do you propose to do?" she inquired, timidly.

With a groan he sank to a chair and took his head in his hands. Dishonoured was he—aye, and wounded sorely in his pride.

"Cumberland is below," said she, presently, in an altered voice.

He leapt to his feet.

"Cumberland!" he gasped. "Cum—Cumberland?"

"Bid them ask him to come up," she added coolly.

"Are you mad? Are you mocking me? Is he to find me here, away from my post, and with you? It were a plain tale."

"Let them bid him come up," she insisted. "Do that, and I'll do what I can to save you."

He protested; she persisted. In the end, more out of recklessness than out of any faith in her, he rang the bell and bade a waiter take the message she dictated.

She rose, and set wide the long French window opening on to a wooden balcony not more than seven feet above the street. Below, the ostler was leading up and down a horse with a side-saddle—the horse she had bespoke.

"You'll tell his Grace, the butcher," said she very calmly, "that I am Richard Fairbeck."

He stared at the matchless beauty of her white face, and snorted angrily.

"And his Grace, being a numbskull, will believe the crazy lie," he sneered.

"I think he will," she answered, nowise ruffled by his sarcasm. "It was in some such clothes as these that he saw me at Nairn. You've heard of the escapade? I hear his step. Tell him that you penetrated my disguise, that you rode after me when I

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was escaping, and captured me here. Tell him that." Her voice was very impressive.

The door was thrust open. A short, broad man, his face very red, as if with choler, his coat very richly laced, stepped into the room.

"Cornet Sproatley—" he began. But Sproatley, his mind in a whirl, his face as white as paper, waved a trembling hand towards the girl, and spoke as she had bidden him, scarce knowing what he said.

"I rode after Richard Fairbeck, sir, and I have overtaken him."

After that he expected something in the nature of an explosion. He hoped vaguely that he might drop dead, or the roof tumble in upon them. But none of these things happened. Cumberland, neither looked at him nor heard him. His eyes were upon the girl, and they were as wide open as his Grace could get them, and open, too, was his ducal mouth, in gaping wonder.

Miss Fairbeck dropped him a curtsey.

"Your Grace is just in time to receive my farewells," said she, and in a flash she was through the open window and over the low balcony.

"Damnation !" roared the Duke, as he sprang after her. With him sprang the Cornet, and they collided in the window-frame, being delayed. Sproatley imagined that he had grasped the situation. When the Duke, apoplectic with rage, had reached the balcony, she was already in the saddle, for she had plucked the reins from the hands of the astonished ostler.

"Stop him !" bawled the Duke. "Stop him !"

Sproatley, in a finely futile attempt at doing something, vaulted over the railing of the balcony, and alighted in the street as her horse bounded forward and broke into a gallop.

Down the street she went like a gust of wind, and was out of sight before Cumberland could think of ordering a pursuit. Besides, what could pursuit avail ? She was well-mounted on a fresh and vigorous horse, not to be overtaken by any of the jaded beasts that Cumberland's followers had just stabled.

There was a reprimand for the bewildered Sproatley ; but there was his lieutenancy, too, as some reward for the astuteness he had displayed in penetrating so wonderful a disguise and for his energy in pursuing and all but capturing the rebel.

"He fooled me at Nairn in that woman's dress," growled the Duke, "and I doubt if I should so readily have recognised him in man's attire."

Sproatley had been grossly ill-used and ludicrously fooled. He realised it : and it was not until two years later that he was quite sure that his Grace of Cumberland had been fooled more ludicrously still. It was on the occasion of her wedding to Lord Dunwater—to which Sproatley was invited. He saw her again, and he saw, too, the pardoned Sir Richard. She was amazingly like her brother.

BORO BUDOR

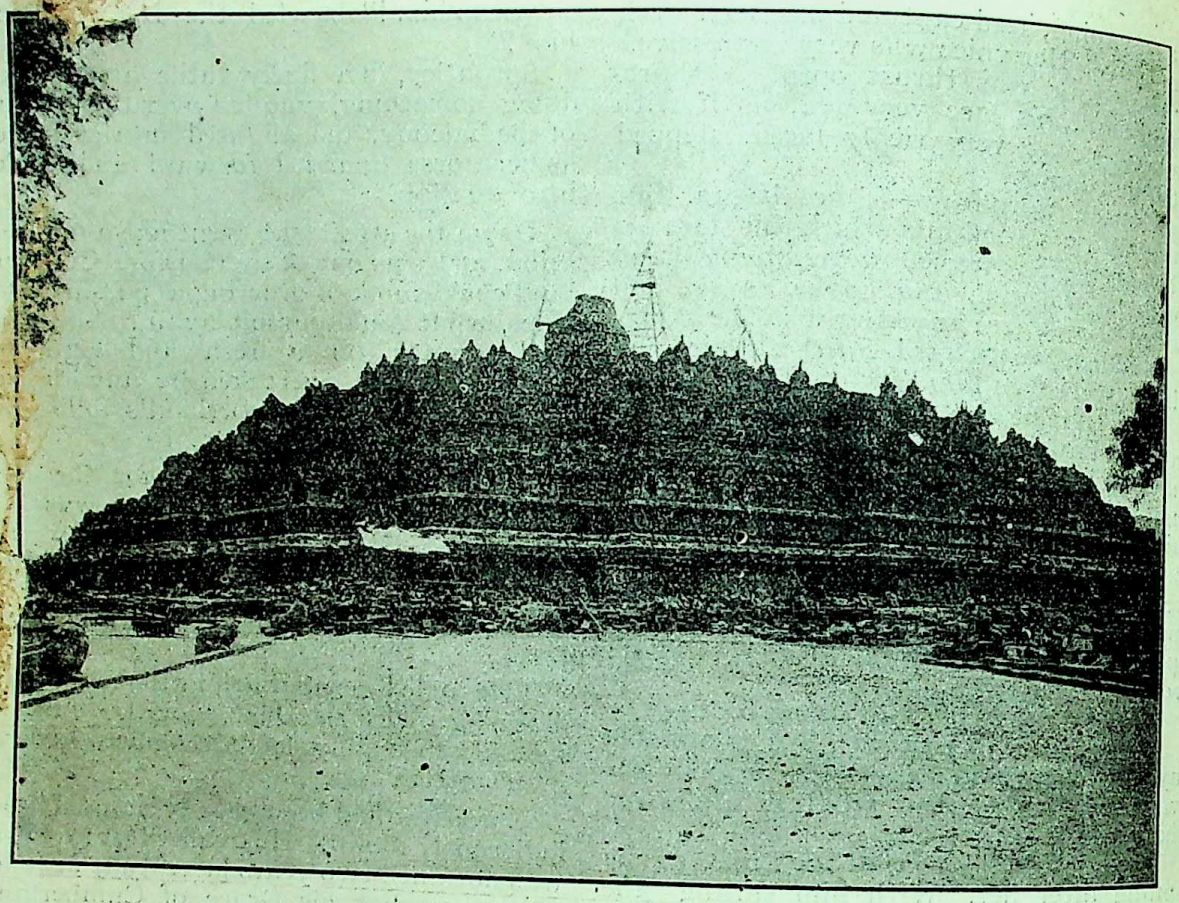
THE origin of the name Java is very doubtful. "Yava-Dvipa" or "Island of Millet" may have been the original form, indicating that the main source of Javan civilization is India.

The first great era in the history of Java is the ascendancy of the Hindus, and that breaks up into three periods—a period of Buddhism, a period of aggressive Sivaism, and a period of apparent compromise. Of the various Hindu states that were established in the island, that of Majapahit was the most widely dominant down to the end of the 15th century ; its tributaries were many, and it even extended its sway into other parts of the archipelago.

Of all the Hindu temples of Java the largest and most magnificent is Boro-Budor, which ranks among the architectural marvels of the world. The name Boro-Budor means the Great Buddha. The name and its pronunciation and

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Photograph by O. Kurkdjian, Java.

General View of the Boro Budor Temple.
By the Courtesy of Babu Srikali Ghosh.

meaning seem to show that the Hindus who colonised this part of Java went there from the sea-board of Bengal. This temple is the most elaborate monument of the Buddhist style of architecture anywhere existing. Buddhism was early introduced into Java, and Javanese chronicles place the building of the temple in the beginning of the 7th century; there are no inscriptions, but it was probably finished between 1400 and 1430. Boro-Budor is built on a low hill, between four vast volcanoes, which supplied the blocks of trachyte of which the edifice is built. The temple lies in the residency Keda, a little to the west of the Bogo, a considerable stream flowing south to the Indian Ocean. The place is best reached by taking the steam-tram from Magalang or Jokjakarta to the village of Muntilan Passar, where a conveyance may be hired. Strictly speaking Boro Budor is not a temple but a hill, rising about 150 feet above the plain, encased with imposing terraces constructed of hewn lava-blocks and crowded with sculptures. The lowest terrace now above ground forms a square, each side 497 feet long. About 50 feet higher there is another terrace of similar shape.

Then follow four other terraces of more irregular contour. The structure is crowned by a dome or cupola 52ft. in diameter surrounded by sixteen smaller bell-shaped cupolas. Regarded as a whole, the main design, to quote Mr. Sewell, may be described as an "archaic Indian temple, considerably flattened and consisting of a series of terraces, surmounted by a quasi-stupa capped by a dagoba." It was discovered by the Engineer J. W. Ijzer-man in 1885, that the basement of the structure had been earthed up before the building was finished, and that the lowest retaining wall was completely concealed by the embankment. The architects had evidently found that their temple was threatened with a destructive subsidence; and, while the sculptors were still busy with the

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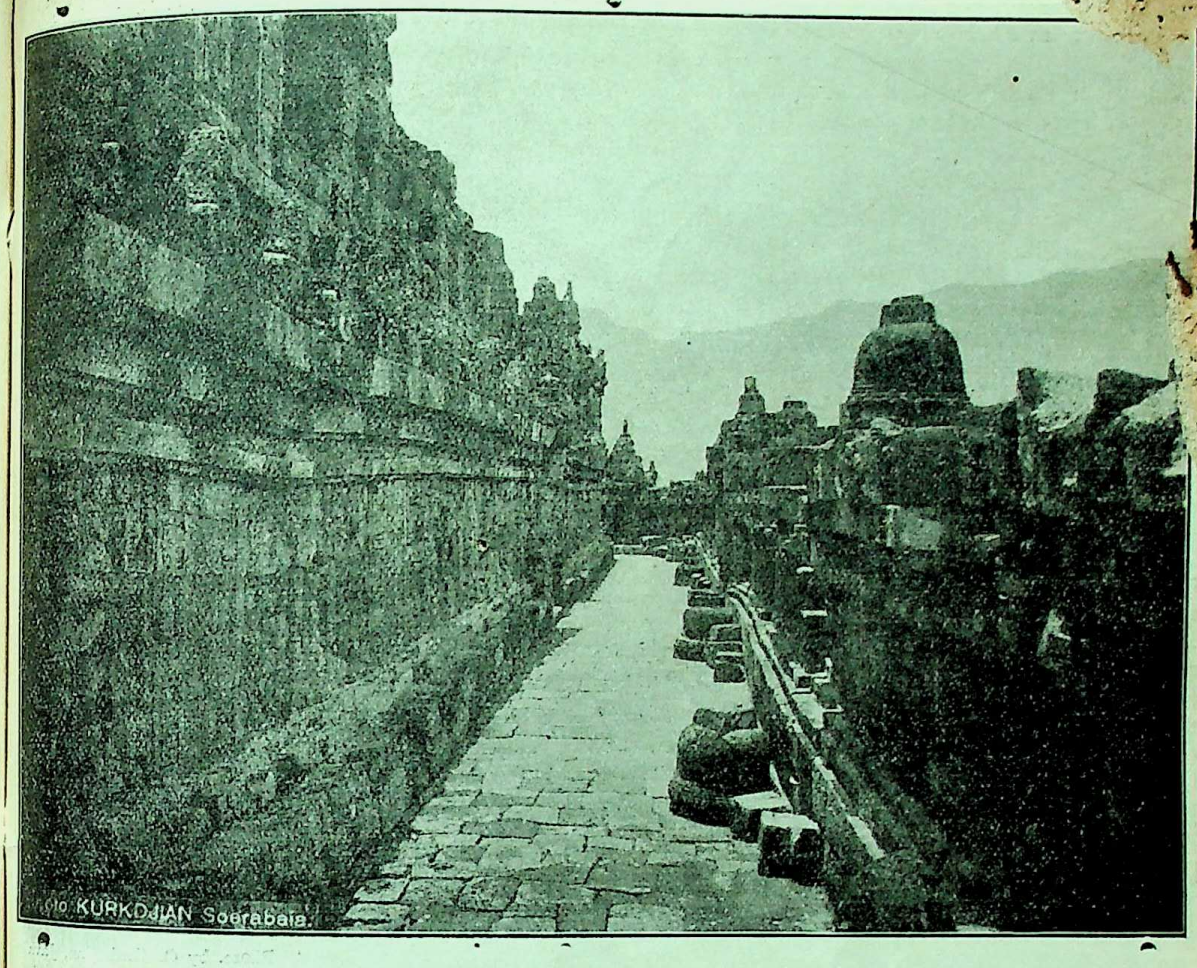


Photo. by O. Kurkdjian, Java.

An avenue between two walls of the Boro Budor Temple.
By the Courtesy of Babu Srikali Ghosh.

ecoration of the lower facades, they had o abandon their work. But the unnished bas-reliefs were carefully protected y clay and blocks of stones and left in osition; and since 1896 they are gradually ut systematically being exhumed and hotographed by the Dutch archaeologists, who, however, have to proceed with aution, filling up one portion of the emankment before they go on to deal with nother. The subjects treated in this owest enceinte are of the most varied desription, forming a picture-gallery of ndscapes, scenes of out-door and domesc life, mingled with mythological and eligious designs. Among the genre class ppear men shooting birds with blowpe or bow and arrow, fishermen with d or net, a man playing a bag-pipe, and o on. It would seem as if the architect had intended gradually to wean the evotees from the things of this world. When once they began to ascend from stage to stage of the temple-hill they were introduced to the realities of religion; and, by the time they reached the dagoba they had passed through a process of instruction and they were ready, with enlightened eyes, to enter and behold the image of Buddha, symbolically left imperfect, as beyond the power of human art to realise or portray. From basement to summit the whole hill is a great picture bible of the Mahayana creed.

Another account says that the temple is a pyramid of a square form, each side at the base measuring 520 ft., and consists of seven walls, which are built like the steps of a stair up a hill. Between the walls are narrow terraces running round the building; in each is an arched doorway leading to the next higher terrace. These walls are richly ornamented with statuary. Outside are over 400 niches topped with

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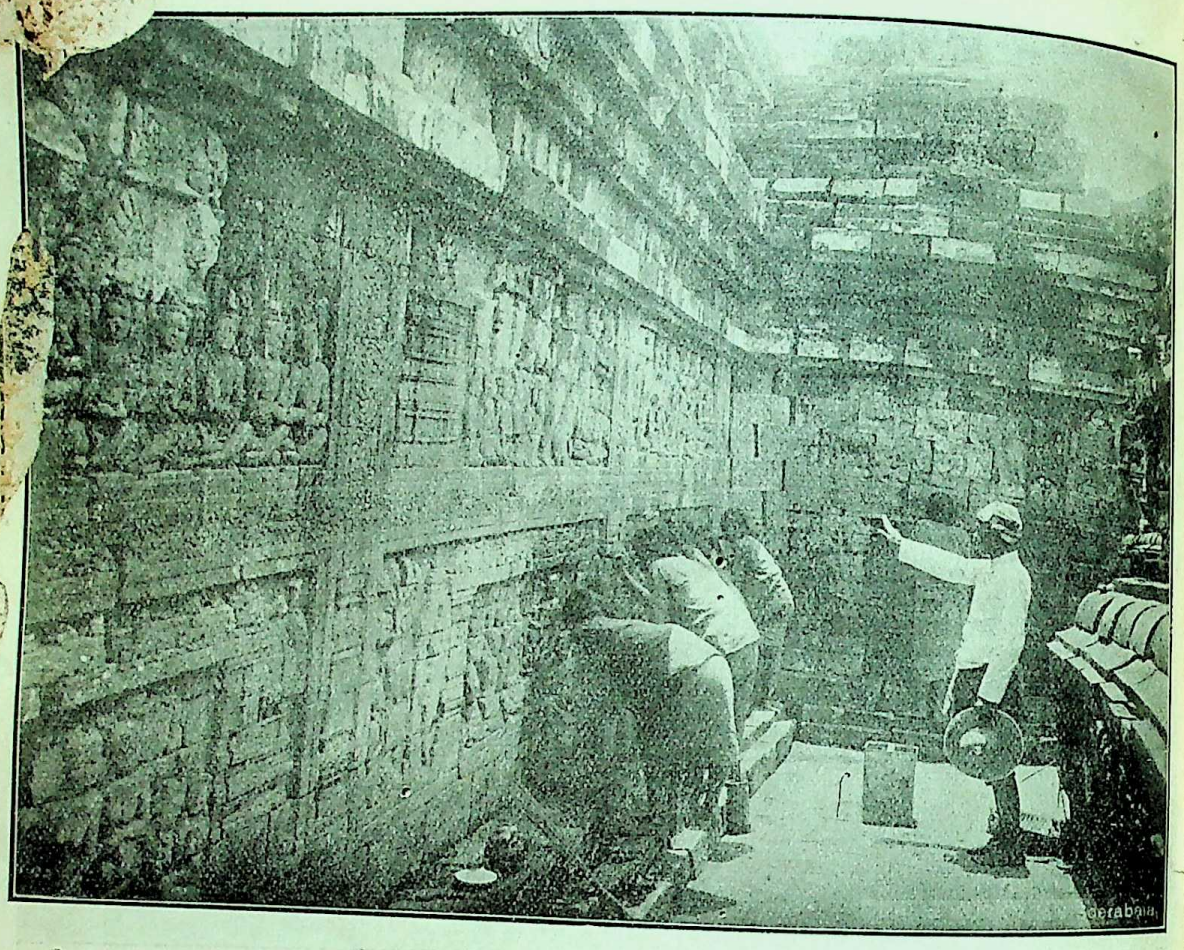


Photo. by O. Kurkdjian, Java

Interior view of a room in the Boro Budor Temple.
By the Courtesy of Babu Srikali Ghosh.

fantastic domes, and each occupied by a large statue of Buddha. Between each of these are bas-reliefs, including figures of the prophet seated, and architectural ornaments and carvings of all sorts. Below the niches on the lower storey, is an immense bas-relief running round the whole building, representing scenes from the life of Buddha and religious subjects. The inner faces of the buildings are also profusely ornamented with bas-reliefs, representing battles, sea-fights, processions, and chariot-races, carried to an extent unrivalled by any other building in the world. Of the large reliefs alone there are over 2000 ; and most of them are as vigorously designed as they are carefully executed. Within the upper square terrace are three circular ones, the outer ornamented with 32, the next with 24 and the upper with 16 small bell-shaped shrines (dagobas), each containing a seated statue of Buddha, which can be seen through the open works of their roofs. The whole is surmounted by a cupola, the principal and probably the most ancient part of the structure. It is now empty, a sunken chamber 10 feet deep representing what was, no doubt, a dagoba intended to contain the precious relic for which this splendid temple was erected.

If the statues and bas-reliefs of Boro-Budor were placed side by side they would extend for 3 miles. The eye of the spectator, looking up from the present ground level, is caught, says Mr. Sewell, by the rows of life-size Buddhas that adorn the retaining walls of the several terraces and the case-like shrines on the circular platforms. All the great figures on the east side represent Akshobhya, the Dhyani Buddha of the East. His right hand is in Bhumisparsa Mudra (Pose) touching the earth in front of the right "I swear by the earth." All the statues on the south side are in the Varada

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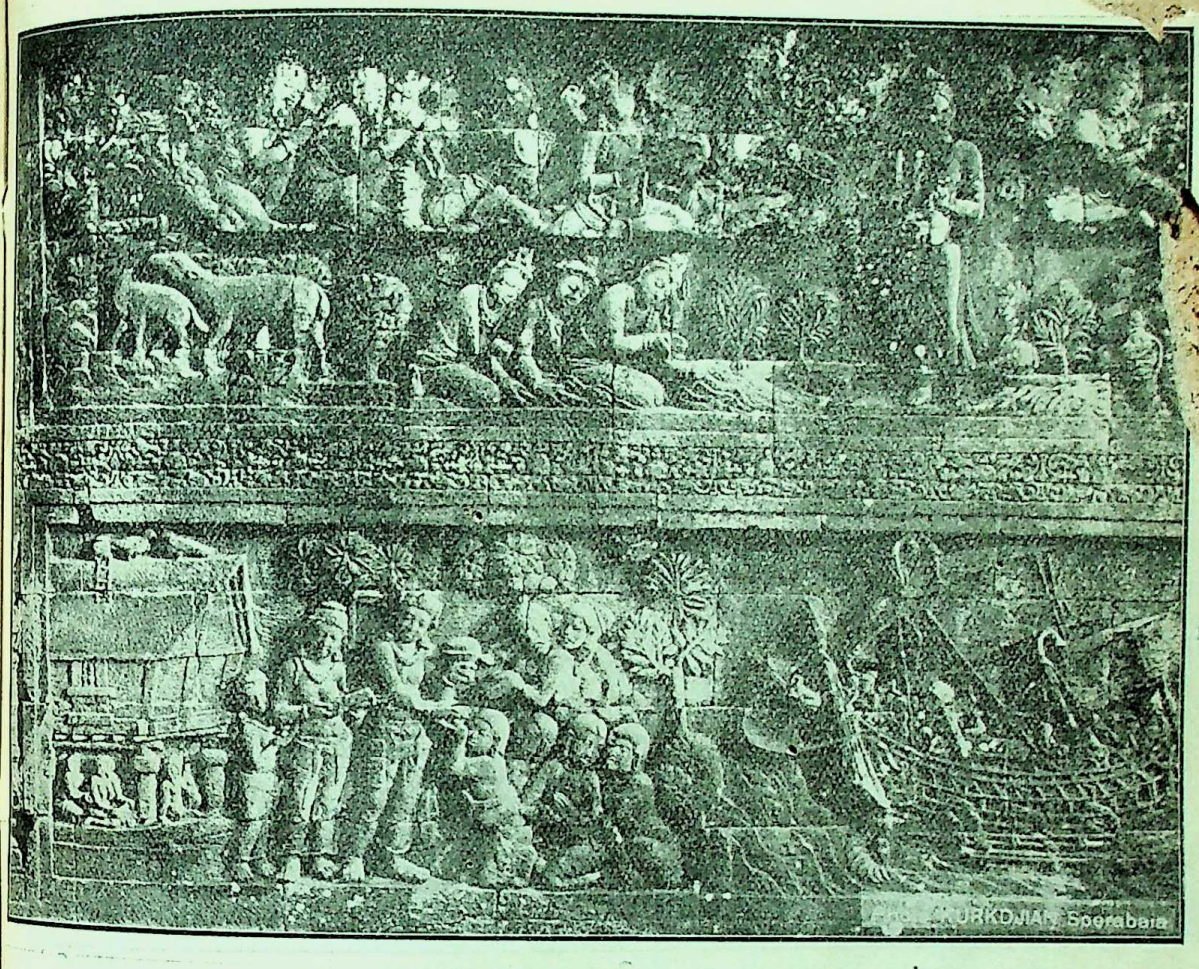


Photo. by O. Kurkdjian, Java.

Bas-relief on the walls of the Boro Budor Temple, depicting scenes from the life of the Buddha and the Hindu Immigrant votaries. Note the Ship and the landing of the Immmigrants with merchandise.
By the Courtesy of Babu Srikali Ghosh.

Mudra—the right hand displayed upwards —"I give you all." On the west side the statues represent Amitabha in the Dhyana or Padmasana Mudra, the right hand resting palm upwards on the left, both being on the lap—the attitude of meditation. Those on the north represent Amoghasiddhi in the Abhaya Mudra, the right hand being raised and displayed, palm upwards—"Fear not, all is well."

Indian archæologists, artists and historians ought to visit Java, which contains many other famous temples besides Boro-Budor.

EYESORE

By Rabindranath Tagore.

I.

TOWARDS evening Mahendra came out of the house and sat on the river-side. The day slowly wore itself out in many-coloured flickers over the long stretches of sand on the river-banks and the seasonal clouds came up over the horizon. Darkness in a strange place does not fall merely as a curtain—it enfolds a world of mystery. What little of form or colour is visible through, it speaks in an unknown inarticulate language. The dim whiteness of the opposite sand-bank, the inky

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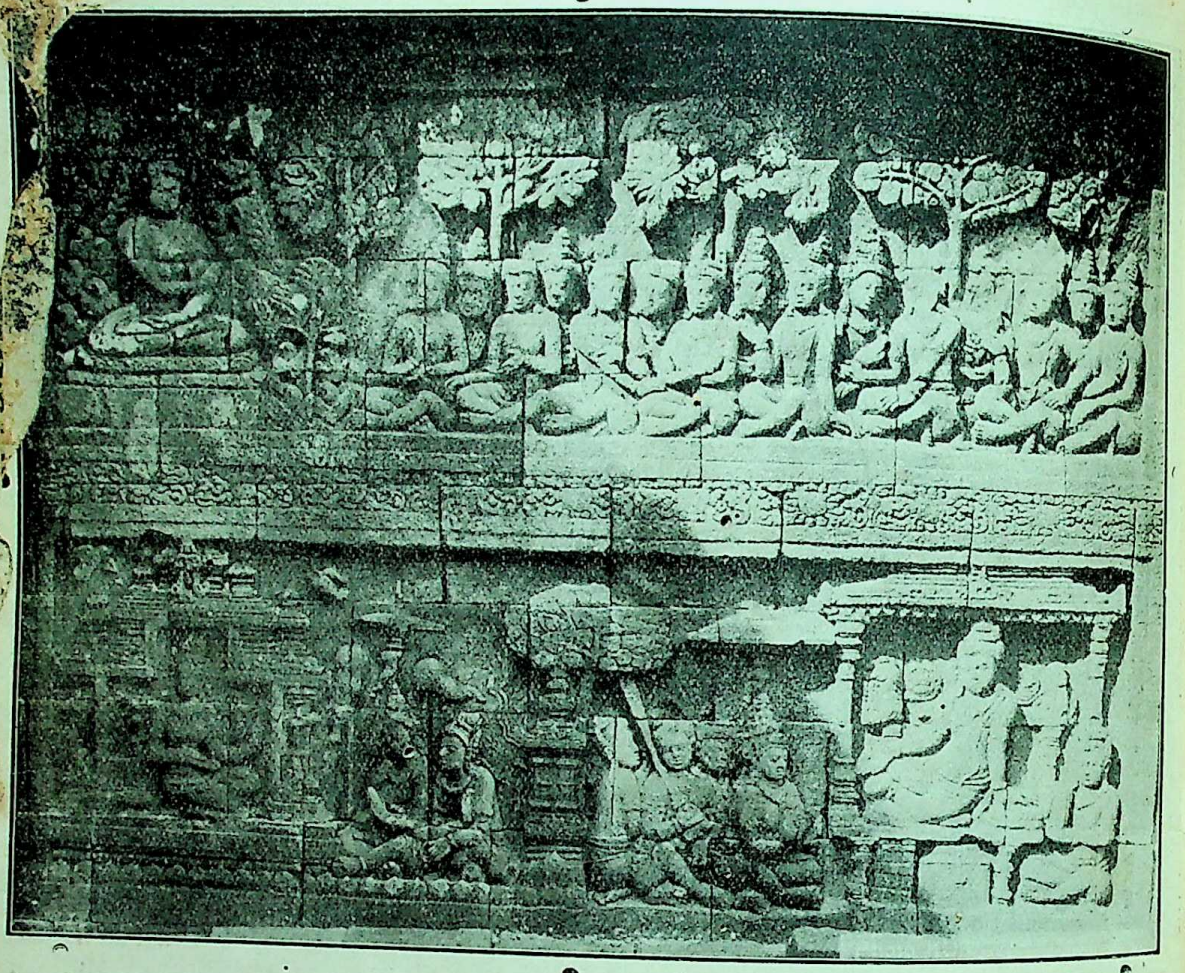


Photo. by O. Kurkdjian Java.

Bas-relief on the walls on the Boro Budor Temple, depicting scenes from the life of the Buddha.
By the Courtesy of Babu Srikali Ghosh.

blackness of the smooth running waters, the dense silence of the thick-leaved *neem* trees in the garden, mingled with the clouded July night, to envelope Mahendra in a tissue of dreams.

Then the clouds parted, and the moon, a little past its full, shone through. At the magic touch of the moon-light, the river and its banks, the sky and its horizon, were wafted away out of the bonds of this mortal world. The thread of Time was snapped; memories of the past, and forebodings of the future were alike cut off, leaving Mahendra with Binodini by the riverside bathed in an eternal silvery present, out of the reach of universal laws.

Mahendra felt intoxicated. He could not even imagine that Binodini would repulse him to-day, that she could refuse to fulfil this secluded bit of heaven as its goddess. He rose on the impulse of the moment and went in search of her into the house.

As he came to her room, he found it full of the scent of flowers. Binodini had been in the garden gathering flowers and weaving them into garlands which she had twined round her hair, her neck and her wrists, and like an overladen flowering creeper in the spring, she was lying prone on the moonlit bed.

Mahendra's intoxication mantled up afresh. "Binod," said he in a voice which could scarcely be heard. "I was waiting for you beside the river. The moon came and told me you were waiting for me here. So I am come."

As he spoke Mahendra came upto the bed as if he would sit on it.

Binodini sat up with a start and putting forth her hands as if to ward off some

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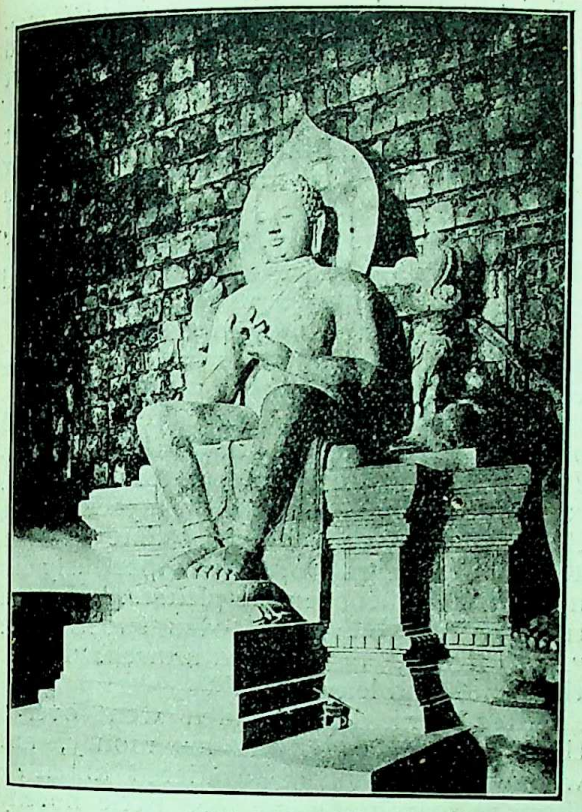


Photo. by O. Kurkdjian, Java.
An image of the Buddha in the Boro Budor Temple.
By the Courtesy of Babu Srikali Ghosh.

evil thing said, "Away, away, don't touch this bed."

The boat in full sail ran aground. Mahendra was staggered and stood stock still without a word. So afraid was Binodini lest he might not heed her injunction that she hastily got up from the bed and came and stood on the other side of him.

"Then whom were you expecting?" asked Mahendra at length. "For whom have you adorned yourself?"

With her clenched hands clutching at her breast Binodini replied: "For him who is in my heart."

Mahendra.—"And who may that be? Vihari?"

Binodini.—"Don't you dare pronounce his name."

Mahendra.—"And was it for him that you've been wandering about in the west country?"

Binodini.—"Yes, for him."

Mahendra.—"And is it for him that you are waiting here?"

Binodini.—"Yes, for him."

Mahendra.—"You know his address?"

Binodini.—"No, but I shall!"

Mahendra.—"I'll never let you."

Binodini.—"You may not, but you'll never get him out of my heart."

Mahendra at once violently attracted and repelled by this flower-adorned love-distracted figure, all of a sudden looked terrible: "I'll cut him out of your heart with a knife," he shouted with clenched fists.

Binodini was unmoved. "Your knife will get there easier than your love," she replied.

"How is it you have no fear of me?" raged Mahendra. "Who can protect you here?"

Binodini.—"You. You'll protect me against yourself."

Mahendra.—"So this much of trust, this respect, you still have for me?"

Binodini.—"If I hadn't I'd have killed myself sooner than come travelling with you."

Mahendra.—"Why didn't you, rather than keep dragging me along with the noose of trust round my neck? Just think, what a lot of evil would have departed with your death!"

Binodini.—"I know, but as long as I have hopes of Vihari, I cannot die."

Mahendra.—"And as long as you are not dead *my* hopes will not die, and I shall know no peace. From now I shall pray with all my soul for your death. Be neither mine, nor another's, but depart, and leave me in peace. My mother weeps, my wife weeps, and even at this distance their tears are scalding me. Until you are dead and beyond the reach of either of us, I shall have no chance of wiping these tears away."

Mahendra rushed out of the room, tearing to pieces the cobwebs of fancy which Binodini had been weaving round herself. She remained standing, gazing out of the window,—but the nectar had evaporated from the moonbeams.

Binodini realised for the first time with what violence she had uprooted Mahendra from his normal life—and she was immensely disturbed. What power she wielded! And yet why did not Vihari, like the heaving sea under the full moon, come and break at her feet? Why, instead, did this other unnecessary passion come and break into her meditation of him with its wailings? Why would this alien sorrow repeatedly intrude and deprive her own inward

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so[illegible] of its fulness of opportunity? W[illegible] this storm she had raised pester her duri[illegible] the rest of her life? How was she now [illegible]o calm it?

Sh[illegible]tore off her flower ornaments on whic[illegible] Mahendra's burning gaze had rest[illegible] Vain was all her power, vain her effo[illegible], vain her very life; the garden, the mo[illegible]ight, the riverside, this beautiful w[illegible], all had been in vain! And yet a[illegible]t all this emptiness the rest of the [illegible] would go on exactly as it had [illegible] doing. To-morrow the sun would [illegible] and all her petty duties would claim h[illegible] and the immoveable Vihari would remain as far away as ever he was!

The tears burst through Binodini's eyelids. She felt that with all the strength of her longing she was but pushing against a stone wall. Her heart had bled all over, but her fate had not yielded a needle's point of ground.

LI

Mahendra had no sleep the whole of that night and only dozed off through sheer weariness towards dawn. He woke at about 9 o'clock in the morning and hurriedly sat up. An undercurrent of last night's unhealed pain had persisted even during sleep, of which he became conscious as soon as he was fully awake.

Then all the events of the previous evening came back to him. In the morning sun his world, his life appeared utterly distasteful to his unrefreshed senses.

In the moment of reaction the weary heart seeks respite from its idol; and as with this ebbing of passion the slime at the bottom is uncovered, that which had bewitched becomes repulsive.

Mahendra felt he would give anything to be able to get rid of the toils of his passion and go back home. The peace, the affection, the love that had been his seemed to him now the rarest of unattainable bliss—the staunch unfailing friendship of Vihari appeared of priceless value.

"I'll go back this very day," said Mahendra aloud. "I'll leave Binodini wherever she may want to stay and then I'll be free." As soon as he had uttered in a firm voice the words "I'll be free" he felt a great joy. The hesitation which had been weighing on him so long was shaken off. Upto now what he had felt to be utterly repugnant at one moment, he had been obliged to do the very next—for he had never dared to strongly say yea or nay. So as soon as he had resolutely announced his decision to be free his vacillating heart finding refuge applauded him.

Mahendra got up and after his toilet went to seek Binodini. He found her door closed. He knocked and asked, "Are you still in bed?"

"No," was the reply. "Go away now."

Mahendra.—"I urgently want a word with you. I won't keep you long."

Binodini.—"I've had enough of words, go away and don't worry me. Let me be alone."

At another time such a rebuff would only have served to fan Mahendra's ardour. Today he felt an utter revulsion. "So much have I humbled myself before this woman," thought he, "that she has acquired the right of contemptuously dismissing me whenever she pleases." He then tried to establish his own superiority: "But I'll win," he assured himself. "I'll cut the bonds and leave her."

After his meal Mahendra went over to the Bank to draw out his money, and when he had got it he wandered about the shops in search of some nice little novelty for his mother.

There was another knock at Binodini's door. At first she kept on quiet in moody silence. Then when it was repeated she blazed up in anger and threw it open saying, "Why will you keep on plaguing me thus." Before she had finished speaking she saw that Vihari was standing there.

Vihari threw an inquiring glance into the room just to find out if Mahendra was also there. He saw the faded flowers and torn garlands scattered about. In a moment he had turned away revolted. Not that he had never, while at a distance, allowed suspicious pictures of the sort of life Binodini was leading to flit through his mind. But his tricky imagination had always contrived to surround the charming central figure with a halo which dimmed the rest of the scene. But while Vihari had just been coming up through the garden his heart was all a flutter; his whole being wincing at the possibility that the figure of his imaginings might have been besmirched. The dreaded blow fell as he stood beside her open door.

From a distance Vihari had been able to hope that with the baptism of his love he would readily wash away all the stains from Binodini's life. Now that he was near

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it seemed by no means so easy. Where was the impulse of pity that was to have flooded his heart? Rather was he overwhelmed with rising waves of disgust, so soiled did he find her to be.

"Mahendra! Mahendra!" called Vihari as he turned away meekly accepting the insult.

Binodini replied, "Mahendra is not here, he has gone to town."

Finding Vihari about to depart, Binodini continued, "I beg of you on my knees, friend Vihari, stay just a while."

Vihari had made up his mind not to give ear to any entreaty and to lose no time in putting a distance between himself and this scene of shame, but at Binodini's pitiful appeal his legs failed him for a moment.

"If you leave me thus contemptuously today," Binodini went on, "I swear to you I'll die."

Vihari turned back. "Binodini," said he, "why seek to entangle my life with yours? What have I done to you? Have I ever stood in your way or interfered with your joys and sorrows?"

"I've already told you," replied Binodini, "how much of me you've made your own. You did'nt believe me then. Still even in the face of your contempt I'll tell it you once more, for you've never given me the time to make it known without words, with less brazen directness of speech. You have thrust me away, yet at your feet I tell you, I love."

"Don't say that word," interrupted Vihari. "Dont bring it even to your lips; you've left no room for me to believe it."

Binodini.—"In lesser minds there mayn't be room. But there is in you. That's why I'm imploring you to stay awhile."

Vihari.—"What does it matter if I believe or not, for I suppose your life will still go on the way it's been doing!"

Binodini.—"I know, it won't matter to you. 'Tis my fate I can't stand beside you without damage to your fair name, so I needs must keep my distance. But my heart won't forego this much claim on you that wherever you may be you're to think tenderly of me. You had once just a little bit of respect for me. That would I keep as my only support, that's why you must hear me out today. So I beg you with clasped hands to be seated awhile."

"Come along then," said Vihari as if to be anywhere else but there.

"It's not as you think friend Vihari," said Binodini. "No stain has touched this room. One day you slept in this room. It is to you that it has remained consecrated by me. These faded flowers were for your worship. In this very room you must sit and hear me."

A great joy coursed through Vihari. He entered the room. Binodini pointed to the bed and as he sat down on it she took her place on the floor at his feet. Vihari rose in protest but Binodini restrained him saying: "Keep your seat friend Vihari, for my sake, pray do not stir. I am not worthy even to sit at your feet, but your kindness has allowed it. This much I'll go on claiming even when you are gone far away."

After she had said this Binodini sat long silent. Then with a start she asked, "Have you had any breakfast friend Vihari?"

Vihari.—"Yes, I've had something at the station."

Binodini.—"Why did you send back my letter, opened by Mahendra's hand?"

Vihari—"I got no letter."

Binodini.—"Didn't you meet Mahendra in Calcutta before you came away this time?"

Vihari.—"I saw him the day after I had left you at your village. I then came away West and haven't seen him since."

Binodini.—"Did you ever before return any letter of mine after reading it, unanswered?"

Vihari.—"Such a thing has never happened."

Binodini sat rigid for a while and then taking a deep breath she said: "Now I understand. Let me now tell you everything. I'll count it fortunate if you believe me, but won't blame you if you can't, for it's indeed difficult of belief."

Vihari's sternness had by this time completely melted away. He could no longer refuse the worship offered to him by this devoted suppliant. "Don't you say a word, friend Binodini," said he, "I believe in you beforehand. It's not possible for me to think meanly of you. Not a word more please!"

At this Binodini's tears fell fast. She took the dust of his feet on her head. "I'll die if I don't tell you everything," she said. "Have a little patience with me and hear me out.—To the commands you then laid on me, I had bent my head. Though you

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did not grant me a single line of a letter, I'd have been faithful to them to the end in spite of the sneers and taunts of the villagers. I'd have accepted your discipline in place of your love—but fate was against me even in this. The evil I had stirred up pursued me even in my exile. Mahendra shamed me before all the village when he came to my door. There was no longer room for me there. I made endless search for you to learn your further commands, but found you not, and Mahendra lied to me when he returned from your rooms with my letter opened. I thought you had completely deserted me; and that might have been my ruin. Oh! but there's something in you that protects me even when you are away. My heart has become pure since it received you within. You made yourself known to me the day you thrust me away—that hard self of yours, hard as gold, hard as a gem, has made me valuable. I swear to you on your feet, that value has not been tarnished."

Vihari remained silent. Binodini also had nothing more to say. The afternoon light began to wane little by little, minute by minute. When all of a sudden Mahendra came upto the door and started back at the sight of Vihari. Repulsed as he had been, to find Binodini at Vihari's feet was too much for his pride. He had no doubt that their coming together had been brought about by correspondence between them. Vihari so long had hung back, now if he allowed his scruples to be overcome, who would be able to hold in Binodini? Mahendra might be willing to leave her—but not to another, as he now realised.

"So it's a case of 'enter Vihari, exit Mahendra'," he sneered in impotent wrath. "The scene is so beautiful that I feel inclined to applaud. I hope however that it's positively the last act, an anticlimax would never do."

Binodini's blood rose to her face. Since she had been compelled to avail herself of Mahendra's company, she had no reply to this taunt—she could only cast an appealing look at Vihari.

Vihari rose from the bed. "Mahendra," said he as he advanced towards him, "don't insult Binodini like a coward. If your sense of decency doesn't restrain you, *I* have the right to do so."

"So you've already acquired rights, have you?" laughed Mahendra meaningly.

Before Mahendra would proceed to further insults, Vihari gripped him by the arm and said, "Let me inform you, Mahendra, that I intend to marry Binodini, so you'd better be careful what you say."

Mahendra was surprised into a dead silence.* Binodini was startled into a palpitation.

"I have another piece of news for you," continued Vihari. "Your mother is on her death-bed. There's no hope of her recovery. I'm going back by to-night's train and Binodini will accompany me."

"Pishima ill?" exclaimed Binodini greatly shocked.

"Her last illness," repeated Vihari, "the end may come at any moment."

Mahendra went out of the room without another word. "What did you mean by what you said?" then asked Binodini of Vihari. "How could you utter such a thing? Was it in joke?"

"I was never more serious," said Vihari, "I *am* going to marry you."

Binodini.—"To reclaim the fallen one?"

Vihari.—"No, but because I love you and reverence you."

Binodini.—"Well, then I've got my last reward. Now that you've said this, I've nothing more to ask. Even if I get more I'll not be able to keep it, for just fate will not allow me more than I deserve."

Vihari.—"But fate must allow it."

Binodini.—"For shame! Don't think of such a shameful thing. I, a widow, with a stain on my name, to marry you and drag you down in society. That can never be. What a shame even to speak of such a thing."

Vihari.—"You mean to forsake me then?"

Binodini.—"What right have I to talk of forsaking? You do many a good work in secret. Give me some portion of your burden to bear as your disciple. But what a shame to talk of marrying a widow! To your generosity everything may be possible. But if I allow you to do this, to lose your place in society, I'll never be able to raise my head again."

Vihari.—"But Binodini, I love you."

"I'll take just one liberty on the strength of that today," with which Binodini bent low and kissed his feet. Then as she sat on the ground there, she continued: "I'll try to attain merit so as to win you

* The foreign reader can hardly form any idea of the astounding effect of a proposal to marry a widow made by a person in orthodox society.

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in the next life. In this I hope for nothing more, I'm entitled to nothing more. I've given much pain to others, I've suffered much pain myself, and I've learnt my lesson. Had I forgotten that lesson I'd have lowered myself further by bringing you down. I'm able to hold my head up again because you're still high up above —this refuge of mine I'll never destroy."

Vihari remained gravely silent.

"Make no mistake," Binodini continued imploringly. "You'd never have been happy by marrying me. You've always been aloof from the world and so known peace. Let me do some work of yours from at a distance. Remain at peace, remain happy."

LII

As Mahendra was about to enter his mother's room, Asha hurried out to stop him saying, "Don't go in now."

Mahendra.—"Why ?"

Asha.—"The Doctor says any sudden shock of joy or sorrow would be dangerous."

Mahendra.—"Let me go in quietly and take a glimpse of her from behind. She won't know I'm there."

Asha.—"She's very sensitive to sounds, she's sure to know."

Mahendra.—"Then what would you have me do now ?"

Asha.—"Let's consult Brother Vihari and do as he advises after he's seen her."

As she spoke Vihari came up. Asha had already sent for him.

"Did you want me, sister ?" he asked. "How's mother ?" Asha seemed relieved to see Vihari. "Mother's been very restless since you left. The first day she asked 'where's Vihari.' I told her some important matter had called you away and that you were expected back on Thursday. Ever since she's been starting at every sound. She doesn't say anything but it's clear she's expecting somebody. When I got your telegram yesterday, I told her, you were coming to-day. So she's ordered a special dinner for this evening. She's got the stove up into the balcony and said she'd direct everything from this room. She wouldn't listen to the Doctor's protest. It's only a little while since she told me to cook everything with my own hands and to get dinner served in her room."

The tears started to Vihari's eyes. "And how is she now?" he asked.

"You'd better go in and see for yourself," said Asha. "It looks to me as if she's worse."

Vihari went in. Mahendra stood on one side lost in wondering thought. How easily had Asha taken up the reins of the household—how naturally she had refused him permission to enter ! There was no hesitation, nor petulance in her tone. And how lowered was his own prestige ! He was a culprit, and had to stay outside, unable even to enter his mother's room.

And again how strange, that Asha should so freely accost Vihari. All her counsel was with him. He to-day was the guardian of the household, every one's friend. He had access everywhere, everything depended on his advice. The place which Mahendra had deserted for a while, was what he found, not the same on his return.

On Vihari's entry Rajlakshmi turned towards him with her piteous gaze as she said, "So you're back, Vihari !"

"Yes mother," replied Vihari.

"Have you finished your business ?" Rajlakshmi's gaze became eager as it fell inquiringly on his face.

"Very satisfactorily indeed," said Vihari cheerily. "I've got nothing to worry about now." With which he looked towards the door.

Rajlakshmi.—"My little mother is going to cook something for your dinner with her own hands, and I'm going to direct her from here. The Doctor wouldn't have it, but what's the good of all that, now ? Aren't they going to let me see you enjoying yourself once more before I go ?"

Vihari.—"I don't see any sense in the Doctor's trying to prevent you. How's dinner to be managed without your directions ? We've learnt to appreciate your cooking since we were children—besides, Dada's got fairly sick of Western fare, he's pining for your fish curry. We brothers are going to see who's the best man at eating, to-day, as we used to do in the old old days. I'm afraid your little mother's supplies will run short."

But Rajlakshmi would not get be drawn to talk about Mahendra, then Vihari had to come to the point : "Look here, mother, Dada's waiting outside. How can he come in, unless you ask him ?"

Rajlakshmi silently turned her eyes to the door. "Come in, Dada !" called out Vihari.

Mahendra came in with hesitating steps.

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di[illegible] dared not look him in the face I'[illegible]r heart should suddenly fail her. She in[illegible]losed her eyes.

villa[illegible] Mahendra raised his eyes to the bed in pl[illegible]urted as though some one had struck me [illegible]a blow. He bent over the foot bed purs[illegible]laying his head on Rajlakshmi's feet sha[illegible]ned motionless in that posture. Raj-ca[illegible]mi's whole frame shook with the ro[illegible]s at her breast.

fo[illegible]ter a while Annapurna came to the [illegible]e. "Ask Mahim to rise, sister, else [illegible] can he?"

With immense difficulty Rajlakshmi [illegible]naged to utter the words: "Rise, [illegible]ahin!" and as his name passed her lips t[illegible]fter so long an interval, the tears flowed from her eyes, and the pain at her heart seemed lighter.

Mahendra then went up and knelt on [illegible]e floor near his mother's face, his breast touching the bed. Rajlakshmi turning to-wards him with a painful effort clasped his head in her hands and kissed him.

"Mother," said Mahendra in a choking voice, "I've given you great pain, forgive me."

When the renewed throbbing at her heart was a little calmed Rajlakshmi replied, "You needn't ask that, Mahim. How could I live without forgiving you?" "Asha [illegible]," she called. "Where's my little mother g[illegible]ne?"

Asha was in the next room preparing the invalid's food. Annapurna went and called her in.

Rajlakshmi signed to Mahendra to get up and sit on the bed, and when he had done so she pointed to the place at his side saying to Asha: "Sit here, my child, I'd see you sitting together to-day and forget all my sorrows. Don't be bashful* in my presence to-day, my little mother, neither keep any resentment against Mahin in your mind. Sit here and let me feast my eyes."

Asha bashfully veiled herself and with beating heart came and sat beside Mahendra. Rajlakshmi took Asha's right hand in hers and put it into that of Mahendra and pressed them together in her own. "I leave my little mother in your hands, Mahin," she said. "Mark my words, you'll nowhere get another such an angel." "Sister," she went on, turning to Annapurna, "come and bless them. May your goodness give them grace."

As Annapurna came and stood before them they both bent and took the dust of her feet with brimming eyes. She kissed them on the forehead saying: "God bless you both."

"Vihari, my boy," then said Rajlakshmi, "won't you come up and give Mahin your forgiveness?" Vihari came forward at once and Mahendra rose and embraced him. "My blessing to you, Mahin, is that Vihari's friendship may remain yours for ever. There's no better fortune I can wish you."

Rajlakshmi was quite exhausted and lapsed into silence. Vihari held a dose of stimulant to her lips but she waved his hand away saying: "No more medicine, my son. Let me think of God for awhile. He will give me the last medicine for the tribulations of this world. Go and get a little rest Mahin. Asha, my little mother, you may put the pots on now."

Vihari and Mahendra sat to their dinner that evening on the floor in front of Rajlakshmi's bed. Asha, as directed, attended to them herself.

Mahendra was feeling the tears welling up in his breast, he could hardly touch a morsel. "Why aren't you eating anything, Mahin?" Rajlakshmi kept on anxiously asking. "Let me see you making a hearty meal."

Vihari stepped into the rescue. "You know, mother, Mahin was always like that. He never could do justice to his food. Look here, sister, you really must let me have some more of that vegetable hotch-potch—it's delicious."

Rajlakshmi was delighted. "I knew," she said with a faint smile, "Vihari was always fond of that hotch-potch. Give him a good helping, my little mother, that morsel you're ladling out won't do at all."

"Your little mother's close-fisted!" exclaimed Vihari, "a sufficient quantity refuses to pass through her hands."

"You're getting a bad name, my dear," laughed Rajlakshmi. "Vihari's eating of your salt and yet he dares to blame you!"

Asha paid Vihari off by loading his platter with a huge heap of the hotch-potch.

"What a shame!" cried Vihari. "Are you determined to finish me off with this dish and reserve all the other delicacies for Dada alone!"

* It is not accounted good form for husband and wife to behave familiarly to each other in the presence of elders.

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"So even that's not enough to stop the mouth of calumny !" whispered Asha as she passed.

"Try it with some of the sweets," replied Vihari.

When the two friends had finished, Rajlakshmi felt an immense satisfaction. "Get your dinner now, my little mother, and come and join us," she adjoined Asha.

When Asha had left the room in obedience to Rajlakshmi's wishes, she said to Mahendra, "Go to bed now, Mahin."

"Why so soon, mother ?" Mahendra had decided to nurse his mother that night.

But Rajlakshmi would not allow him the opportunity. "You're tired," she insisted. "You must go."

When Asha after dinner came up to Rajlakshmi and was about to take her usual place, fan in hand, near her head, the latter said in a low voice : "Will you go and see, my dear, whether Mahin's got everything he wants. He's alone upstairs."

Asha blushed all over as she somehow managed to get out of the room. Annapurna and Vihari remained with Rajlakshmi.

"Vihari," then said she, "there's one thing I should like to ask you. Have you any idea what's become of Binodini ? Where is she now ?"

"Binodini is in Calcutta now," replied Vihari. Rajlakshmi looked at him in questioning silence. Vihari understood. "You needn't fear her, any longer, mother," he said.

Rajlakshmi.—"She's given me much pain, Vihari, but at heart I've still an affection for her."

Vihari.—"She loves you too, mother."

Rajlakshmi—"I believe it, Vihari. Like everyone else she had her good and bad, but love me she did. She couldn't have looked after me like that just to show off."

Vihari.—"She's dying to nurse you now."

Rajlakshmi heaved a deep sigh. "Mahin's gone to bed now," she ventured, "where's the harm in sending for her ?"

"She's in this very house, mother," said Vihari, "hidden away in the outer apartments. I haven't been able to get her to touch any food the whole day. She's sworn not to take food or drink till you forgive her."

"What ! starving the whole day !" cried Rajlakshmi. "What a shame ! Can [illegible] at once."

As Binodini came hesitating [illegible] Rajlakshmi hailed her at once with [illegible] shame, child, what have you been d[illegible] Get away at once and have somethi[illegible] eat. We'll have our talk afterwards."

Binodini took the dust of Rajlak[illegible]nd feet as she replied : "Not till y[illegible]re forgiven this wretched sinner, mothe[illegible]n

Rajlakshmi.—"I've forgiven you, [illegible] I've forgiven you. I've no bitterness [illegible] for anyone now." She took Binod[illegible] right hand into hers as she contin[illegible] "May none come to harm through y[illegible] my child, and may you be happy yoursel[illegible]

Binodini.—"Your blessing shall not fa[illegible] Pishima.I swear by your feet, none sha[illegible] come to harm through me."

She then prostrated herself at Ann[illegible] purna's feet and then went off to have h[illegible] meal.

After she had returned, Rajlakshmi look[illegible] ed meaningly at her as she said, "Mus[illegible] you then be going, child ?"

"Pishima, you must let me nurse you t[illegible] night, as God's my witness, you and you[illegible] need fear no harm from me."

Rajlakshmi glanced towards Vihari. "Let her be," said he after some hesitation. "It'll do no harm." The three of them then took turns at nursing the sufferer.

Asha for her part, greatly ashamed at not having been to Rajlakshmi's room even once during the night rose with the break of dawn. Leaving Mahendra still asleep she finished a hasty toilet while yet the darkness had not wholly departed. What she saw when she reached Rajlakshmi's door made her doubt whether she was still dreaming!

Binodini was in the passage boiling water on the spirit lamp, to make tea for Vihari who had not managed to get a wink of sleep. She rose when she saw Asha and said, "I've come to seek refuge with you still burdened with my crime. None else can send me away, but if you say, go, go I must."

Asha made no reply. She did not even know for certain what her exact feelings were. She was overwhelmed.

"Pardon me you cannot," Binodini continued. "Don't even attempt it. But fear me no longer. As long as Pishima may want me, let me serve her. After that I'll depart."

When the day before Rajlakshmi had

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di[illegible]nand into Mahendra's, Asha had I'[illegible]sed all bitterness from her mind and in[illegible]once more completely surrendered villa[illegible] to him. At the sight of in pl[illegible]ini standing before her to-day the me[illegible]d of her severed love broke out afresh. purs[illegible]ndra had loved this woman once, sha[illegible]or her might still be lurking in his ca[illegible] this was the thought that beat ro[illegible]st her breast in wave after wave. In f[illegible]e while Mahendra would be awake, [illegible]would see Binodini—in what light, [illegible]he question. Last night Asha had felt [illegible]path thorn-free. This morning the l[illegible]ns had sprung up at her very thresh-t[illegible]. So little room was there to safely [illegible]ow away from harm her life's happi-[illegible]ess.

With a heavy heart Asha stepped into [illegible]lakshmi's room, and whispered peni-[illegible]itly: "Go to bed at once, Kaki, you've [illegible]en up the whole night." Annapurna [illegible]ok a good look into her face and then in-[illegible]ead of going to bed took Asha away into [illegible]r own room. "Chuni," she said, "if you [illegible]lly want to be happy, forget all that's [illegible]st and gone."

"I've no desire to cling on to the past, Kaki," wailed Asha, "I'd do anything to forget, but how can I?"

Annapurna.—"You're right, child. It's easy to tell *what* to do, but not *how* it's to be done. Still let me try. Try not to show that you remember. Begin to forget from without and then it'll come within. Mind, Chuni, if *you* don't forget, you'll keep others remembering. If your heart doesn't tell you to do it, do it as my bidding, treat Binodini as if she hadn't harmed you, as if you do not fear her."

"Tell me exactly what to do," said Asha meekly.

"Binodini's making tea for Vihari now," said Annapurna. "Do you get the cups and milk and sugar and help her to serve him."

As Asha rose to obey Annapurna continued: "So far it's easy. But the next thing's more difficult, still you must do that too. Mahendra's sure to come across Binodini more than once; I know what you'll feel like then. But don't even try to peep from the corner of your eye to see what they do. Be calm even though your heart be breaking. Let neither be reminded for a moment that they have done wrong. Then only will the old wounds heal without a scar. Take this not as my advice, Chuni, but as my command, and remember it even when I am gone back to Benares."

Asha got the rest of the tea things and went upto Binodini. "Is the water ready?" she asked. "I've brought the milk and sugar."

Binodini stared at Asha in her surprise. "Brother Vihari is sitting in the balcony," she said at length. "Will you take the tea to him while I warm the milk for Pishima. She'll be waking presently."

Binodini would not take Vihari's tea herself. She felt a hesitation in lightly exercising the right which Vihari's declaration of his love had conferred upon her. She would not display the wealth she gloried in. She would go when he himself wanted her, not on an excuse of her own contriving.

As they were conversing, Mahendra came upon the scene. Though Asha's heart gave a great thump she managed to control herself and say in a natural tone: "You're up early. I kept the shutters closed so as not to wake you."

Mahendra felt as if a stone had rolled off his heart to hear Asha talking so naturally in Binodini's presence. "I came to see how mother's getting on," he said. "Is she still asleep?"

"Yes," returned Asha. "Don't go in now. Brother Vihari says she's been much better and has slept well for the first time since many a night."

"Where's Kaki?" asked Mahendra greatly relieved. Asha pointed towards her room.

Her wonderful self-control was quite a revelation to Binodini.

"Kaki!" called Mahendra at her door. Annapurna had just finished her bath preparatory to her devotions. Nevertheless she replied: "Come in, Mahin, come in."

Mahendra took the dust of her feet as he said, "I feel ashamed to come near you Kaki, soiled as I am with my sin."

"Nonsense, my boy," replied Annapurna, "what makes you say that! Don't dusty children come to their mothers' arms?"

Mahendra.—"But *my* dust can't be brushed off, Kaki."

Annapurna—"Of course it can, if you'll only try. It's been all for the best Mahin. You were too proud of your virtue, you trusted yourself overmuch, the storm of sin has broken this pride of yours but it hasn't done you any other damage."

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Mahendra.—"Kaki, you mustn't leave us any more. Your going away brought on my ruin."

Annapurna.—"The ruin that required my staving off was better allowed to happen. Now you won't need me any more."

There was another call at the door, "Kaki, are you at your devotions ?"

"No, Vihari, come in."

Vihari entered, and finding Mahendra up so early said : "Is this the first sunrise you've seen in your life, Dada ?"

"Yes, Vihari, this is indeed the first sunrise of my life. You'll be wanting a talk with Kaki—I'm going."

"We'll make you a cabinet minister too," said Vihari smiling. "I've never kept anything back from you and, if you don't mind, I won't do so to-day either."

Mahendra.—"*Mind !* I mayn't have the right, but if you can take me into your confidence once more, that'll give me back my self-respect !"

It was not easy to be talking on every subject in Mahendra's presence now-a-days. Vihari's words seemed to want to stick in his throat, nevertheless he manfully went on: "The question of my marrying Binodini has been suggested. I've come to have that matter out with Kaki."

"What an extraordinary suggestion!" exclaimed the startled Annapurna.

Mahendra with a supreme effort got rid of all hesitation. "There's no occasion for such a marriage," he said with decision.

"Had Binodini anything to do with such a proposal?" asked Annapurna.

"Nothing whatsoever!" replied Vihari.

"Would she consent?" pursued Annapurna.

"Why shouldn't Binodini consent?" broke in Mahendra. "I know she is devoted to Vihari. Is she likely to lose the chance of being under his protection?"

"I proposed marriage to Binodini, Dada," said Vihari coldly, "and she rejected it as a shameful suggestion."

Mahendra was reduced to silence.

LIII

Rajlakshmi passed the next few days sometimes a little worse, sometimes a little better. Then came a day when her countenance cleared up, and the violence of her pains abated. She sent for Mahendra and said : "I haven't much time left—but I'm departing in great peace, Mahin, I leave no regrets behind. The pure joy I used to feel when you first came into my lap is filling my breast to-day. I [illegible] always the child in my arms to me[illegible] child of my bosom ; my great joy is [illegible] I am taking away with me all you[illegible] ments." She kept stroking him all [illegible] his face and body as she was spea[illegible] Mahendra could not control his tea[illegible] sobbed out aloud.

"Don't grieve, Mahin," said Rajlak[illegible] "I'm leaving an angel to look after [illegible] Give my keys to my little mother. E[illegible] thing's in order, you'll find nothing w[illegible] ing. There's another matter about w[illegible] I want to speak to you, but don't tal[illegible] anyone else about it. I have curre[illegible] notes for two thousand rupees put awa[illegible] in my box, which I leave to Binodini. She's a widow and all alone, the interest of this money will be enough for her need[illegible] —But Mahin, I entreat you, don't keep h[illegible] in the house !"

Rajlakshmi then sent for Vihari. "Vihari, my son," she said to him, "Mahin was talking me yesterday that you're trying to do something for poor clerks. May God give you long life to do good to the poor. My father-in-law gave me a small estate as a wedding present. I leave this to you for the poor. May it add to my father-in-law's merit."

When after Rajlakshmi's death, the Shradh* ceremony was over, Mahendra said :"Vihari, old fellow, I'm also a medical man. Take me with you into your good work. Chuni has got to be a splendid housewife, she'll also assist us. We'll all live together in the villa."

"Give the matter further thought, Dada," said Vihari. "Is it likely you'll like this work for long? Don't take up a permanent burden on the spur of a generous impulse."

"Do you give further thought also, Vihari," returned Mahendra. "Is it possible for me to go on with the burden of uselessness I've been accumulating all my life? If I don't lighten it with work, it'll drag me down to despair. You really must give me a place in your scheme."

That was at last settled.

Annapurna and Vihari were talking over old times with a peaceful sadness. The time for parting was drawing near. Binodini came upto the door asking, "May I come and sit with you awhile, Kaki?"

* A ritual of respect for the dead.

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di[illegible]me in, child, come and sit down."

I'[illegible]hen Binodini had been seated, Anna-in[illegible]a, after exchanging a few words with villa[illegible]ose and stepped out into the balcony in pl[illegible]he pretext of looking after the airing me[illegible]e bed clothes.

purs[illegible]ell me what further commands you sha[illegible]for me," then said Binodini to Vihari.

ca[illegible]hari.—"Tell me rather, friend Binodini, ro[illegible] is it you'd like to do?"

fo[illegible]nodini.—"I'm told you've taken a [illegible] as a nursing home for the poor. Let [illegible]o something there. If nothing else, [illegible]n cook for you."

[illegible]Vihari.—"I've given much thought to t[illegible]hat question, friend. Many complications [illegible]ave tangled the thread of our lives. We [illegible]nust now set to work undoing them one [illegible]y one. Let everything be cleared up [illegible]st. I dare not put temptation in the [illegible]ay of my heart. Had the past been [illegible]inder, I could have filled my whole life [illegible]with you alone. As it is, I must deprive [illegible]myself of you. The quest for happiness [illegible]would be futile now. I'll have to busy [illegible]myself repairing all damages so as to be [illegible]ell prepared for the end."

As Annapurna returned to the room Bi[illegible]odini said to her, "Mother, you must give me a little space at your feet. Don't thrus[illegible]me away because I've sinned."

"Co[illegible], my little mother, come along with me."

When the day of their departure came round, Vihari contrived an opportunity of seeing, Binodini alone. "Friend, Binodini," said he, "I would keep some token of you near me."

"What have I," replied Binodini, "that can serve as a token worth keeping near you?"

Vihari overcoming a bashful hesitation said at length: "The English have a custom of treasuring a lock of hair of those they love as a keepsake."

"What a horried idea," exclaimed Binodini. "How could I possibly give you an unclean thing like a dead lock of hair as a token of myself? Unfortunate that I am I can't work for you. Will you let me give you something that will work for me?—Do say you'll accept it."

"I will," said Vihari.

Binodini drew out from the folds of her garment the two thousand rupee notes, and placed them in Vihari's hand.

Vihari remained looking at Binodini's face with unutterable emotion. After a long pause he said, "May I not give you something?"

"You've already given me a token which I carry about as my only ornament, and which you can't deprive me of, even if you would. I want nothing more." With which Binodini showed him the scar on her elbow.

"You didn't know this," she said, as he stared at her in amazement. "This was your wound—a gift entirely worthy of you, and one which you cannot take back!"

Asha had not been able to get rid of all misgivings about Binodini in spite of her Kaki's commands. They had attended on Rajlakshmi together, but the sight of Binodini had each time given her a shock. She had never been able to converse with ease, and every attempt at a smile had meant an effort. She had not been able to bring herself to accept the least service at Binodini's hands. If she had been unable to avoid taking a *pan* offered by Binodini, it was only to throw it away at the first opportunity.

Now that they were about to depart, now that her Kaki was for a second time forsaking their household, Asha's heart had melted into tears, and with that came pity for Binodini. Asha was sure Binodini loved Mahendra; but after all why shouldn't she? Asha knew from her own heart how inevitable it was that Mahendra should be loved! The pain of leaving Mahendra for ever was something too terrible to wish even for her worst enemy. She wept at the very idea. She had once loved Binodini; a touch of that love returned to her. She went up to Binodini and said gently, pityingly, lovingly: "So sister, you're leaving us?"

Binodini tapped her under the chin with a smile, "Yes, sister, it's time, I should. You used to love me once; keep a little of that love for me in your happy days to come, and forget the rest."

Mahendra came and prostrated himself at her feet.* "Forgive me, sister," he simply said as the tears started to his eyes.

"Do you also forgive me," replied Binodini. "And may God grant you eternal happiness."

Translated by
SURENDRANATH TAGORE.

* In token of re-establishing relations with her as an elder-sisterly relative.

THE END.

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NOTES

Liquid and Solid History.

Says the *Christian Register* of Boston :—

John Burns's characterization of the Thames is an explanation why travellers will forever turn abroad, in spite of all praises of American scenery and exhortations to see their own country first. "Do you know what that brown river is, sir? It's liquid history." It is the human quality of scenery that gives the greatest fascination and charm. The Scotch lakes are no more beautiful than the Ausable lakes, but they had a Scott to write about them. Many a lake region is as lovely as that of Windermere, but never had a Wordsworth lived in it. The glories of the Canadian Rockies no one will dispute, but to have the choice between them and Switzerland is to leave no room for choice. The Alps tell great stories, and add to their unrivalled composition the interest of centuries. Toiling over Swiss passes, one has the company of Cæsar's troops, and hears Napoleon's armies coming up the road. We know the same thing in America. Regions connected with literature and history will always receive the tribute of pilgrimages, while those of grandeur are gazed on by mere tourists. "Liquid history," truly, is many a river of the world; and what gives the unexplored rivers their fascination for travellers is a kind of potential history, the prophetic quality in them telling of mighty states as likely one day to rise on their banks as others were before the Euphrates, the Rhine, the Seine, the Mississippi, suckled empires. In lands where we trace our origins the very earth is vocal, and the long course of centuries becomes visible, unrolling a human cinematograph before the seeing eye.

To many an Indian sojourner in England, accustomed in their own motherland to the sight of her majestic streams, the Thames must have appeared at first sight as a big drain carrying dirty water. But it is only when it is considered as "liquid history" that the true glory of the Thames can be understood.

In our own motherland there are thousands of rivers and mountains, forts and cities, pillars and palaces, temples, mosques and mausoleums, fields and mounds strewn over with the ruins and remnants of universities, monasteries, asrams and cities whose very existence is now forgotten,—thousands of sites of which poets have sung and which are encircled by the magic halo of history, which we can speak of as liquid or solid history. The Ganges is liquid history. Bodh Gaya is solid history. The pillars of Asok are petrified history. The caves at Ajanta and Elephanta and the temples at Ellora and elsewhere are history hewn out of the rocks. The iron pillar at Delhi is solid history of a most enduring character. The Tajmahal at Agra is both history and romance in stone.

It is not enough to read of them or hear or talk of them. If we would derive the proper kind of inspiration from them we must see them, touch them, meditate near them, have our reveries and day-dreams in their immediate vicinity. In that way alone can India be made a living reality to us and speak to us with a voice that must be obeyed.

The "Komagata" Passengers in Japan.

In view of the subsequent ill-luck of the "Komagata" passengers, it would be interesting to know what a Japanese newspaper wrote regarding the origin of the enterprise and the pitiable condition of the passengers in Japan on their return voyage. According to the *Japan Herald* of August 27th,

Mr. Javahermal an Indian now on a visit to Japan, and an old friend of Mr. Gurdit Singh, the leader of the "Komagata-maru" party, gave a "Chronicle" representative some interestingparticulars of the expedition and its various fortunes. Mr. Gurdit Singh, he explained, is a wealthy land-owner in the Punjab, worth about two lakhs of dollars—Y. 200,000—and a person of much influence in his district. He became imbued with an emigration scheme to Canada, which he decided to embark upon at his own experience. He was aware the Indian labourers were excluded from Canada, but there was, so far as he could ascertain, no law forbidding Indian merchants to settle in the Dominion, and already a number of Indian merchants were doing business in British Columbia. He, therefore, decided to make his emigration scheme bear a commercial character. He proposed starting a steamship company which should carry iron and coal from India and Japan to Canada, and in return carry cargoes of timber, for Canadian wood was much in demand in India. In addition, he would engage in other forms of commerce in connection with his shipping scheme. He looked forward to a time however when the Indian emigrants might be able to purchase land in Canada and engage in farming. All the emigrants would go over to Canada as servants in his employ, and he undertook to bear all the expense.

Regarding the condition of the passengers in Japan the Japanese journal says :—

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while the position of the Indians is pitiable. They are all destitute and have not even the money to buy fruit and fresh vegetables in Kobe. On board-ship they have been refused light and steam for cooking purposes, though, through the instrumentality of the Consul-General, this grievance has been somewhat remedied. The food on board is of the poorest kind and consists almost entirely of pulse. They have not even the means to telegraph to India for help. They are beginning to despair of ever getting back to their wives and children in India, of whom they have heard nothing for months, and who may be destitute as they are themselves. It is a most pitiable story and it is to be earnestly hoped that the British Government will do something for the unhappy men.

But according to Anglo-Indian journals like the *Pioneer*, the *Times of India* and the *Englishman*, the Indians had with them a plentiful supply of arms and ammunition. They ought to have sold some of these "to buy fruit and fresh vegetables in Kobe" and "to telegraph to India for help."

Austria's war premeditated?

In February 1913, "Fabricius" gave in the *Fortnightly Review* a gloomy picture of Austria and Austrian intrigues. After sketching the many different peoples composing the Austrian Empire, he said:—

A country which is torn by racial dissensions does not like to have powerful neighbours. In the Balkan Peninsula Austria-Hungary has in the past very consistently pursued a twofold and characteristically Austrian policy. Her first and principal aim has been to keep the Slavonic Balkan States weak and divided among themselves and against themselves. By that policy the Balkan States could be prevented from making mischief among the Austrian Slavs who dwell in the adjacent territories of the Dual Monarchy. Besides, whilst they were at strife among themselves, the Slavonic Balkan States would scarcely be able to aid the Russian Slavs in case of an Austro-Russian war. Austria's second aim has been to strengthen her influence in the Balkan Peninsula with a view to compensating herself in that quarter for her enormous territorial losses to Germany and Italy. Salonika became her ambition and her goal.

War with Russia Possible.

The distinguished General von Lang foresees that Austria's policy of violence and coercion will necessarily lead to war with Russia. Many Austrians reckon with that possibility. Some fear a Russian war, while others believe the present moment most favourable for trying conclusions with their Eastern neighbour. It will be noticed that the Austrians who contemplate bringing about a European war leave out of their calculations a very important factor, Great Britain. The attitude of Great Britain will very likely decide whether peace will be preserved on the Continent or not. If the British statesmen wish peace to be preserved in Europe, they should point out to Austria-Hungary that, although Great Britain may not be greatly interested in the countries of the Balkan Peninsula, she is very greatly interested in the preservation of the balance of power on the Continent of Europe, and that any attempt at destroying the present equilibrium might make British intervention necessary.

Austria-Hungary is undoubtedly in a very precarious position. The Austrian system of government is visibly breaking down. The statesmen of the Dual Monarchy will not much longer be able to rule by misrule and to keep 26,000,000 Slavs in subjection. Austria-Hungary is racially, nationally, ecclesiastically, and socially too much divided to maintain its present position much longer. That is clear to most thinking men in the monarchy. Prussia has Prussianised most of her conquered provinces. If there were in Austria-Hungary some powerful ruling race or nation possessing a preponderance of numbers, it might be possible to denationalise the subject nations and to Austrianise them. But that process seems impossible. Despair may counsel Austria-Hungary to seek salvation in a war which may involve Europe.

That war is now raging.

"War on German Trade."

In some provinces of India there is a talk, on the part of both Government and the people, of waging war on German trade and capturing the markets occupied by German goods before the war. If that talk is to bear fruit, certain steps must be taken, and these steps are exactly those by means of which Germany succeeded in selling her manufactures in distant lands. These means have been summarised as follows by *The Indian and Eastern Engineer*.

The trade of Germany—like the army of Germany—has been thoroughly well organised to make the most of its advantages. These latter included lower labour cost per unit of production than that enforced by Trade Unionism in the United Kingdom; cheaper freights to and from many over seas centres of trade; [Calcutta, for example, to which, as we pointed out recently, steel work for the great State work, the Lower Ganges Bridge, was being carried in German bottoms at the outbreak of the war]; good and cheap internal transport arrangements by rail, river, and canal; local supplies of many raw materials; effective State assistance in the scientific investigation of metallurgical and chemical problems in particular; but above all the barrier of a tariff which conserves the growth of industries during the initial stages—when an industry, like an infant, must be shielded if it is to reach to vigour and survive the commercial warfare of fully established competitors—while at a later stage it helps to ensure the home market for the local product and thus assists German manufacturers in the well-known process of "dumping."

That journal says in effect that Free Trade must be smashed:—

The Free Trade fetish may be defined as the production of supplies in those areas best suited to such production, that is, where most economically produced, with freedom of exchange. The last condition has

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however been practically absent. The opportunities of testing the pay-basis of this proposition have been before the Governments of the world for many decades, and with one exception only—that of the United Kingdom—they have unanimously rejected it. India, of course, is merely an appanage of the United Kingdom in matters of policy, but the self-governing Colonies have unanimously rejected it. Japan, which has tasted occidental theories with oriental acumen, refuses it absolutely, and the economical situation in India is not very greatly different from that of Japan, before the renaissance of industry laid the foundations of the phenomenal rise of the Island Empire in the Council of the Nations.

In a previous article we have already shown that trade opportunities in India in the pre-war era were as free to Germany as to Britain and the rest of the world. On that trade the financial power which organised the means of aggression was largely built. Are we to continue these contributions to the German war-chest to aid them in the organisation of future orgies of violence? The fiscal system of the Commonwealth of Australia offers India a proved method for effective action, that is by the imposition of a tariff with preferential rates for the products of the British Empire.

That journal concludes by saying that "What is wanted is really a reasonable guarantee of local preference for local products to protect new industries."

England possesses a far larger number of wealthy capitalists than India. Nevertheless it has been felt necessary in that opulent manufacturing country for the Government to come forward with offers of supply of capital and to guarantee interest, as will appear from the following news sent by Reuter:—

> In view of the deficiency of dye-stuffs and colours owing to the cessation of supplies from Germany, it is proposed to form a large supply company. Government has indicated its willingness to subscribe a portion of the share capital and guarantee interest on a large debenture issue. A preliminary arrangement has been made enabling Government to acquire important dye-producing works in this country.

In India, however, the orthodox official view is that Swadeshi industries ought not to expect any pecuniary help from the State, nor should there be any protection.

War Relief.

We read in the October number of the *Review of Reviews*:—

> The fact is that subscriptions, even on the most lavish scale, can be no compensation for the very real hardships endured by our soldiers, and all patronage must be eliminated from the gift. Whatever the succour, it will be found in the end that the war will inflict an irreparable injury on tens of thousands of the working classes. Rich men are indeed bestowing alms, but when compared with the donations of Indian Princes these contributions sink into insignificance, and the soldier is required to make provision for his family out of his scanty pay. This spirit of niggardliness must [illegible] and noncombatants must take a resolute [illegible] never again must the soldier, broken in [illegible] be forced to the ranks of the pauper.

Why is it that the contributions [illegible] rich men of England "sink into ins[illegible]gnificance" "when compared with the [illegible]onations of Indian Princes?"

A Cause of Italy's Neutrality.

Many attempts have been made [illegible]x-plain the cause of Italy's neutrality i[illegible]e present war. Not an improbable c[illegible] given in the October number of the *Nightly Review* by Mr. Arthur Weigall. He propounds the theory [illegible] Italy's conquest of Tripoli is wholly d[illegible]e to England. Egypt is "actually an int[illegible]gral part of the Turkish Empire"; [illegible] England "had its intention of acting acc[illegible]ding to the letter of the *firman* of 18[illegible] and of allowiug Turkish troops to pa[illegible] through Egypt....., Italy would never hav[illegible] risked an invasion of Tripoli." By Eng[illegible]land's definite assurance that she would n[illegible] allow Turkish troops to pass to Tripo[illegible] through Egypt, and "the most drast[illegible] measures" which Lord Kitchener adopt[illegible] to keep that assurance, Italy was able [illegible] succeed in the war: "England, and England alone, made the conquest of Tripoli by Italy a possibility." Mr. Weigall says that an unwritten agreem[illegible]t came into existence as a result of this: "No public statement has been made which would indicate that the British Government made any agreement with Italy, but there can be very little doubt that such an agreement was made."

Tata Iron and Steel Co.

Sir Dorab Tata presiding at the annual meeting of the Tata Iron and Steel Co., said there had been steady and satisfactory progress throughout the year. He particularly pointed to the replacing by their products of foreign imports and gave examples of how German trade had thus been displaced since the outbreak of the war. So far from war having affected them prejudicially it had given great impetus to the sale of their products. The war had taught them the need of making their works run on self-contained lines so as not to be dependent on foreign imports. Sir Dorab said, the directors were taking every measure to introduce the Indian element as far as possible in every department of the works

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wi[illegible]mpairing their efficiency. The pr[illegible] of the year amounted to Rs. 22,83,770 [illegible]d dividends were declared amounting to Rs. 8 as. 12 pies 3 on preference shares and Rs. 4 as. 8 on ordinary shares.

It is very satisfactory to learn that the dire[illegible]ors were taking every measure to int[illegible]uce the Indian element as far as po[illegible]le in every department of the works w[illegible]ut impairing their efficiency. The p[illegible] would be glad to know, if possible, [illegible] these measures were, and to what [illegible]t in consequence thereof Indian skilled [illegible]ar and Indian control had replaced [illegible]tern skilled labour and control.

Moral Responsibility in Warfare.

Hypocrisy is said to be the homage which vice pays to virtue. In times of war similar homage is paid to moral ideals to brute force. In every war either one party or the other or both are wrong. But an attempt is now-a-days made by each to justify its action. That is an indirect admission even by the party or parties in the wrong that moral considerations are of supreme moment.

The Literary Digest observes:—

Nothing is more striking in the outbreak of the present war than the way in which everybody is considering it from a moral standpoint. The press refer with horror to the bloody battle-fields heaped with the slain; the idea of military glory or territorial expansion has sunk into the background, and all the present events are treated in a tone which indicates a prevailing feeling that such a struggle is a barbarous anachronism in our day. The Hague Tribunal has done one thing for the world in making the Dove of Peace take a living place beside the eagles of Napoleonism in the popular mind. The sense of responsibility for the homicidal ravages of howitzers and machine guns has been a question most of all the subject of debate in the press, and we read much more about the agents or agencies that caused the new struggle in the cockpit of Europe, the famine with which the poor are universally threatened, the bankruptcy of traders and the paralyzing of commerce, than about the outcome of the struggle or the probable triumph of Pan-Germanism or Pan-Slavism. In fact, alongside the war in the field is the fierce war of newspapers waged with the object of pointing out and defaming the wire-pullers or instigators of a ghastly Armageddon.

"Deportation in India's Interest."

It seems the *Daily News-Advertiser* of Vancouver interviewed one Mr. M. B. Constant, "who was very many years business manager of *The Englishman* at Calcutta." Mr. Constant referred to the Hindus on board the "Komagata Maru," then lying in Vancouver harbour, to the Chitpur Murder trial, and other matters. We reproduce below a summary of this interview given by the *Bombay Chronicle*, with its comments thereupon:—

Fit for Deportation

"If you people of Canada want to make a name for yourselves as benefactors to India, you will send the Hindus aboard the Komagata Maru back right away. The British Government is bound to use the Army in India sooner or later and the sooner the better. If you return these Hindus it will bring the present unrest to a head and give the Government cause to use the army, which is the only thing that will settle the present trouble in the Indian Empire."

The above statement was made to "The News-Advertiser" yesterday by Mr. M. B. Constant, who was very many years business manager of the "The Englishman" at Calcutta and who has just arrived in Vancouver.

Under the heading of "Deportation in India's Interest" the above appears in the "Daily News-Advertiser" of Voncouver. It forms a sort of preliminary canter to an interview which is about as full of wicked perversion and wild exaggerations as anything of the kind, we have ever seen—and this is saying a good deal. The obvious conclusion is that if Mr. Constant returns to India he will be a fitting subject himself for deportation,—if it is safe to let him out of India again.

What the Government Wants.

"Lord Hardinge," says the late business manager of "The Englishman," "is dealing too generously with the natives.

"Vast sums have been spent by the Government on education of the natives, the Sanitary Commission has also spent an enormous amount in bringing the sanitary arrangements up to date and the taxation of the natives is practically nil. What is the result? The natives turn round and bite the hand that fed them and spend all their efforts in stirring up racial warfare.

"Five years ago the white man in India was a small god; now he is nobody and is insulted by the natives at will and can get no redress from the courts. The natives know more about law and its quibbles than any white and will stand up in court and say so."

It is deplorable that the ignorance of India in the colonies is so profound that a responsible journal can be found to print such pernicious rubbish.

An Amazing Lie.

Here is a quite childish misrepresentation of the Chitpore Murder trial.

"To show to what a state things have come in India, Mr. Constant narrated an instance of a native who had shot a white police inspector and was found on the street beside the body with the smoking revolver in his hand. In spite of this damaging piece of evidence and the evidence of police the man was acquitted owing to the fact that the native lawyer had got the art of law-twisting and quibbling down to the fine points."

This fire-eating idiot goes on to urge that at present what the Government need is an excuse to use the Army,—the "only thing that will give India the rest she needs," and he adds, or is alleged to have added, this amazing lie about the position of the white population in India, which would not be

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endorsed by a single white man residing either in Bengal or elsewhere.

"A white woman cannot walk down the street in safety and without being molested and insulted and it is quite a common thing for a native to spit on a white man and when taken to task for it declare that it was quite an accident. In five years time if things go on as they are now, it will be almost impossible for the white man to live in India and absolutely impossible for white women."

We commend Mr. Constant to the attention of the Government on his return to India.

The situation in South Africa.

The Pioneer of the 23rd November last contains an informing letter from its own correspondent at Johannesberg. It is dated the 20th October. The following paragraphs describe the situation at the time of the despatch of the letter:—

Happily in this crisis the faith which England placed in the Boers was amply justified. Years of self-Government and of the enjoyment of British liberty have had a vast influence upon the South African Dutch. Only among the most ignorant backveld farmers, or a few theoretical republicans, is there any real wish to get rid of the British flag. Had the crisis come ten years ago, the story might be a different one. Today a united South Africa is led by a Boer General, and its Ministry is largely composed of Dutchmen. But the Government is absolutely loyal to the Imperial connection. And the mass of the Dutch stand behind the Government. Since the Maritz rebellion, clergy of the Dutch Reformed Church, prominent leaders of the Dutch, commandants, politicians and Burghers have rallied to the Ministry and repudiated the traitor with scorn.

There has been only one unpleasant feature. Personal appeals made to Generals Hertzog, Beyers and De Wet have failed to draw from them the prompt and emphatic repudiation of the rebel movement, which the use of their names by the arch traitor led the country to expect. What their precise position is remains a mystery. But their silence has given a bad impression.

General Botha answered the Maritz ultimatum by declaring martial law over the whole Union and proclaiming a number of drastic regulations against supporting or expressing sympathy with the rebels or the Germans, and against questioning the Government's policy in any way. A member of the anti-war school of thought can to-day be fined £500 or sent to prison for two years for expressing views openly expressed a week ago. The rules are severe. But they are necessary. With a weak Ministry in office South Africa might have had a dreadful civil war.

Thus closes the first chapter of the great conflict as it affected South Africa. The Boers have stood by the side of Great Britain, not absolutely unanimously but in such a majority that the future is secure.

The second chapter is about to open. General Botha starts for the front to-morrow to lead the Union forces against both the rebels and the Germans. He will have between a large force in the field, with 4·7 and other special guns sent out from England. The war may be a difficult one, for the Germans have 10,000 to 12,000 well armed trained troops and reservists in the field, and the waterless areas will hamper the movements of large bodies of men. But the Union is determined to see this business through, whatever the cost may be, and the ultimate result is certain.

The latest information fr[om] South Africa is that "the South African r[e]bellion is gradually collapsing. Frequent surrenders have taken place including that of the chief Heichmen and all his commando."

American Expert Forecasts on the War.

There is no man able to read newspapers who does not indulge in a little daily war-talk,—even illiterate people do so, and one of the commonest questions asked and answered is, how long will the war last? It is doubtful whether the answers of military experts have any more value than those of the mere civilian. Let us, however, hear what American experts have to say.

That the war in Europe will last "from nine to eighteen months," and that Germany, "unless she is superhuman, will be defeated," is the consensus of opinion of more than two score active American army officers reported to the New York *World* by one of its Washington correspondents. These men are all of or above the rank of captain, we are told, and their names are withheld, because of the United State's President's orders that Government officers are not to comment on the war. Their judgment is said to be "wholly academic, from a military standpoint, and without regard to personal sympathies." No prophecy about the probable length of the war is ventured by the New York *Herald*'s special military correspondent at the capital, but he does predict as one thing certain that "the longer it lasts, the stronger and more capable will the German armies become." *The Herald* expert explains this remark by saying that until now the German armies, however excellent, have been the product merely of text-books and manoeuvers. They have all the theory they need, the writer says, and at present are learning in actual war what American "armies learned in struggles North and South over fifty years ago." In this respect, however, he reminds us, "both France and Great Britain have similar opportunity," and we read that "in three month's time the armies will be trained; in six months the great battles will be fought by veterans."

English opinions on Indian Loyalty.

The Commonweal writes:—

It is very sad that some people in England, following the lead of Sir Valentine Chirol and Sir Frank Swettenham, are trying to represent India's splendid

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rally ... pire as a proof that she is satisfied with ... esent position in it. Now we have one Mr. ... oner, writing from New College, Oxford, playing ... n the same note, and being given, of course, the ho... ar of large print in *The Times*. He says that Indian ... yalty is due to "the faithful and sympathetic service ... the officers of our Indian Army and the members ... of the Civil Service in India, who have collaborated ... with them. Sometimes misrepresented at home ... metimes misjudged, oftenest, perhaps, almost ignored ... nd apparently forgotten. it is to their daily faithful ... abours, to their care for, and unvarying justice ..., the natives, to their constant regard for the best ... rests of their people, and in many cases their sympathetic intercourse with them, that we owe that attitude of, and confidence in, the good side of our ... hich the events of the last few weeks have so ... iously brought to light."

... olicy can be more mischievous than the attempt to misrepresent India's feeling. Here is the other side of the shield in a letter from an Indian in England:

"Very enthusiastic notices of the Indian assistance now and then appear in the papers, but most tend ... to misunderstand the whole drift of the situation. ... look upon it as their "right reward"; some talk ... n self-defence," and go on to suggest the utter anarchy that would follow on the withdrawal of the British rule in India, and something about the "glorious self-sacrifice" that even the petty officers of the Indian Government made, in order that the people of India may grow slowly into a Self-Governing Nation, and all the rest of it. If one thing hurts me more than another, it is this evidence of self-complacency and superciliousness and utter disregard of anybody else's feelings. No one has said a word of the character, the innate character of trustfulness and "old world" chivalry, which is really at the bottom of all this support. Nor has one single journal, except *The New Statesman* mentioned a word about what England ought to do to India to show its appreciation by real action and not by mere words. This is strange, but I suppose under the present conditions, nothing better can be expected.'

This letter expresses the feelings which are being raised by the ill-judged self-congratulation of a few conceited writers.

The London *Daily Express*, however, has taken quite a different tone; it says:

"While British rule has not been without its blunders and its misunderstandings, India has shown us that, with the instinct of a highly intelligent and highly civilised race, she appreciates the good intentions, and that, with an equally fine chivalry she forgets the blunders."

"Glorious Self-Sacrifice."

It may be said without the least injustice to the British officers of the Indian Government that on their part as a class, there has not been any "glorious self-sacrifice." Nor should such self-sacrifice be either expected or asked for. Services and payment therefor represent a commercial transaction; and what the Indian taxpayer is entitled to expect is merely this that salaries should be regulated by the market price for the kind of work required to be done. The European, that is to say, the Imperial, services in India are the best paid in the world. There is no self-sacrifice here. Fancy salaries are given to the Indian Civil Service. Not content with these, the covenanted civilians, the real rulers of India, demanded and got the exchange compensation allowance. This advantage was shared by other British officials. Only a short while ago the covenanted civilians of some provinces received special allowances on the ground that their promotion was not sufficiently rapid. And now this same Indian Civil Service has got.

War Allowances.

The Secretary of State has sanctioned a scheme of war compensation allowances to officials. These are meant to be "some compensation for loss of normal expectations of officiating promotions due to general recall from leave." The first to receive this sort of allowance is the Indian Civil Service, the case of other similarly situated services being under consideration. The scheme is to take effect from the 1st October last and is to be in force for so long as the embargo lasts. For the members of the Indian Civil Service a time scale of pay has been fixed which entitles one in the third year of service to Rs. 550—$\frac{50}{1}$—750 until the eighth year. From the ninth year the scale will be Rs. 900—$\frac{100}{1}$—1,200 till the 13th year. For the next two years the pay will be Rs. 1,300 and it rises thereafter by annual increments of Rs. 100 to Rs. 1,800 in the 19th year. Those who have put in 20 years' service will be entitled to Rs. 2,000.

The war has hit every class of persons hard. It may be that that is no reason why the highly paid covenanted civilian should be balked of his normal expectations; he may be justly entitled to whatever he can get. But what we urge is that there is no self-sacrifice in getting allowances whenever a plausible or real case can be made out for them.

Italy's Neutrality.

The *Secolo* of Milan contained on the 18th October an article of which the *Manchester Guardian* has published a summary. We extract that summary from the columns of the *Pioneer* of the 23rd November.

Italy is being transformed into a vast field of supplies for the two empires that seek to impose their

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hegemony on Europe. Great loads of grain, meat, oats, and vegetables are leaving our stations for the frontier, the greater part on its way to the confines of Austria or through Switzerland into Germany. From whole areas of our provinces a levy *en masse* is made of cattle, and immense provisions of grain are taken in order that subsistence shall not be lacking to the soldiers who garrison the resolute cities of Belgium or man the trenches while waiting to strike a fierce blow at the strenuous resistance of the French. A deputy, Signor Canepa, has indignantly denounced the unloading yesterday from a big steamer at Genoa of an extraordinary quantity of nitrate of soda, which was reloaded on railway trucks, addressed to the Austrian frontier of Ala, and obviously destined for the manufacture of explosives. Sulphur, tin, woollen coverings are leaving Liguria, and the buyers openly display official authorisation obtained from the Italian Ministry. An employee writes an indignant letter denouncing the continual passage of trains loaded with motor-cars through Piedmont *en route* for Bale and Romanshorn.

It is evident that the Italian Government has now passed from a perplexed and diffident neutrality to an active, though discreet, participation in the war in favor of the Central Empires.

A Delhi telegram to the papers dated the 21st November says:

"In consequence of the prevalence of bazar rumours that Italy is about to join in the war, the acting consul for Italy has issued an official declaration to-day that Italy's decision to maintain strict neutrality is in no way altered."

Appeal of Warring Nations to American Sentiment.

As the clash of arms has proceeded, says *Current Opinion*, an American monthly, the clash of pens has also been heard, especially in the United States.

Nothing in this most amazing war is more remarkable than the persistent appeals made by the opposing nations to American public sentiment. One might think, indeed, that the United States was regarded as a sort of world umpire in the contest, so earnest and persistent has been the effort to secure their favorable opinion. Belgium despatched an official commission last month to lay before President Wilson the evidences of German outrages in Belgian towns. Kaiser William sent to President Wilson a personal despatch charging the French with the use of dum-dum bullets and defending the action of his soldiers in setting the torch to the beautiful old university town of Louvain. President Poincare, of France, sent another cablegram to President Wilson, terming the Kaiser's charge about dum-dum bullets a calumny against France made to cover the German use of such bullets and the commission of other "atrocities."

Current Opinion adds that [illegible]'s verdict remains adverse to Ger[illegible]; because "the conclusions that see[illegible] to remain fixed in the American mind are that the Kaiser had it in his power to sto[illegible] the war and failed to do so; that Au[illegible]tria-Hungary was recklessly severe in her attitude toward Servia because Germany had promised to back her up; and that the violation of Belgium's neutrality was an indefensible proceeding that cannot be explained away or justified. In addition, there is a marked disposition to include the Czar or his advisers with the Kaiser and the Emperor of Austria-Hungary as [illegible] blameworthy, and to denounce the wh[illegible] war as dynastic-made."

Botha calls all Indians Coolies.

It is said that in the course of a speech delivered by Mr. Botha, the South Africa[illegible] Premier, on the 28th September, he used the word "coolie" several times, referring to Indians who have settled in South Africa. This gave offence to the Indian inhabitants of South Africa belonging to the well-to-do class. So there was a formal remonstrance by the Indian Association at Durban. *Indian Opinion* of the 14th October publishes a reply from Mr. Botha's private secretary, explaining that Mr. Botha is not sure whether he used the word, but assuring that in any case nothing was further from his mind than to give offence to "our Indian population."

Mr. Botha's language seems to have given offence to some papers in India, too. We do not see why we who are conventionally styled "respectable" should be ashamed of being classed with our ill-clad, ill-fed and ill-housed labourers who are called coolies. The world can do without many classes of "respectable" people, but cannot go on without the men who do work involving bodily labour. Therefore, whatever our preconceived notions may be, it is unreasonable to think that the coolies as a class are less worthy of respect than other men.

From the political and civic points of view there are only two classes of men: those who manage their own affairs and those who cannot or do not manage their own affairs. All Indians, whether Maharajas, merchants, coolies or graduates, belong to the second class. When the Maharaja called Mr. Keir Hardie a White Sirdar Coolie, he showed that he

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di[illegible]now that the richest, most be-je[illegible]ed and titled man in India was politica[illegible] inferior to a British navvy.

N[illegible], the well-dressed and well-to-do Indi[illegible]n is not superior to the Indian coo[illegible]e.

[illegible]e coolies in South Africa have stood th[illegible]est of a severe and prolonged civic st[illegible]gle, which the most famous Indian l[illegible]rs in India have not done. Why s[illegible]d we then be ashamed of being classed [illegible] coolies.

[illegible]here are Brahmans and literate persons [illegible]ng coolies. Orthodox Hindus, too, need [illegible], therefore, be offended if classed with [illegible]olies.

Coolies as a class are as honest, as honorable, as brave, as independent and as moral as other classes of Indians. They are not less intelligent as a class than other Indians. If they are not well-informed, it is their misfortune, not their fault. There are among our rajas, maharajas and other titled persons men quite as ignorant as and more worthless than the coolies. But we do not resent being classed with them.

It is no sin, it is not disreputable or derogatory, to be ill-clad, ill-fed and ill-housed.

Not only in India but in other parts of the world, too, people are found to be proud in proportion to their helplessness. The man who requires two servants to minister to his daily needs is considered more "respectable" than one who requires one or none. This "respectability" increases with the number of servants. But in fact the truly respectable man is he who depends on the help of others as little as possible. The coolie being more independent of help is superior to the rich man who requires the help of a great many personal servants.

No doubt the coolie does manual work. But it is perfectly foolish to despise bodily labour while enjoying the fruits of such labour. Will the "respectable" man who considers manual labour derogatory tell us how long he can live without somebody doing for him the sort of work which he looks down upon?

To work with the spade is not necessarily worse than to work with the pen.

It sometimes serves our purpose to pose as democrats. But the man who says he is a democrat and at the same time despises manual labour, does not know what democracy means. Indians can never become a well-organised and compact nation without believing in the dignity of all kinds of labour. Idleness and helplessness are not respectable; labour and self-reliance are. The coolie is really much more respectable than many other classes of men.

In no essential respect is the coolie inferior to other Indians. But even if he were, we should drive away from our minds all ideas of our superiority to them. Every day and every hour of our lives let us strive to realize our oneness with them. They are the bone of our bones and the flesh of our flesh. Nay, it is a sin to speak of "we" and "they." They are we and we are they. There can be no salvation for us in any sense unless the present deplorable consciousness of distinction and difference disappears entirely.

There may be men who call all Indians coolies in order to prevent us from getting the rights of civilized men. The best way to defeat the object of such men is not to assert that there is a class of Indians who are superior to and distinct from the coolies but to so raise the moral, material and intellectual condition of all Indians as to make the contemptuous use of the word coolie impossible. The more well-to-do classes of Indians ought never to forget that they are responsible for the miserable condition of the classes to which the cooliec belongs.

A Public Defender.

A Public Prosecutor, says *New India*, is a familiar figure in Law Courts. But it has been left for Los Angeles, California, U. S. A., to start a Public Defender. A new City Charter was being prepared by a Freeholders' Committee, and this body took up the task of framing the office of Public Defender. Mr. David Evans, an attorney, who had taken much interest in the matter, framed the provision; it was inserted in the new Charter, which was duly ratified by the Californian Legislature and Mr. Walton J. Wood, who had been urging on the public the duty of making the law consonant with justice, was nominated as the first Public Defender, receiving his appointment on January 6th, 1914. The section creating the office shows his duties:

"Upon request by the defendant or upon order of the court, the Public Defender shall defend, without

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expense to them, all persons who are not financially able to employ counsel, and who are charged in the Superior Court with the commission of any contempt, misdemeanor, felony or other offence. He shall also upon request give counsel and advice to such persons as and about any charge against them upon which he is conducting the defence, and shall prosecute all appeals to a higher court or courts, of any person who has been convicted upon any such charge, where, in his opinion, such appeal will, or might reasonably be expected to, result in the reversal or modification of the judgment of conviction.

The instructions given him with his appointment are summarised as follows by *Everybody's Magazine*, from which *New India* has taken this information.

See that absolute, impartial justice is done every man, woman, or child who may appear for your assistance. Advise them upon their rights and see they get these. Be as vigilant in defence of these persons as your co-labourer, the district attorney, is in their prosecution. Consult with that officer, assist him, and ask for his assistance. Justice is a divine attribute; the more justice we demonstrate, the closer we approach divinity, and—there is some distance to travel.

The article in *Everybody's Magazine* says :—

The City of Los Angeles by its action has announced to the world at large what the world has long been aware of, that under existing conditions the law is a purchasable commodity, not in the sense of wrongful influence, but because the longest purse may buy the services of the ablest lawyers, the highest-priced experts, and the most complicated and efficacious machinery with which to block or invoke legal results..

In effect the city of Los Angeles has said :

"We shall so order the conduct of our courts that no man, be he merchant prince or pauper laborer, shall say an advantage has been had over him when placed on trial for his life, his liberty, or his possessions."

The city of Los Angeles has set an example to the world. Public Defenders ought to be appointed in every country to defend accused who have no means to employ lawyers to defend themselves. India being a poor country, the number of such accused is considerable. Public Defenders are necessary to see that they get justice.

Accusations of Barbarous conduct.

Regarding the charges of atrocities levelled against the German soldiery, the Emporia *Gazette*, an American paper, asks :—

"Did the civilized world think war was anything but what it is—a miserable, cowardly carnival of blood-lust and worse passions ? . . . Of course, they'll shoot nurses—and worse than that ; of course, they'll burn towns and outrage the women. Of course, they'll drop bombs and let their devilish passions loose upon every defenseless thing. For that is war. The Germans are no worse than the rest of us. [illegible] go the limit, the limit is bad, and war is the [illegible] ing lust limit of humanity. War brings men do[illegible] to the brutes quicker than whiskey, surer than w[illegible]en, and deadlier than even the love of money. The [illegible]omp and glory of war are vain mockeries."

This is not a very convincing defen[illegible]e of the Germans. It only says that they [illegible]ve done what other nations do, or may [illegible]; it does not say that the Germans wer[illegible]t guilty of any savagery. Germans, [illegible] gians and the French have all contra[illegible] ed or tried to explain away the cha[illegible] brought against them, so that it is diffi[illegible] to ascertain the truth. In the third w[illegible] of September Mr. Asquith is reported [illegible] have said in the House of Commons "tha[illegible] no official information had reached th[illegible] Ministry of War concerning the repeated [illegible] stories that German soldiers had abuse[illegible] the Red Cross flag, killed and maimed th[illegible] wounded, and killed women and children [illegible] as had been alleged so often in stories o[illegible] the battle-field." A French report some[illegible] days ago told of the capture of a German [illegible] soldier who had kept a diary of the war [illegible] one entry saying that two hussars ha[illegible] been executed for killing a child, showin[illegible] that in one case, at least, a crime ha[illegible] occurred, but had met its due and just punishment. As to the writer's sweeping condemnation of all nations, including his own, one can only say that the matter for present consideration is, whether in the present war all parties are observing the rules of warfare or not, or whether some are and some are not. No doubt if past history were ransacked facts could be found to support the writer's universal accusation. But we are now concerned with recent history. And it is not beyond the range of possibility for nations to improve in course of time. We in India have read of atrocities having been committed and rules of war having been broken only by the Germans, the French and the Belgians, though they have all denied their guilt. Nothing can be said against the writer's characterization of wars in general.

Results Hoped for from the War.

In searching for the causes of the war, Dr. Charles W. Eliot, ex-president of Harvard University, lays stress upon two old and widespread evils in Europe from which America has been exempt for at least 150 years. "The first is secret diplomacy with power to make issues and

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de[illegible]ne events, and the second is au[illegible]ratic national executives who can sw[illegible] the whole physical force of the nati[illegible]n to this side or that without consulting [illegible]he people or their representatives." So [illegible]ng as such diplomacy and such executi[illegible]s exist, "so long," says Dr. Eliot, "w[illegible] civilization be liable to such explosi[illegible] as have taken place this August." T[illegible] results of the war he hopes for are t[illegible] substitution of treaties publicly dis[illegible]d and sanctioned for all secret diplo[illegible]y and secret understandings; and the [illegible]irement that war shall not be declared [illegible]eafter by emperors, kings, sultans or p[illegible]esidents without the agreement of a [illegible]ational assembly. As to the economic [illegible]nd commercial causes of the war, the [illegible]sire for new colonies and new seaports [illegible]d an extension of trade, Dr. Eliot [illegible]ndertakes to voice the sentiment of the [illegible]merican people as follows:

"They believe that extensions of national territory should be brought about only with the indubitable consent of the majority of the people most nearly concerned. They also believe that commerce should always be a means of promoting good-will, and not ill-will, among men, and that all legitimate and useful extensions of the commerce of a manufacturing and commercial nation may be procured through the policy of the 'open door'—which means nothing more than that all nations should be allowed to compete on equal terms for the trade of any foreign people, whether backward or advanced in civilization. ....They also believe that peaceable extensions of territory and trade will afford adequate relief from the economic pressure on a population too large for the territory it occupies, and that there is no need of forcible seizure of territory to secure relief."

In confirmation of America's good faith in these respects, he refers to what she has done in Cuba, in Mexico and in China. Dr. Eliot says the American people believe that extensions of territory should be brought about only with the indubitable consent of the majority of the people most nearly concerned. We hope by "the people most nearly concerned" he means the people whose country is to be annexed. We are not told, however, how the real opinion of such a people is to be ascertained. Living in a dependent country we know how it is generally that which is not the opinion of the people that passes as their opinion.

The Trustworthiness of History.

There is a story told of Sir Walter Raleigh when he was in prison to the effect that on hearing a noise as of men quarrelling, he tried to ascertain what the brawl was about and who had begun the quarrel, but that he did not succeed. In the present war we are far from the scene of operations, and uncensored news cannot reach us. Yet from the papers received one can see that the Allies accuse Germany of having provoked the war, Germany in her turn accuses Russia and France,—she even alleges that Belgium had been intriguing with France from before the outbreak of the war,—and Austria is said to have had designs upon Servia for years past. German writers of distinction have held England responsible for the present war being extended to a world war. This view has been vigorously controverted by eminent British authors. Mr. Ramsay Macdonald and other Englishmen throw a large share of the blame on Sir Edward Grey, to which Sir Valentine Chirol has given a vigorous reply. The future historian will have a difficult task before him if he wishes to apportion to every one of the States concerned its proper share of praise and blame.

Russia's Promise to Poland.

We are indebted to the *Literary Digest* for summaries of the opinions of European and American journals on Russia's promise to Poland.

The New Orleans *Times-Picayune* remarks that Russia "has never yet let go a mile of conquered territory of any district or people it has once taken under its charge and control." The Springfield *Republican* reminds us that "Russia has made pledges before and broken them;" and the Boston *Transcript* says:

"Words cost little and they can always be 'interpreted in the light of facts.' If the war goes against Russia the promise to the Poles can be quietly put aside as rendered impossible by the course of events. If Russia wins, the promise may be modified 'in view of existing conditions'."

The Newark *News* remarks: "If Russia's offer to restore political autonomy to the united Poles is the first step toward a repartitioning of Europe along sane and natural lines, the great war has begun to yield its fruit." The New York *Evening Sun* observes:

"This promise does not apply merely to the 12,000,00 people who live in that restricted district, no larger than New York State, which bears the name of Russian Poland and contains the ancient capital of Warsaw. Reading the rescript, there is no mistaking the fact that it is

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equally instinct with hope for the 5,000,000 Poles now subjects of a Hapsburg and the 3,000,000 Poles who own reluctant submission to a Hohenzollern. . . . .

"And if Poland is to be reestablished, why not Bohemia, with its millions of Slavs, not fewer than 8,000,000, including the Slovaks on the marches of Hungary west of the Carpathians ? . . .

"It would take from Germany at least three provinces and from Austria half its population, if to the freeing of the Poles there was added the logical work of liberating all Slavs. Austria would disappear from the map of Europe. There would appear at least three Slav States in its place: Poland, Bohemia, and Serbo-Croatia. To Slavdom there would be added not fewer than 30,000,000 Slavs, bound by ties of race, religion, and common hatred of the German.

"Such in its wider aspect is the meaning of the rescript of the Czar. In it is to be found much warrant for the German assertion that at bottom the present war is a struggle between Slav and Teuton."

The Czar's promise is in the form of a manifesto issued by Grand Duke Nicholas, Commander-in-Chief of the Russian Army. This manifesto says in part :

"A hundred and fifty years ago the living body of Poland was torn to pieces, but her soul survived, and she lived in hope that for the Polish people would come an hour of regeneration and reconciliation with Russia.

"The Russian Army brings you the solemn news of this reconciliation, which effaces the frontiers severing the Polish people, whom it unites conjointly under the scepter of the Czar of Russia. Under this scepter Poland will be born again, free in her religion, her language, and autonomous. Russia expects from you only the loyalty to which history has bound you."

Count von Bernstorff, German Ambassador at Washington, says that Russia was driven to this step by a revolutionary movement in Poland which had already established a provisional government in Warsaw. St. Petersburg dispatches, however, state that the immediate result of the manifesto has been an enthusiastic rallying of Poles to the Russian arms. And in the opinion of the New York *World* this enthusiasm is not misguided, because "if Russia wins now, it would be the wise course of her to keep her pledge. Her allies would demand it."

The New York *Herald*, after praising the Czar's new attitude toward Poland, suggests another reform to round out the record. We read :

"If the Czar would complete the work [illegible] nobly begun and would win the undivided [illegible] of the greatest moral force in the world, [illegible] public opinion, he has the power to do it in h[illegible] He has only to extend to the Jews in Russia th[illegible] he has just conferred on the Poles—the rights [illegible] and religious liberty."

The Russian autocrat promises so [illegible] that Russia, if victorious, will reuni[illegible] one Kingdom of Poland the Po[illegible] Austria, Prussia, and Russia. They [illegible] enjoy complete autonomy under the C[illegible] sceptre. It is a promise of resurre[illegible] to a nation which was abolished final[illegible] the Congress of Vienna in 1875. [illegible] many years the Poles in Paris have cha[illegible] ed on bended knee:

"So long as we can live and sigh,
Our well-loved Poland cannot die."

Now, however, writes the Paris correspondent of the London *Daily Chronicle* : [illegible]

"Among the Polish colony there is unspeakable jo[illegible] Family groups gathered to celebrate the good new[illegible] while many of the pious Polish women went to th[illegible] mission church to offer up prayers of thanksgiving.

The French press thrills with delight to see that the ally of France has seized the unique opportunity of catching up with the progress of the world and at the same time claiming indemnity from the invader of France. For Prussia would be compelled to give up to the restored Kingdom of Poland 26,000 square miles of territory and Austria about 35,000 square miles. The new State would have a population of some 20,000,000. The great French historian, Gabriel Hanotaux, looks upon what he styles in the *Figaro* "the resurrection of Poland" as in some sense sanctifying the object of the war.

Speaking of Poland's future as to be determined by the result of the war, the semiofficial *Temps* (Paris) observes:

"It is a war for the good of the peoples, a war to redress the errors of a century of history, Russia reconciles the two great branches of the Slav family, while France, in reclaiming Alsace and Lorraine, pursues *la revanche*, not for its own prestige, but for the right of peoples to dispose freely of themselves."

Impassioned are the terms in which Mr. Clemenceau in his *L'Homme Libre* (Paris) hails this coming rebirth of Poland.

"One of the greatest crimes of history is thus to be ended. The Allies in a war waged in pursuit of justice and liberty naturally seek support in an appeal to the noble sentiments of independence, which form one of the strongest forces in the human breast. Nicholas II. should now certainly reflect upon the position of the people of Finland.

"As for the Poles, there are quite 300,000 of them in the armies of the German Kaiser, and they would ask nothing better than to direct their

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aga[illegible]hose who lead them bound in the chains of an i[illegible] discipline. Poland rises miraculously like Lazar[illegible] from the grave. Neither William II. nor Franc[illegible] Joseph could have attempted this deed without making war upon each other.

"It needed courage to break with the harsh traditions of Russia, but it was inevitable that a war of liber[illegible]on should lead to still further extensions of righ[illegible]nd liberty between the peoples."

[illegible]e spirit of Jaures, the antimilitarist [illegible]socialist, breathes through the following words of the *Humanite*, a paper he founded and edited to the day of his death.

"The world must go back to the wars of the French Revolution to find anything like the wind of liberty which is blowing upon and bringing back to life the dead bones of the European policies of to-day. In every land the war is regarded as being directed against imperialistic brutality and the misuse of power. Those, on the other hand, who supply the sinews and support the struggle and endure the sacrifice it entails will demand that it should result in the extension of liberty and the more rapid promotion of social progress."

When the Grand Duke Nicholas, Commander-in-Chief of the Russian Army, published his proclamation in Poland he offered the Poles their choice to stay as they were or join Russia against Germany and Austria. Of their answer, *The Daily News* (London) says:

"The leader of the Poles in the Duma has announced the solidarity of the Poles of the Kingdom with the Russian people. The Polish nobles of the Government of Minsk, outside the Kingdom, have met together to express their loyalty to Russia. In London the Poles are considering a plan for forming a Polish legion to fight on our side. The same thing is happening in France. There is at present no indication, so far as we know, of the attitude of the Poles of Galicia. One thing is certain, they will place their own interests before everything else. It is important for the Poles to be on the side of the victors in this war. This consideration is likely to induce the Poles of Austria to throw in their lot with their brethren in Russia. Prussian oppression of the Poles has been too brutal to leave any doubt as to the attitude of the people of the Duchy, a territory more seething with discontent than Alsace."

The London *Spectator* asks, "Will the Poles trust Russia's words?" and continues:

"We hope that Russia may be able to dissipate all Polish hesitation. Let her guarantee the Prussian and Austrian Poles absolute protection, and at the same time let her exact from the Poles promises that they will never use autonomy to oppress Jews or Ruthenians or any other minority. If this be accomplished, the war will more than ever be stamped as a war for the safeguarding of the smaller peoples who dare to preserve the distinctive marks of their race or their nationality."

The evident satisfaction with which French writers and statesmen receive the news of Russia's action in the case of Poland is not shared by some English organs which scarcely trust to the genuineness of Russia's sincerity. The Poles themselves, however, take the matter seriously, as their spokesman in the Duma declared. But the coldest comment we have found is the cautious utterance of the London *Tablet*, which thinks that "the difficulties in the way of the acceptance of the Czar's offer are as great as they are numerous, but it contains a chance for the divided Poles to become, in some sort, what England, France, and Russia are fighting to maintain for Belgium."

The news that Sienkiewicz, the famous Polish author, has been imprisoned by the Austrian authorities for advising the Austrian Poles to fight on Russia's side shows how important the Polish attitude in the struggle has become. They say:

"Do not lend yourselves to these promises. They are false. None of the invading armies intends to fight for the sake of Poland. Every one of them is fighting for the interests of its respective State, and these States care nothing about us. They simply want to use us for their own purposes at this critical moment, and he is a blind dreamer that tells you Austria, in alliance with Prussia, aspires to restore Poland."

The Poles in America have been very cautious in their utterance through the press in commenting upon the Czar's proclamation. Thus we find the New York *Robotnik Polski* (The Polish Worker) quoted as saying:

"From Peter the Great to Alexander III. Russia was half German. The reason that Slavonic Poland was dismembered was mainly because she was surrounded by three German States. Almost to the present day Germany in whole, Austria by half, and Russia 30 per cent. were German. When it has now come to a terrible war of Russia against Germany, Russia has vehemently begun to purge herself of Germanism; and she must become truly Slavonic—thers is no other help for it. That is the reason why the Russian Czar has come forth with such an important manifesto, acknowledging that the partition of Poland was a crime, reminding us of our triumph over the Teutonic Knights at Grunwald, and promising to unite the three parts of Poland and to give us autonomy with the freedom of the Polish language."

So it narrows down to the question whether the Poles hate Russia or Germany most:

"Russia has unmercifully wronged the Poles for more than one hunderd and thirty years; but Germany has been a racial foe of the Poles for a thousand years, from the day when, in 900, Margrave Gero put to the sword the Lechic tribes on the Havel, to this day, when Emperor William II. allows Drzymala and many Poles like him on the Warta to live—not in houses built on land, however, but in carts."

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According to the *Zgoda* (Chicago), a Polish organ which aims at the unification of the scattered Polish colonies, there is something sinister and underhanded behind this recent movement of Russia toward the conciliation of her subject races, and we are told :

"Only this is certain, that the reconstruction of Poland as a neutral State, constituting a barricade between Russia and Germany, is of great consequence to the States to-day allied with Russia. Hence, the Czar's manifesto has been greeted so joyfully and heartily by the French and English papers ; hence, the French and English have been overjoyed by it probably more than the Poles.

For the Poles, having been taught so often by sad experience that no confidence can be placed in any manifestoes and promises of the rulers of the Powers that dismembered the Polish Republic, can not reconcile themselves to the thought that his manifesto also may not be merely an empty promise by which they should not be deluded.

"Hence, the manifesto promising Poland freedom, but under the scepter of the Czar, must also be taken coldly and prudently by the Poles."

It is clear, then, that opinions greatly differ. Even the Poles themselves are not of one mind. Let us hope, however, that Russia's promise will be kept and the cause of liberty will triumph.

Wanted the Highest Education for Women.

Whatever some persons in India may say, it is no longer necessary to discuss the abstract question of the need of the highest education for women for their highest good and of their capacity to receive such education. We shall not, therefore, discuss that question. In some countries there is co-education for boys and girls, men and women from the elementary up to the highest stage, in some there is not. In countries where co-education exists there are also separate schools and colleges for the sexes. In England, where no *purdah* is observed and where women enjoy perfect freedom of movement, there are Girton and Newnham for the highest education of women. In India, *purdah* is strictly observed in some provinces, for instance, Bengal, and from none is it entirely absent. For this reason, apart from the pros and cons of co-education, separate provision and arrangement should be made for the education of girls and women up to the highest stage. In recognition of this principle Bethune College in Calcutta has existed for years. For the same reason there is the Thoburn Isabella College at Lucknow. In pursuance of the same policy a college for women has been established at Madras, and a medical co[illegible]r women is going to be established at [illegible]i. As young men studying in colleges ar[illegible]or the most part not accustomed to the society of women not belonging to their own families, even small communities like the Brahmos do not feel it quite convenient to send their daughters to classes meant ordinarily for young men. There is re-over the question of the expense involved and of escort in conveying the ladies to and from college. It is within the po[illegible] of very few families to make satisfac[illegible] arrangements for conveyance. For these reasons Government should make arrangements in Bethune College to teach science and other principal subjects up to the B. A. & B. SC. standard not now taught there. M. A. classes in some subjects should also be opened there. No doubt, the expense would be out of proportion to the small number of students who would take advantage of these classes. But even in countries where the education of women is of longer standing the higher education of women costs more per head than the higher education of men. Moreover, in the beginning the education of women must be very costly. Besides, the question should be looked at from another point of view. As Government spends lakhs of rupees for the higher education of men, common justice requires that no expense should be grudged for the higher education of women, so long as the total amount spent for this purpose does not exceed the total spent for men.

The educational policy of the State, too, requires that the Education Department of Bengal should provide for the opening of M. A. classes in Bethune College. That policy requires that in educational institutions for girls, male teachers and professors should be gradually replaced by female teachers and professors. But if our daughters do not receive the highest education possible in India, how can they become good teachers and professors ? At a private conference with some educated Bengali ladies the Director of Public Instruction is said to have urged in effect that as there were no lady-graduates fit to occupy the post of Principal of Bethune College, a duly qualified English lady-graduate should be appointed, at least temporarily. Taking it for granted that there is no Bengali graduate fit to discharge satisfactorily the duties of a principal, the appointment of an English lady

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gr[illegible]e can at the best be looked upon as [illegible]emporary makeshift. For, in the firs[illegible]lace, there is no principle of justice and [illegible]here is no man-made law by which Indian women can be excluded from any office which has to be filled by women. In the [illegible]cond place, Indian men are not excluded from principalships of Colleges, wh[illegible]ier they are State College, or aided o[illegible]rivate. Why then should Indian w[illegible]en be excluded ?

[illegible]he position, then, comes to this. The [illegible]cation Department says to our [illegible]en : "You are not fit to become prin[illegible]ls." To which our daughters reply : "[illegible]ive us then the highest education, so that we may become fit." The response of the Department is, "We can not."

This is not exactly an imaginary conversation. This year more than one lady graduate wanted to study for the M. A. degree. For the reasons stated in a previous paragraph, it was not practicable for them to attend the University M. A. classes. So the father of one of them wrote to the Director of Public Instruction on July 11, asking him to be kind enough to make some arrangement for teaching lady graduates the M. A. course in English. On the 22nd of September, after two months and eleven days, the reply was given that the Director of Public Instruction regrets that this department is unable to make any arrangements. Application should be made in the matter to the Registrar of the Calcutta University."

It will be seen that the Director's reply was as prompt as it was encouraging. As for the "advice gratis" that "application should be made in the matter to the Registrar of the Calcutta University," it was unnecessary, and it did not require two months and eleven days' cogitation to hit upon this method of disposing of the application. It was unnecessary, for the person who made the aforesaid application for his daughter had been principal of a college for years and has some knowledge of the educational facilities existing in Calcutta.

However, neither the lateness of the reply nor the superfluous character of the advice is the chief subject of our consideration. The point that requires attention is, will the Education Department give our daughters the same facilities for higher education as it gives to our sons ? We feel that it must.

Turkey's Mistake.

It has been a great mistake on the part of Turkey to make common cause with Germany and Austria in the European War. Her welfare lay in the strict observance of neutrality. Her integrity, nay her very existence, depended upon it. The very first result of her participation in the war has been the loss of Cyprus, it having been annexed by Great Britain. No doubt Turkey was only nominally the sovereign of Cyprus. It was administered by Great Britain, under a convention concluded between the representatives of Her late Majesty Queen Victoria and the Sultan of Turkey at Constantinople, June 4, 1878. But under the same convention Turkey received annually from the revenues of Cyprus a sum of Rs. 1,392,000. And there was at least a possibility in the future, of Turkey asking the island back from the British when she had given indubitable proofs of her ability to manage her affairs according to the highest ideals and standards of modern governments.

Turkey is also the nominal sovereign of Egypt. She receives an annual tribute of Rs. 1,03,85,250 from Egypt. As it is probable that the Germans and their allies will be ultimately defeated, Turkey will lose this source of revenue also. Her European and Asiatic possessions will probably be divided among Great Britain, France, and Russia. But supposing that Germany won, which is not probable, what would Turkey gain ? She would become a mere dependency or protectorate of the German Empire. So whatever the ultimate result of the war, Turkey would not, as probabilities go, be a gainer.

There are moments in the history of every nation when it has to stake its very existence for the sake of honour and independence, when considerations of worldly loss or gain ought not to count. At a crisis like this, Belgium decided to fight in self-defence. But neither the honour nor the independence of Turkey was at stake. If Germany has compelled her to side with her by threatening to wage war against her, of which we have no information, she ought not to have yielded to such threats; for had she not yielded Great Britain, France and Russia would have in their own interests certainly helped her against Germany.

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Turkey and Indian Musalmans.

Indian Musalmans have done well in not being misled by the action of Turkey. The Sultan of Turkey is their Caliph, their religious head. Some have questioned this fact. It is not necessary to discuss that point, nor are we competent to do so. The generally accepted opinion ought to be taken, for that is the view by which the majority of Musalmans are influenced and guided. In matters of religion Musalmans naturally obey the Sultan. But in mundane affairs they owe allegiance to the Governments under whose protection they live. In quite recent years there have been fights between the soldiers of Turkey and Persia. If in worldly affairs the Musalman subjects of all other countries owed allegiance to Turkey, the soldiers of a Musalman country like Persia would never have crossed swords with those of Turkey. So long as Great Britain, Russia and France allow their Musalman subjects perfect liberty, as they do, to follow their religious beliefs, their course of conduct is quite plain.

Good government would not be possible in any country, peace and order would be out of the question, if any religious community there felt bound to obey the commands of a religious head, living in that country or outside it, in all matters temporal and spiritual. This is not a mere supposition. The spiritual head of all Roman Catholics living anywhere in the world is the Pope of Rome. In days gone by Pope used to interfere in the temporal affairs of Christian nations. Many complications arose out of such interference, and not unoften blood was shed. Students of English history know how during certain periods there were apprehensions of Popish plots. The Act of Settlement provides that the English monarch is always to be a Protestant, because from the way in which England was governed by the Catholic queen Mary and by James II, it was rightly thought that England would never be a strong and self-directing nation and would never enjoy internal peace if the Pope had any power to interfere in her state affairs by influencing her kings or queens. At present the Pope does not meddle in the state affairs of even those countries which have Catholic sovereigns and are inhabited mainly by Catholics. We do not know what theories as to his powers, rights and duties [illegible]n the Sultan's dealings with Musal[illegible]is who are not Ottoman subjects. Bu[illegible]nis practice has been reasonable all alon[illegible]. If at the present crisis he attempted to st[illegible]r up a religious war he would be wrong, and he would fail.

The End of the Emden and Distress in Bengal.

It w[illegible] expected that with the des[illegible]c-tion of the Emden, the Indian ex[illegible] and import trade would revive, there would be a brisk demand for jute distress among the agricultural popula[illegible] in East Bengal being thereby relieve[illegible]. We are not sure whether trade has revive[illegible] but reports of severe distress continue t[illegible] be published in the papers and to reach u[illegible] from trustworthy private sources. F[illegible] instance, a letter from Panchdona writt[illegible]n by a lady to her son at school says :- "The condition of the country is extremel[illegible] miserable. Jute is selling here at Rs. 2-8 t[illegible] Rs. 3. There is great bewailing among th[illegible] farmers. No one is able to fully satisfy th[illegible] cravings of hunger. Some get a meal on[illegible] in two days, some others once in th[illegible] days. A few have died of starvation. Rice is being distributed from our house. But that cannot be of much help. If we give a seer of rice to-day, to-morrow the family would again be in want of rice. When during the last famine rice sold at Rs. 10 per maund, there were not such heart-rending cries of distress." (Translation).

A Noble Example.

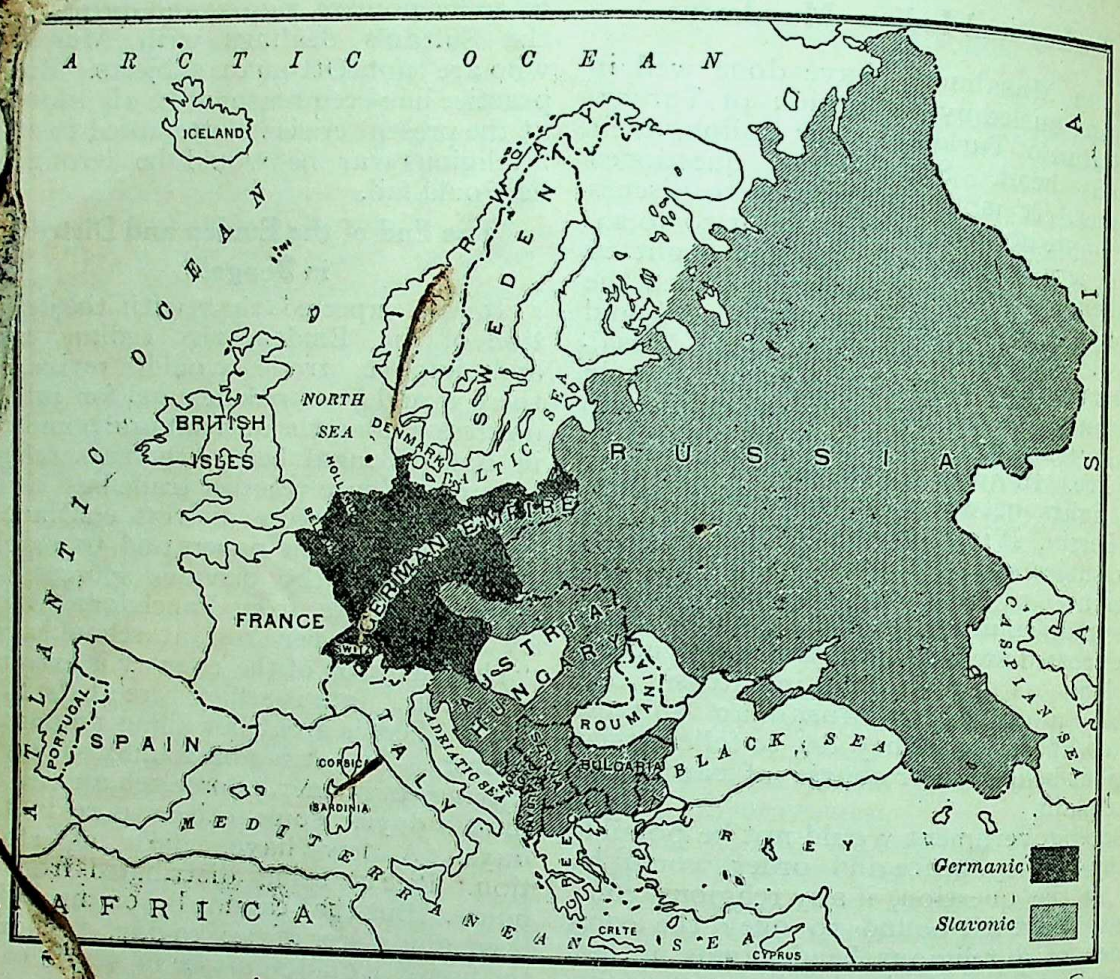
The boys of Babu Rabindranath Tagore's school at Bolpur have opened a relief fund. They have invited subscriptions to their fund, to be sent to Mr. W. W. Pearson, Santiniketan P. O. In addition to what the boys can personally contribute, they have in a body resolved to save some Rs. 40 a month by not consuming sugar. This amount will go to the relief fund. By not consuming ghee for three months they will be able to contribute Rs. 500 to their relief fund.

The noble example of these boys ought to stimulate other boys and their guardians to make active efforts to help the distressed.

As the distress among the peasantry of Bengal has been indirectly caused by

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THE GERMANS AND THE SLAVS.

Whose racial antipathies and whose conflicting ambitions to be territorially and commerciality supreme in South-eastern Europe are largely responsible for the war. It is noteworthy that the Slavic peoples far overlap the political boundaries, even in Eastern Germany.

the war, the custodians of the war relief fund ought to come to the rescue of the sufferers.

Why India should be strengthened.

Speaking of the exhibition of military strength and power of rapid mobilization which Russia has given, the *Review of Reviews* observes :

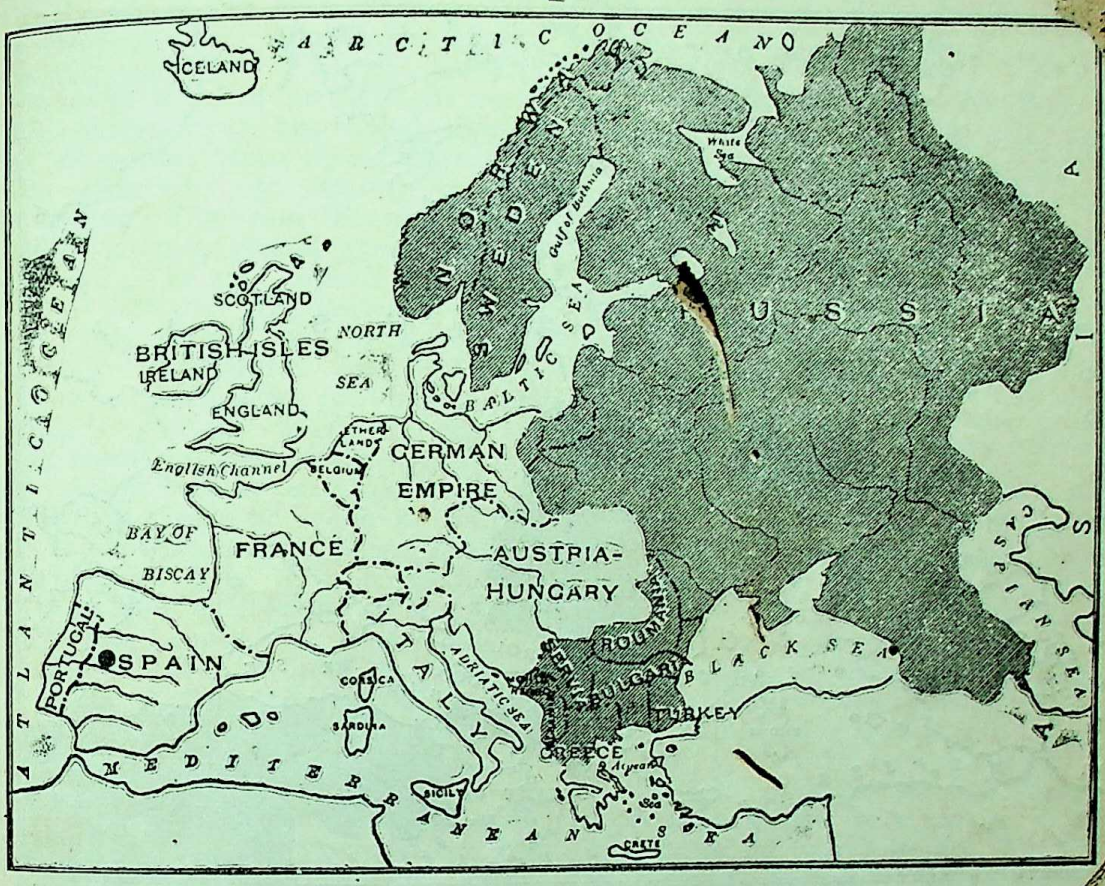
This revelation of Russian strength, though welcome at the present time, has raised misgivings in the minds of some as to what will happen when the war is over. May not Russia attempt to impose on Europe the World Dominion that was Germany's ideal? Can the Russian autocracy be trusted to carry out the reforms it has promised in Poland and elsewhere? The treatment of Finland is remembered coming so soon after the apparently progressive policy which brought the Duma into existence. This, however, is not the time to show any doubts as to Russia's sincerity, nor do we think that there is any ground for them. We believe that this war will bring forth a regenerated Russia, as we hope that it will be followed by an awakening in other lands, including our own, which will lead to a broader and more enlightend view of what really is meant by progress.

Russia's sincerity need not be doubted. We, too, wish that Russia and other lands may awaken to higher ideals of national life and duty. But as history shows that no alliances and enmities are everlasting, it is the wisest statesmanship never to be caught napping.

We reproduce from the War Manual of the *World's Work* a map of the regions inhabited by the Germans and the Slavs, whose racial antipathies and whose conflicting ambitions to be territorially and commercially supreme in South-eastern

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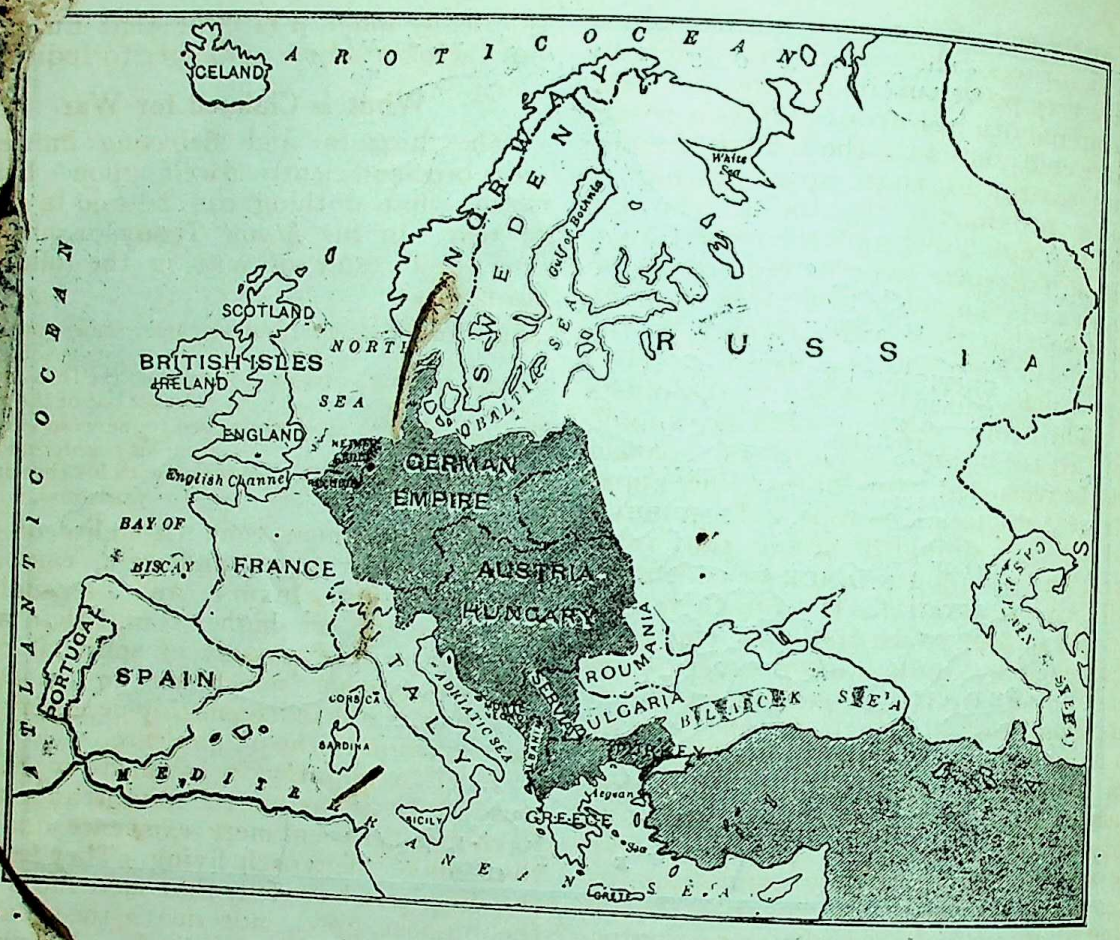
RUSSIA'S TERRITORIAL AMBITION.

To gain access to the Atlantic and the Mediterranean Unembarrassed by a Blocking Enemy: and to absorb all the Slavic peoples.

Europe are largely responsible for the war. It is noteworthy that the Slavic peoples far overlap the Political boundaries, even in eastern Germany. A look at this map will show that the Slavic peoples are the predominant factor in Europe so far as numbers and territory are concerned. Industrially and commercially they are not so advanced as the Germanic peoples. But success in commerce and industry depend on political power over markets, on a large merchant fleet and on free outlets to the open ice-free ocean. It is superfluous to add that the possession of capital and technological knowledge is essentially necessary. The greatest Slavic power is Russia. But hitherto the political and industrial power of Germany has prevented Russia from realizing her territorial and commercial dreams. Neither in Europe nor in Asia does she possess sufficient outlets to the ocean entirely at her command. If Germany be crushed, no one will be able to stand in the way of the fulfilment of her desires. What her territorial ambition in Europe is will be clear from another map reproduced from the *World's Work*. It is to gain access to the Atlantic and the Mediterranean unembarrassed by a blocking enemy, and to absorb all the Slavic peoples. That she wants to annex Sweden and Norway is wellknown. Her ambition in this direction led Sweden to increase her army a year ago. If Sweden and Norway became parts of the Russian Empire, Great Britain would have the nearness of a powerful neighbour to take into consideration. The passing of Turkish sovereignty from Europe would give power to Russia in the Mediterranean which she does not possess at present. This would be a thing for Great Britain to consider. In Asia the ambition of Russia is well-known. The whole of northern Asia

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THE PAN-GERMAN DREAM OF A "MARCH TO THE EAST."
By which Germany and Austria would gain an Austrian-owned path to Constantinople and a German-controlled Commercial Highway through German influence in Asia Minor.

is Russian territory. Her dominions adjoin those of Turkey in Asia. With the passing away or diminution of Turkish power, Turkey in Asia would either be absorbed by Russia or pass within the sphere of her influence. Russia's downward movement towards the Persian Gulf is well known. It cannot be said that hitherto so far as Persia is concerned, England has been a match for Russia in diplomacy. In an article on "the partition of a Continent" published in the *Review of Reviews* for February 1913, Mr. W. T. Stead wrote :—"Even if the *rapprochement* with Russia could be approved of from the European standpoint, there are points in the agreement which are most unfair to England. Most conspicuous is the inequality in the division of the spheres of influence, by which a tiny, insignificant arid region of Persia has fallen to the English, while Russia has kept for herself not only the richest and most populated region, but one five times as large as the British. As to the neutral zone, no one knows why it should exist."

If Russia became more powerful in Europe, she would become more powerful in Asia too. Her plans with regard to Mongolia and Manchuria are not secrets known only to diplomatists. That previous to and at the time of the despatch of the British armed mission to Tibet ten years ago, Russian emissaries and Russian arms had reached that little known country, is matter of common knowledge *

* "The Dalai Lama, inspired by Dorjiev, now took steps to bring on a crisis by provoking England. He felt sure of Russian support. Russian arms had been imported into Lhasa. It was suspected, although denied, that a treaty was in draft under which Russia should assume the suzerainty of Tibet." *Encyclopaedia Britannica*, article "Tibet".

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If at the end of the war, Russia comes out victorious, she would undoubtedly become very powerful in Europe and Asia. Her empire both in Europe and Asia would be more contiguous to the British Empire and its sea-routes than now. Owing to Russia's proximity to India, through Persia, through Tibet and through China, the Indian Empire would require to be strengthened. The way to do it is to make Indians feel that they are partners in the Empire. They should be given all civic rights which Englishmen and colonists enjoy. The people of every province should be entitled to become volunteers, soldiers should be recruited from all provinces, and the Army Act should be repealed. A determined attempt should be made to banish malaria and the plague and give education to all boys and girls. If ever there be a great war in Asia with India as the bone of contention, India in possession of greater civic rights would be even a greater source of strength to the Empire than now. A country can be best defended when its inhabitants are both able and enthusiastically willing to repel agression. Ability would be increased by better and more ordinary and military education, by better sanitation and by ensuring better feeding by improved agriculture and industrial progress. Enthusiasm and willingness would grow from more to more with the extension of civic freedom:

It is not probable that Germany would be victorious. But should she be triumphant, the British Empire would be menaced at various points. Germany has her own dream of a "March to the East." By this pan-German dream Germany and Austria would like to gain an Austrian-owned path to Constantinople and a German-controlled commercial highway through German influence in Asia Minor. This dream is made manifest in the map reproduced from the *World Work*. Everybody understand what the goal of Germany's projected "March to the East" is. It is India. So India must be strengthened. Sectional representation in legislative assemblies and the conflict of races have made Austria-Hungary weak. In India the Government should minimise these weakening factors. India united, civically free, well fed and well educated can defy any European or other powers to cut off its moorings from the British Empire. We speak of "other powers," as, to all but the politically blind, it is clear that Europe is not the only source of danger to India.

What is Claimed for War.

The horrors and debasing influences have been sufficiently dwelt upon. But it is not that nothing can be said in praise of war. In his *Maud* Tennyson hints at one good result of war in the following stanza:—

"For I trust if an enemy's fleet came yonder round by the hill,
And the rushing battle-bolt sang from the three-decker out of the foam,
That the smooth-faced snubnosed rogue would learn to love me from his counter and shop,
And strike, if he could, were it but with his cheating yardwand, home."

War rouses men from thoughts of personal worldly loss and gain, ease and pleasure-loving, luxury and sensuality. But as there are higher things than wealth, for example, the pursuit of spiritual ends and knowledge, which act in the same way, war is not indispensably necessary for the elevation of the human race.

When a country is invaded or threatened with invasion, the inhabitants have to choose between mere existence and all that make life worth living. They feel, as the Belgians have felt, that mere life is not the highest good, nor death the greatest evil. Maurice Maeterlinck, Belgium's greatest poet, along with his less known fellow-citizens, would gladly have risked his life for his country; but as he is past fifty, soldiering is now beyond his reach. So with women and children and old men he is helping his country in the only way he now can: he is reaping and gathering the harvest. Sir Henry Roscoe, the famous English scientist, being now an octogenarian, cannot join the army. So he has offered to work as the substitute of any assistant at a chemical factory or chemist's shop who may be willing to go to the front. In many other ways is the war stimulating altruism and public spirit. Men are contributing to the war relief fund, rich men are offering their mansions for use as hospitals, medical men and women are going to the seat of war to work in the ambulance corps and Red Cross hospitals. But scientific research, geographical exploration, the philanthropist's fight with epidemics of plague and other diseases, the anti-slavery movement, resistance to religious persecution, have in their annals at least as much

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devotion to duty, scorn of the easy life, self-sacrifice, fearlessness, endurance, energy and resource, and love of fellowmen to show as the annals of war. It need not then be apprehended that with the disappearance of war would vanish from the earth courage and faith and endurance and charity and all the other high virtues which ennoble the human race.

There is another good result which war has produced. It is the spread of civilization and exchange of civilized thoughts and ideas. When Alexander of Macedon marched through Southern Asia to the borders of India, Greek learning and arts and strategy spread in the lands he conquered, and Asia also gave to Europe what she had to give. When the Musalmans of Arabia and Central Asia penetrated into India, they brought their culture and civilization with them and were in their turn influenced by the Hindus. But war has killed civilizations, as it has been the unintentional and indirect means of spreading civilization; and its real object has never been the spread of civilization. In America the civilizations of Peru and Mexico have been blotted out of existence. The ancient civilization of Persia was destroyed. The ancient civilization of Egypt was swept away. And all by war. *

It should be remembered that civilization has spread also and mainly by peaceful means. Arab traders have carried Islamic civilization to lands which they never conquered. Germany has not conquered the United States of America, Brazil or Japan. Yet all these countries owe a great deal to German culture and civilization. England has never fought any battles in Japanese territory or conquered Japan. But the Japanese have learned much from the British. The Americans have never directed their arms against Turkey or Bulgaria. But they have done much to modernise both these states. The American institution of Robert College on the Bosporus rendered an invaluable service to the newly created state of Bulgaria by providing it with a number of well-educated young men fitted for positions of responsibility. In Turkey, too, much educational work has been done by American colleges, especially in the northern provinces of Asia Minor, in conjunction with Robert College (Constantinople). In ancient times the civilization of India spread to Central Asia, Tibet, China and Japan. But it was not Indian soldiers but Indian monks and other teachers and perhaps Indian traders who carried religion, arts, science and literature of their country to these distant lands.

So for the spread of civilization and the interchange of thought war is not an indispensable agency.

The last claim that is put forward on behalf of war is that it brings about a contact and conflict between vigorous and decadent, youthful and effete races, with the result that either the decadent and effete races disappear and cease to cumber the earth or they are rejuvenated and revitalised. The former result can scarcely be characterized as good for the people who become extinct. The latter is no doubt beneficial, though it is not the primary aim of conquest but an indirect consequence, the primary object being exactly the opposite. But surely, whatever may have been the case in previous centuries, the world has made sufficient progress to be able now to devise a more humane method of infusing youth and vitality into old and decadent peoples than that of killing vast numbers of them and subjecting the remainder to the humiliation and emasculation of subordination. Educational missions and commercial and industrial enterprise and rivalry ought to be able to do in these days what in times past was an unintended by-product of war and conquest.

* The Story of Extinct Civilizations of the [illegible] Geo. Newnes, Ltd.

The Promotion of Peace.

On the 30th of September last Mrs. Pearson delivered an address on the subject of Peace to the Lancashire Women's Guild of Christian service. Some of the things she said will bear repetition.

"For years past the military people have said, When at peace, prepare for war. May not we as Christian women say, When at war prepare for peace?"

"I cannot tell you how it hurts me to see some of the things said and written by Christian people about our enemies and about German residents amongst us. Surely they need all the sympathy and kindliness possible, just as our own fellowcountrymen and women at present in Germany need special sympathy and kindliness, and from the accounts I have read of those who came back last week from Berlin, have received them—we must do to them as we should wish them to do to us.

"We must all deplore and utterly detest and con-

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demn the terrible outrages which I fear have been only too truly committed, but even so we need not and ought not to believe every horrible story published in the press. Many of them have been proved to be without foundation.

"We must also remember that similar stories are told in Germany about the Allied troops.

"Let us not be tempted to forget the Master's command 'If ye love them that love you what reward have ye? Do not even the publicans do the same. But I say unto you love your enemies and pray for them that persecute you.''

"It has been said, We can pray for those we hate. We cannot hate those we pray for."

"There may be some here whose dear ones have given themselves to the service of their country and joined the colours or perhaps even have already fallen.

"Our hearts bleed for them and we long to be able to comfort them and lighten their burdens if we only could. But how little we can do.

"While we grieve with them and mourn with them can we not give some sympathy to the bleeding hearts and desolated homes in Germany as well as in our own and our Allies' countries, and can we not try to realise how many who are now fighting against us had as little to do with the causes of the war, as we had and entered into it as unwillingly.

"For there has been one encouraging thing about this war that I suppose there never was a war into which the peoples of the countries engaged, entered with so little passion, and so unwillingly. That is surely an indication that the cause of peace, is making progress."

Indian Privates

Even after making due allowance for exaggeration, one can safely believe that Indian Sepoys are displaying both courage and skill and resource in the war. Their achievements inevitably lead one to ask when Indians are going to have commissions in the Army.

Brahman soldiers in Europe.

In going through the list of casualties among the Indian non-commissioned officers one comes across names like Sidhnath Misra, Ganga Charan Dikshit, plainly showing that their bearers are Brahmans. This is the first time that Hindu soldiers have fought on European soil, but not the first accasion on which they have crossed the ocean to meet their enemies. Yet it is certain that no Brahman soldier has been driven out of his caste for having performed a sea-voyage. In this matter the "uneducated" villager is superior to the "educated" Indian who strives his best to buttress up every dying superstition.

The world's supply of Good will.

The Christian Register does the timely thing to observe:—

To add to the world's supply of good will is the highest task of every man to-day. When the forces of ill will are developed to the utmost, with such fearful results in misery and death, it is palpably the duty of every one who has not been submerged and hurled under by their tidal force to exert to the maximum degree his force of good will. It is in his power to become a dynamic centre of influence for the counteraction of the ill will that so largely prevails. It is fatal and of world loss for him to permit the slightest diminution of his output of love for any reason whatsoever. Rather should he strive the more to add to the fraternal and sympathetic forces which will ultimately bring peace out of strife and universal good will out of the chaos of antagonisms at present existent. Here at last may be found one way in which every one may add his quota to the good of mankind to-day.

Decentrlization in Sind.

A new Bill, the Bombay Decentralization Bill, will soon be on the legislative anvil of the Bombay Council. In accordance with its provisions, the administration of certain sections of ten Bombay Acts and of the Government of India Act, is intended to be delegated to the Divisional Commissioners. Provision will also be made for the delegation of certain minor executive powers to the lower ranks of Government officials. The underlying principle of all decentralization of executive functions of Government is that the nearness of the final governing authority to the people governed enables it to know and take into consideration, the opinions, wishes and prejudices of the people concerned. It would be fatal if this fundamental principle were lost sight of in any scheme of decentralization. So far as the experience of a Bombay division, which has for long enjoyed the sort of decentralized control that is intended to be provided by this new Bill, permits us to form a judgment of the effect of such decentralization, we are bound to say that the tendency of the change would be undoubtedly in the direction of autocracy. The public of Sind has more than once expressed itself, in no unmistakable terms, as by no means enamoured of a system of administration under which the Commissioner in Sind can, without fear of interference from obove and in disregard of the opinion of the people, deal with administrative questions as suits his individual wishes. Government must never forget that every step in the direction of decentralization, *i. e.*, delegation of powers to local authorities *which outruns the growth of the freedom and influence of public opinion* in the provinces concerned

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is a retrograde step. *The freedom of expression allowed to the public press in the discussion of public affairs and the criticism of administrative measures, enabling it thus to act as a salutary substitute for the control of the superior Government is a condition precedent to the success of any decentralization scheme.* It is because this condition has been practically non-existent in Sind, that the Commissioner in Sind as well as the District Collectors can, when occasion arises, while nominally supported by the effusive flattery of certain so-called leaders of the people, flout the real public opinion in the province with impunity. So long as the Press and the public are given little liberty of expression and the present sensibility and touchiness of officials to unpalatable because true criticism continues unabated, all plans whereby the local Government is given final authority will be fraught with mischief, for in the absence of both Imperial and popular control, the local officials will be prone to autocratic methods of administration.

J.

The Journal of Indian Art and Industry.

The Journal of Indian Art seems to have entered into a new life with its current number (July 1914). The quarterly has been a sort of semi-official publication issued since 1883, under the patronage of the Government. Its chief contributions have hitherto come from the so-called official authorities on Indian Art who have failed to find any merit in the fine arts of India as distinguished from its industrial and applied arts. The investigations recently made in the field of Indian painting and sculpture have revolutionised one's ideas on the excellence of Indian aesthetic culture and have widened the basis of the criticism and the understanding of Indian fine Art. It is refreshing to find, therefore, a healthy change in the policy of the conductors of this Journal which for 31 years has professed to record the materials for the study and appreciation of Indian Art. Unfortunately Dr. Coomaraswamy's contribution to the number, with his *Notes on Jaina art*, do not happily inaugurate the new note of change in the policy of the Journal. It is hardly an exhaustive article but the title seems to raise hopes which are not realised by the contents and the scope of the article. "Notes on Jain book-illustrations" would have been a happier title, as the notes and the illustrations, with the exceptions of a few beautiful examples of textiles, are exclusively confined to illustrations from five Jaina MSS. There are very surprising and interesting informations for the study of Jaina iconography, but the drawings reproduced, even as considered as mere book-illustrations, hardly show any merit equal to the Buddhist illuminated MSS., and are likely to leave the average reader unconvinced of the merits of Jaina art. Some of the illustrations undoubtedly show vitality and strength in draughtsmanship, the best examples being illustrations a, b, 11, 15, 22 and 52. The drawings of elephants and bulls in some of the compositions (d & 17) are particularly interesting. The physical type of the figures, (in these illustrations), with their hooked nose and large eyes, are very peculiar. They are almost identically similar to the old Orissan drawings which Dr. Coomaraswamy does not mention; and he is led to suggest in the mannerism of these delineations a relationship to Persian art which is not convincing. On the other hand they bear a closer affinity to the types of figures which we meet with, in Javanese art. (Vide plate I fig. 4, plates 6,7 & 13 *Catalogus* 'SRijk Ethnographisch Museum, Bali en Lombok 1912). On the whole the July number of the *Journal* is a very interesting one and offers many new suggestions for the study of Indian art and therefore should be read by all serious students interested in the subject.

O. C. G.

Castes and subcastes of Garhwal.

By Taradutta Gairola.

(*Concluded*)

There is no doubt that just as Sarolas were the priests and ministers of the Chandpur Rajas, some of the Gangarie Brahmans held similar positions in the courts of other chieftains who ruled in Garhwal. For instance, the Dumaga Brahmans, Purohits, Kimothis, and Maikoties of Nagpur were the Sarolas of the Nagpur Raja, the ancestors of the present Thokedar Keshar Singh Barthwal. But when all those chieftains were subdued, one after the other, by the Chandpur Raja, they, as well as their priests, began to recede into the background. Some of the pure Gangaric Brahmans came from the Malla during the period when the Behri Raja's ancestors lived at Srinagar. Buga-

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nas, Uniyals and a few other families claim to be among such emigrants. The Buganas were famous astrologers and Pundits in the court of the Srinagar Raja, and Uniyals or Ojhas, as they call themselves, were priests of Raj Rajeswari Devi, the family goddess of the Srinagar Rajas at Dewalgarh near Srinagar. Both these families were held in great respect during the Srinagar period of the Tehri Rajas. The above statement would show that the pretensions of the several sub-castes to social positions are mainly due to political causes. There does not appear to be anything intrinsic in a sub-caste to single it out from the rest. As regards certain customs which have become stereotyped in certain groups or sub-castes, I ascribe them entirely to physical causes. In those early days of difficult communication certain families who remained in one neighbourhood intermarried and interdined in their own circle. Originally they may have come from the plains, may be from different parts of the country. But gradually they became cut off from their *Biradari* in the plains and created a new *Biradari* for themselves in their new home of adoption. And when all memories of their origin were lost in oblivion their connection with the plains ceased altogether, and they became separate Pahari-Brahmin sub-castes. The same rule applies, *mutatis mutandis*, to the different sub-castes or groups of Rajputs occupying different parts of the District. The total number of superior Gangarie-Brahmin proprietors at Mr. Pauw's Settlement of 1894 was 5267.

Khas-Brahmans. I now come to the last group of Brahmans known as Khas-Brahmans. They are the new cases of accretion now in progress, in the words of Mr. Blunt, the Census Superintendent. Only within living memory these sub-castes were Khasias or Rajputs to all intents and purposes. They intermarried and interdined with Khasias. But being connected as priests with certain Saiva temples they gradually began to marry Brahmin girls and assume Brahmin sur-names. They have also reformed their mode of life and are now veritable Brahmins. Some of them have even gone to the extreme of not eating rice cooked by Sarolas. The total number of Khas Brahmin proprietors at the last settlement was 3685 and inferior Gangaries 397.

I now come to the sub-castes of Rajputs, that important section of the Garhwali community who form its back-bone as it were. I have given above the various classifications of the Rajputs and their sub-castes. I may also mention here another classification given by Mr. E. K. Pauw, the late Deputy Commissioner and Settlement Officer in Garhwal, who is considered a great authority on Garhwal customs. He divides Rajputs into Chattries or high caste Rajputs and Khasias or low caste Rajputs. His Chattries correspond to first class Rajputs of Captain Browne's classification.

I will now very briefly discuss the origin of these Chattries or high class Rajputs, so far as can be gathered from previous writers and the known facts about them. I have stated above that formerly the whole District was split up into several petty Kingdoms under their own feudal Chief or Thakur. He and his clansmen occupied some glen or valley now called Patti. Several Patties of Garhwal are still called after these sub-castes of Chattrias. Kafolsyun, after the Kafola Bists; Kandarsyun after Kandarie Gosains, and so on. These petty Chiefs were Chattriyas or high class Rajputs, whose descendants are the present Thokedar families and some other sub-castes of Rajputs.

Some families of Rajputs migrated from the plains during the rule of the Chandpur and Srinagar Rajas and were taken in the Military service. In lieu of pay villages were assigned to them, and military titles were also conferred on them which they and their descendants have borne since. For instance Gusain, a sub-caste of Garhwal Rajputs, means a master; Rawat, a family title borne by four or five Rajput sub-castes means a hero; Negi meaning a master, has been adopted by several Rajput familes. Captain Browne has taken great pains in tracing the history of the several high class Rajput sub-castes of Garhwal in his excellent table of Garhwal castes. According to him most of these families of Rajputs are immigrants from the plains. But so far as the present writer is aware there is no written authority for this fact. But as I will show later on, when dealing with Khasias, I do not think we can draw any sharp line of distinction, so far as the origin is concerned, between the various sub-castes of Rajputs. Political importance

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has mainly been the determining factor in the social gradation of the Rajput subcastes, as stated above.

I have already mentioned the social incidents of the various Rajput subcastes. It now remains for me to briefly consider the second and by no means un-important sub-division of the Rajputs, the Khasias. I have read with great interest the masterly discussion of this question in Mr. Atkinson's Himalayan Districts Vol. II., pp. 274 onwards. The conclusion to be drawn from that discussion, so far as I can see, is that Khasias and Paehavas, whom I make bold to identify with the Pabilas of Chandpur and Rath Pattis, are degraded Aryans, who having no access to the Vedas or the Brahmans, became out of touch with the Brahmanical influence. I can find no better authority than this in support of my own theory, that Khasias, including Pabilas, are Rajputs. I may also mention some other theories in this connection. Some writers think that Khasias are a non-Aryan Indo-Scythian race, who invaded India and gradually receded into the frontier regions. But, so far as I have seen, this is a mere surmise. Others, including Mr. Atkinson, identify Khasias with the Yakshas mentioned in the Puranas. But those Yakshas, Kinnaras, Gandharvas of the Puranas were demi-gods, higher than men. They could not be the half-civilized and apparently non-Hindu race of the Khasias, who wear no sacred thread and observe few Brahmanical injunctions. Moreover, Khasias of the Puranas were a very fair race, fairer than the Aryras even; whereas the Khasias, as every one knows, are of more or less uncouth appearance. I venture to give a theory of my own with regard to the origin of these Khasias. My view is, that the Khasia is a corrupt form of Kshattriya. Ksh is easily changed into Kh; as from Lakshman, Lakhan; Kshem, Khem and so on. Tri can also, by process of repetetion and transformation, be changed to Si. Thus from Kshattriya we easily get Khasia. It is also a well known fact that some words originally meaning good gradually begin to connote quite the reverse. This is due to degradation in the subject itself. We have several instances of this in the English language. Now formerly a Kshatriya in commen parlance was called a Khasia. It connoted all those warlike qualities which characterize a true Kshatriya. In the ancient folk-lore of Garhwal we hear of several warriors and heroes being nicknamed Khasia. In fact Khasia meant a warrior in ancient folklore. But gradually as the race of Khasias degenerated and lost all their manly virtues, that word began to assume a bad meaning and now connotes all that is cowardly. The word *Pahari* has also shared the same fate. Formerly the word Pahari meant all that was noble, virtuous and honest. But now, that word is contemptuously used by the lowlanders. The above observations will lend support to the view, that Khasias are Kshatriyas degraded, having been out of touch with Aryan influence and living in remote, out of the way, recesses of the Himalayas.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

Vaisnavism, Saivism, and Minor Religious Systems, by Sir R. G. Bhandarkar, being Vol. III. pt. 6 of the Encyclopœdia of Indo-Aryan Research. 169 pp. (Trubner, Strassburg, 1913), 8s. net.

Dr. Bhandarkar speaks with a master's authority of voice and wealth of accurate detail where he traces the living popular religions of India to their sources in ancient Sanskrit literature. His accounts of the rise of a new Theistic system as the result of the mental fermentation of the pre-Buddhistic age, the sources of the religion of the *Bhagavad Gita*, the growth of the Rama and Krishna cults, and the historic traces of the Bhagavata School of Vaishnavas, and his analysis of the origins of the Narayan cult in the *Mahabharat*, cannot possibly be bettered.

But as soon as Sanskrit literature fails him, he loses his mastery of detail and sureness of touch. In the case of sects whose sacred literatures are not in Sanskrit or Marathi, he has to depend entirely on the

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few English and fewer Sanskrit works that have been written on them. This is specially noticeable in his accounts of the saints of the Hindi and Bengali-speaking races. (He has, however, consulted some Hindi works, though not with freedom or appreciable gain.)

If the chapters on Kavir and Chaitanya, Ramananda and Tulsidas, do not satisfy us, it is because they fall short of the high standard of workmanship that he himself has reached in his accounts of the historic growth of the Vishnu and Shiva cults and his notices of the Maratha saints. But it is no fault in Dr. Bhandarkar that he has not attained to uniform success in a work which could have been adequately written only by a syndicate of scholars. As the book stands, we cannot think of any other scholar who could have singly produced such a masterly survey of the philosophy and growth of Indian creeds and their intellectual origins and affinities.

After every deduction has been made this volume will remain for many a decade to come as the fullest and most accurate dictionary of the chief Indian creeds, and record of Indian god-knowledge, as written from the cold and passionless stand-point of a scholar and not from that of a *bhakta*. The author is concerned more with philosophy than with faith,—with scriptures rather than with saints. The influence of these saints on life has been either ignored or slurred over in this book; it is a dictionary of religion,—possibly a manual of philosophy, but not a history.

P. 83. Nityanand was *not* the brother of Chaitanya, but a stranger altogether.

Ancient India, by E. J. Rapson. Pp. viii+200 with 6 illus. and 2 maps. (Cambridge University Press, 1914.) 3s. net.

We have here a clear outline of the history of the nations of India from the date of the *Rig-veda* to the establishment of the Kushan empire under Kanishka, (1200 B.C. to 78 A D.), supplemented by sketches of the salient features of the chief religious and social systems which flourished during the period.

When an expert, in the fulness of his knowledge, writes even a small book on the subject on which he is an acknowledged authority, it brings the general reader's knowledge more abreast of the latest research. For this reason Prof. Rapson's *Ancient India* is of unsurpassed value. As we go through the 147 pages of the text our interest never flags; every now and then we meet with fresh light from archæology, newly discovered facts or a new presentation of known facts, or some illuminating comment which makes us realise India's past as by a flash.

Apart from its accurate and up-to-date scholarship, the chief merit of the book is that it is no dry chronicle of events. Facts are here subordinated to illustrate broad movements in religion, society or thought. We learn more of "tendencies" than of kings.

On p. 55 we learn how the Aryans in India did not all profess the Brahmanic religion at first, and that the belated admissions to the fold of this faith, —though pure Aryans by *race*,—had to do special sacrifices to expiate for their former—shall we call it Mlechchhaism? The roots of Buddhism in the *Satapatha Brahmana* are another interesting discovery (p. 57). On p. 68 we have a good explanation of the absence of temples in pre-Buddhist India: "Brahmanism is not congregational. Its observances consist partly of caste-duties performed by the individual and partly of ceremonies performed for his special benefit by priests." Hence no temples were needed. On p. 80 the new reading of the names of Aryan gods,—Indra Mitra, &c.—on the Mitanni inscriptions of the 15th century B. C. is mentioned, and another equally recent discovery is utilised on p. 157 where the Besnagar Garuda-column inscription of the Hellenistic ambassador, 'Hellodorus, the son of Dion and a Bhagavata,' is given in facsimile.

An instance of Prof. Rapson's lucidity occurs on page 71, where he tells us that the *Mahabharat* is 30 times as long as *Paradise Lost* in number of syllables and that only one-fifth of the whole epic deals with the main theme. Very wise and convincing remarks are made on "local governments in India in all periods of history" (p. 97), the aloofness of the nation as a whole from warfare, and "the remarkable continuity of policy on the part of the rulers of whatever nationality who have" ruled an empire in India (p. 111). Rapson's translation of Asoka's *dhamma* by 'duty' is a distinct improvement on Buhler's 'sacred law' and Smith's 'law of piety,' for *dharma* is used in the sense of 'duty' in the Rajput chronicles (e.g., *Swami-dharma*, the duty of a subject to his king, loyalty.)

We rise from the perusal of this book with an aggravated form of Oliver Twist's feelings when he said, "Please, sir, I want a little more." But the forthcoming first volume of the *Cambridge Indian History* under Prof. Rapson's editorship will soon satisfy our cravings. One and only one complaint we have to make: the extra-Indian world looms too largely in this small volume. After all Bactria and Parthia touched only the fringe of India; they never influenced India's life, and therefore should not have almost elbowed out Magadha and Videha.

The Struggle between the Mahrattas and the Moghuls, by M. N. Burway, B. A. (Indore, 1914), Pp. X + 140, Rs. 2.

In the short space of 85 small pages the author attempts a rapid survey of Maratha history in connection with the general history of India from the rise of Shivaji to the death of the Peshwa Madhav Rao Narayan in 1795. The style is uncritical, with a partiality for rhetoric and brag. The author is a Maratha scholar, and yet he relies almost entirely on English works. His references to the original Marathi documents collected by Rajwade and Parasnis are extremely few and always too vague for verification. The volume adds nothing to our knowledge, but gives a digest of the familiar narrative with a running commentary which never rises above the commonplace. The English needs revision.

We are astonished to see the author more than insinuating that the third battle of Panipat was really a reverse to the Afghans, and that "the Abdali chief returned home repenting for his last and *ill-fated* visit to Hindustan" (p. 129). The fact of the Abdali Amir having sent an agent to the Peshwa with some presents (pp. 133-135) in Feb. 1763, is interpreted by our author as a proof of something on which "he leaves it to his readers to form their own decision" —but which evidently means that the Marathas were the real victors at Panipat! On the solitary evidence of a letter from Tukoji Holkar he denies the suicide of the young Peshwa (p. 83). The author's boast that "the Maratha power rose to eradicate the oppression of the Mughal rule and to deliver the Hindu race from the evil of Mughal tyranny" (p. 85), is not consonant with the facts so far as India outside the Konkan and Desh are concerned. The Maratha officers did not kidnap the wives and daughters of their subjects as many Mughal underlings did, but the inflated

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Maratha armies throughout the 18th century contained unprincipled mercenaries of all creeds and races and did as much outrage to women as the Mughal army in its laxest days. Again, the Marathas merely superimposed the extortion of roving brigands on the remnant of the Mughal administration in the various *Subahs* they penetrated. They never, in Northern India at least, undertook the full administration and defence of the provinces they black-mailed. The Mughals ruled, defended and kept order where they conquered; the "Red Dholes of the Deccan" swept over a desolated land without recognising any moral obligation to protect where they had robbed. The history of Rajputana and Bundelkhand in the 18th century shows that the Maratha power threw the Hindu race there into a worse evil than Mughal tyranny; the new robbers were as rapacious but far more irresistible than the old, and they fleeced Hindus and Muslims with impartial rigour. We note a few corrections below. Aurangzib formally ascended the throne on 21 July 1458, and not on 26 May 1657 (p. 8). Mirza Rajah Jai Singh has been confounded with Sawai Jai Singh, who flourished two generations later (pp. 9 & 10). Jaswant was only *faujdar* of Jamrud and *subahdar* of Afghanistan (p. 10). Shivaji had audience of Aurangzib at Agra and not at Delhi, and our author's assertion that "the hero of the Marathas made the astounding demand of the viceroyalty of the Deccan" is a myth (p. 38). When Khafikhan records the year of Shivaji's death in the sentence, "The infidel went to hell," he merely continues the tradition of Christian monk of Spain who chronicled Almanzor's death as "In this year—Almanzor died and was buried in hell." (p. 41). The "acts worthy of a mad man" mentioned on p. 47 are only a survival of the system imposed by the Arabs on their conquered dominions, notably Sindh. The poet Bhushan was no stranger to Shivaji, (p. 62), with whom he had lived for some time—as his introduction to his works, Nagri Pracharini Sabha edition, will show.

J. Sarkar.

GUJARATI.

(1) *Jagvikhyat Purusho, Part II, published by the Society for the Encouragement of Cheap Literature, printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound. Pp. 298. Price Re. 0-10-0 (1914).*

(2) *The Shantiparva, published by the same Society and printed at the same Press. Pp. 836. Cloth bound. Price Rs. 2-8-0 (1914).*

The first work contains the lives of Carlyle, Dr. Johnson and Charles Bradlaugh. They are translations from Marathi. The second is part of an enterprising scheme, to supply the whole of the Mahabharat in Gujarati at Rs. 10, a price at which it has never been offered before. Looking to the success which has till now met the efforts of the Society to cheapen literature, we think this effort is bound to result favorably.

Deshadesha ni Rasmaya Vato, by Harilal Maneklal Desai, B. A., and Kallianrai Nathubhai Joshi, B. A., printed at the Vidya Vilas Press, Baroda. Cloth bound. Pp. 64. Price Re. 0-6-0 (1914).

Small stories relating to various countries. This little book is meant for children, who will find much to instruct them here.

Snehankur, by Chandra Shanker Narmada Shanker Pandya, B. A., LL. B., printed at the Shrikrishna Press, Bombay. Paper Cover. Pp. 30. Price Re. 0-2-0. (1914).

In Mr. Pandya's opinion the whole creation tends to Love, and these little poems contained in this little booklet—offered as a New Year's Gift to his friends—all revolve round some manifestation or other of Love. They are certainly very readable poems, and mirror forth the sentimental and poetic side of the composer's nature.

Shrikrishna ni Raskrira nun Adhyatmic Swarup, by Maganlal Maneklal Jhaveri, Printed at the Dharma Vijaya Printing Press, Ahmedabad. Paper Cover Pp. 45, Price Re. 0-4-0. (1914).

This is another translation from Marathi from the extremely restless and prolific pen of the translator. It tries to make out that the *Raskrira* of Krishna with the Gopis is to be taken in an allegorical sense. We don't think that this version of the famous event in the life of Krishna is offered for the first time. It has become old enough and still fails to carry conviction with it. An explanation of the event, based on the methods of testing the truth of history and chronicles, is what is required to free the good name of Krishna from this blot in the eye of the public. This book does not furnish such an explanation and is therefore not of much use.

K. M. J.

URDU

Afsane Bangal by B. Tirath Ram Saheb Feerozpoori. Printed at the Arya Steam Press, Lahore and published by Lall Brothers, Publishers, and Booksellers, 7, Parsons Road, Naulakha, Lahore, and to e had of them. Demy 8vo. pp. 96. Price As. 12.

This collection of stories translated from the *Galpas* of certain Bengali writers will be found to be a highly interesting reading and will more than repay its price. In many respects the educational value of these short stories exceeds that of novels. However, we find Urdu writers treading on this field very rarely. The stories in the book are of different types, being from the pen of five different authors, and they may be said to be representative typical selections of the very highest order. The book contains eight stories and they are all well-finished and exceptionally pleasant to read. The language of the book is highly idiomatic and the merit of the translation consists in the fact that it does not appear to be translation at all.

M. S.

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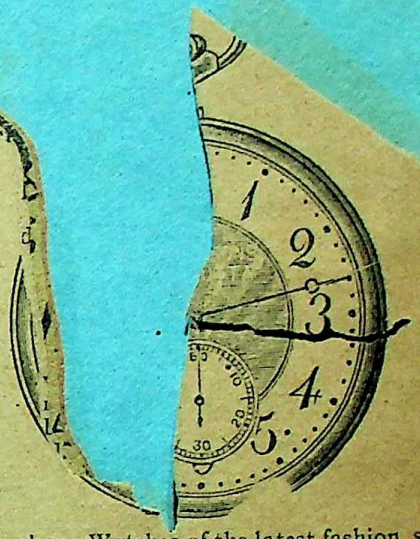
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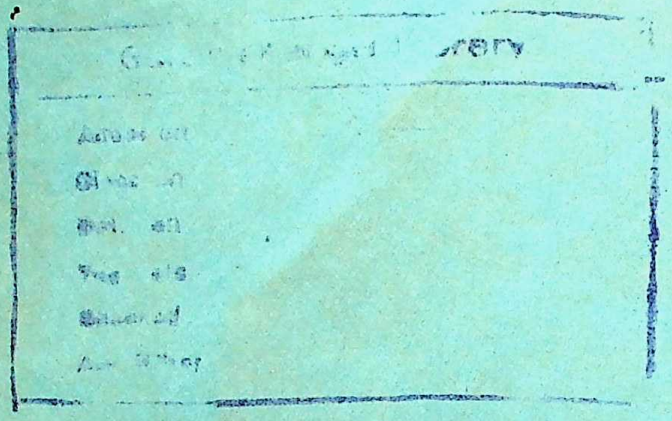
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